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A

LEXICON

TO

ÆSCHYLUS,

CONTAINING

A CRITICAL EXPLANATION OF THE MORE DIFFICULT PASSAGES IN THE SEVEN TRAGEDIES.

BY THE

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STUDENT OF CHRIST CHURCH, OXFORD.

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PREFACE.

THIS Lexicon was some time ago announced for publication, and the earlier sheets committed to the press, when from unavoidable circumstances the work was suspended, and the MS. laid aside. Several alterations and additions have been made on resuming the correction of the press; and in a very few instances, it may be observed, that the opportunity has been taken of revising or modifying a statement made in the earlier pages of the work, when further consideration had led to the adoption of an opinion different to the one originally proposed.

The object of this work, besides furnishing an interpretation of the words and ordinary phraseology of the author, is to explain the difficulties of the *text;* meaning, of course, by difficulties, such as would present themselves to students possessed of that previous degree of knowledge without which it is presumed that no one would attempt to read Æschylus. The explanation of matters belonging to History, Geography, and Antiquities has been seldom touched upon, as being a province wholly distinct in its character, and requiring to be separately treated: information sufficient for all general purposes on the latter of these subjects will

be found in the Dictionary of Antiquities, lately brought out by the publishers of this work: and two similar works on the subjects of Mythology and Geography, if completed with equal ability, will supply, with the former, a desideratum long felt in this department of classical literature.

It will hardly be thought, by those who are competent to form an opinion upon the subject, that a work like the present is a superfluous addition to what has already been written upon Æschylus. Such especially as have undertaken to read this author without assistance, must have felt how often they have been driven upon their own resources, and how much not only of apparent but of real difficulty has been left unexplained. It is not denied, that they who will be at the pains to work out the meaning for themselves by patient investigation, may derive greater benefit by the exercise than they who depend upon the assistance of a commentator: but to do so with certainty requires an amount of scholarship not often met with amongst younger students; and, whilst a few may reap more solid advantage from the very scantiness of the help afforded them, by the majority the Author will either be unread, or, if read at all, be in danger of being continually misunderstood.

It is not pretended that in this Lexicon the student will find a full solution of every difficulty. It may, however, be honestly asserted that no passage has been designedly passed over where any real obscurity exists: in all such, except from unintentional omission, either an explanation has been given, or the nature of the difficulty stated. This, of course, does not apply to those passages so obviously corrupt, that to attempt to explain them in their present state would be a mere waste of time, and an unprofitable exercise of ingenuity.

An Index is given at the end of the volume, in which are noted those passages of which a fuller or more particular

explanation was likely to be wanted: by consulting this, the student will be able to use the Lexicon as a running commentary on the text; and this plan will possibly be found the more advantageous of the two, since, from the degree of trouble it involves, it will prevent recourse being had to it except in cases of real difficulty. The references are given to the text of Wellauer, as perhaps on the whole the least objectionable of the complete editions of Æschylus for the use of younger students. References have, however, been given also to five of the plays as edited by Dr. Blomfield.

In passages evidently corrupt, the most probable conjectural emendations have been recorded, and occasionally recommended for adoption; a list of which will be found at the end of the book. Many passages, however, where the vulgar reading, though not so obviously incorrect, has been nevertheless believed to be corrupt, have been left untouched, from a desire not to encumber with a display of critical ostentation a work principally intended for younger students. A few original emendations have been suggested, chiefly such as have occurred in carrying the work through the press: they are, however, merely offered as conjectures, which every one is at liberty to reject upon the production of better, and which can hardly be chargeable with presumption when not rashly obtruded upon the text.

It may be necessary to claim the indulgence of the reader for many typographical errors, which it is feared may remain uncorrected. The manuscript having been almost entirely recomposed whilst passing through the press, and the correction of the sheets having to be simultaneously performed without any kind of assistance, and frequently under circumstances the most unfavorable, it may be supposed that the weariness attendant on such a task may have led to some occasional oversights. This may be peculiarly the case in

the earlier sheets, which were corrected under great indisposition. It is believed, however, that these errors are for the most part only of such a nature as will at once explain themselves to those at all acquainted with the subject; and it has not therefore been considered necessary to encumber the volume with a list of errata, which it would have taken much time to prepare, and to which few probably would have been at the trouble to refer.

It remains only to express a hope that this work, imperfect as in many respects it is, may not be without advantage to those who desire an accurate acquaintance with that language whose magnificent remains, though mutilated by the ravages of time, and by the ignorance of still more merciless transcribers, must for ever form the basis of all sound and liberal education: a language which, to whatever theme or subject it be applied—whether breathing from the harp of Sappho, or pealing with the thunder of Demosthenes—stands unrivalled beneath the sun for glory and for beauty, and which contains the record, not only of the most illustrious achievements which the world has ever witnessed, but of the most ennobling sentiments of which the human heart is capable, and the sublimest speculations which human reason has produced.

London, *April* 1843.

N. B.

1. For the advantage of younger students, the quantity of the *long* penultimate has been marked. In order to save room, the derivations of words have not generally been given, as they will, for the most part, readily suggest themselves to any one moderately acquainted with the language. For the same reason, in the case of some words of continual recurrence, e.g. *καί*, *τέ*, and the like, the references have occasionally been curtailed, where no disadvantage was likely to arise from their omission.

2. It has been thought better in some cases to retain the orthography of the old editions, e.g. in such words as *γίνομαι*, *γινώσκω*, *αἰετός*, *ὑπερθορῇ*, κ.τ.λ. where modern editors usually write *γίγνομαι*, *γιγνώσκω*, *ἀετός*, *ὑπερθορεῖ*, κ.τ.λ. As it did not fall within the plan of the present work to enter upon a discussion of this point, the method which has the sanction of authority has been retained in the citation of passages.

3. With respect to the accentuation of adjectives compounded from verbs, and bearing an *active* signification, it has been intended to follow the rule of the grammarians, sc. in that case to accent the penultimate. This rule, although definite in its principle, appears, as far as we can judge, to have been extremely uncertain in its application, and it perhaps may be unsafe to depart from what appears to have been usual in each instance. If, however, the rule be of authority at all, it ought, as it would seem, to be equally so in all cases to which it is applicable; and it is desirable that, as far as possible, uniformity of practice should be observed. Exceptions are of course to be made in case of those adjectives where the compound is formed from the substantive and not, as might appear at first sight, from the verb, e.g. *ταχύπορος*, *ταχύῤῥοθος*, κ.τ.λ.

and those cases likewise seem to be rightly excepted, where the force of the verb is so merged in the composition as to form only one idea, e.g. *ὑπέρκοπος, κ.τ.λ.* The question is one which calls for a fuller discussion.

The reader is requested to correct a few more important errata, sc. :—

Page 2, *b*. two lines from bottom, for "P.904." read "E.904."
— 3, *b*. six lines from bottom, after "passively," insert "A.1614."
— 5, *a*. line 9, for "*ἄγκυρα*," read "*ἄγκῦρα*."
— 6, *a*. — 13, after "*ἀγυιάτης*," insert "A.1051-1056."
— 14, *b*. — 22, for "*κέφι*," read "*κὲ σφι*."
— 19, *b*. — 21, insert "*how*" before "*might*."
— 23, *a*. — 6, for "1649." read "521."
— 24, *a*. — 35, for "P.229." read "S.229."
— 40, *b*. — 13, for "A.1647." read "A.1438."
— 41, *b*. — 39, dele "A.1652."
— 48, *b*. — 12, insert "S.605."
— 51, *b*. seven lines from bottom, insert "S.832."
— 55, *a*. line 5, for "49." read "1049."
— 59, *a*. — 30, after "*βηλός*," insert "C.564."
— — — 37, after "*γάϊος*," insert "S.806."
— 71, *a*. — 21, for "*γᾶρ*," read "*γᾶς*."
— 76, *b*. ten lines from bottom, for "*pretending*," read "*portending*."
— 141, *a*. nine lines from bottom, for "*λόγον*," read "*λόγοις*."
— 160, *b*. line 9, for "*useless*," read "*unless*."
— 164, *b*. six lines from bottom, for "*ἐπόμενος*," read "*ἑπομένους*."
— 248, *b*. line 20, dele "Blomf."

LEXICON

A

Ἀ sometimes written ἄ, a particle expressive of any strong and sudden emotion. Hesych. ἄ, ἄ. *σχετλιαστικὸν ἐπίῤῥημα.* ἆ *ποῖ ποτ' ἤγαγές με* A. 1057. In S.153. for ἆ Ζῆν' (ἆ Ζῆν, for Ζεὺς, *ἀρχαϊκῶς* Salvin.) ὦ Ζεῦ is commonly read. ἆ ἆ C.1043. A.1060. ἆ ἆ, ἔα ἔα P.V.114.565. ἄ ἄ, *ἰδού, ἰδού* A.1096. ἄ ἄ ἄ S.805.

Ἄβατος *untrodden, pathless,* P.V. 2. Blomf. from Phavor.s. *ἀβρότη νύξ,* reads ἄβροτος. So Schol. Venet. ad Il. Ξ 78. Eustath. Suid. MS. C.C.C. Oxon. The vulg. is probably quite correct, cf. *ἄβατον εἰς ὄρος* Soph. Œd. T. 712.

Ἀβλάβεια *security.* *ἐπ' ἀβλαβείᾳ* is read by Herm. whom Blomf. and Well. follow in A.995. See under *εὐλάβεια.*

Ἀβλαβής *safe,* h.e. uninjured. S.c.T.68. *safe,* h.e. not injuring, P. 547. E.275.452.

Ἀβουκόλητος *unheeded, indifferent.* *ἀβουκόλητον τοῦτ' ἐμῷ φρονήματι* S. 907. *this is a matter of indifference to me.* From *βουκολεῖν,* q.v.

Ἀβουλία *imprudence.* Κρατηθεὶς δ' *ἐκ φίλων ἀβουλίαις* S.c.T.732. *induced by evil counsels from his friends.* See under *ἐκ,* and cf. Soph. Ant. 1204. with Erfurdt's note.

Ἁβροβάτης *walking delicately.* P. 1029. an epithet of the Persians. So seq.

Ἁβρογόος *softly lamenting,* P.533. Porson marks this word as doubtful. Blomf. adopts Pauw's conj. *ἀκρογόοι.* Wellauer also rejects *ἁβρογόοι.* There appears, however, no satisfactory reason for doing so, the epithet being, as Heath observes, sufficiently applicable to the lamentations of the *youthful brides* of the Persians. The reason assigned by Blomfield, that *ἁβροχίτωνας* follows so soon after, seems little to the purpose, repetitions of the same word being very common in Æschylus.

Ἁβροδίαιτος *softly living,* P.41. an epithet of the Lydians. See Herod. 1.155.

Ἁβρότῑμος *soft and costly,* A.675. Here Salmas. conj. *ἁβροπήνων rich in texture:* so Glasg. Blomf.

Ἁβροχίτων *covered with soft clothing,* P.535.

Ἁβρύνειν [ῡ] *to make effeminate.* *μὴ γυναικὸς ἐν τρόποις ἐμὲ ἄβρυνε* A. 893. Mid. *ἁβρύνεσθαι be conceited, give oneself airs.* *ἁβρύνεται πᾶς τις εὖ πράσσων πλέον* A.1178.

Ἄβυσσος *bottomless, unfathomable.* *ἄτης ἄβυσσον πέλαγος* S.465. Metaph. *φρένα Διᾶν—ὕψιν ἄβυσσον* S.1044. *πλοῦτος ἄβυσσος* S.c.T.931. *inexhaustible wealth.*

Ἄγα Doric for ἄγη q.v.

Ἀγάζειν *to feel displeasure.* *τὰ θεῶν μηδὲν ἀγάζειν* S.1047. *not to feel displeasure at the decrees of the gods.* Hesych. ἀγάζει, ἀγανακτεῖ, βαρέως φέρει.

Ἀγαθός *good.* h.e. *virtuous,* S.c.T. 592.—*brave,* S.c.T.577. P.882.929.949. *clever,* A.769.—*favorable, auspicious, kind,* P.838. A.151.733.1103. E.841. 931.943.966. S.621.944. P.214. In A.

1240. the vulg. ἴτ' ἐς φθόρον πεσόντ'· ἀγαθὼ δ' ἀμείψομαι is opposed both to the sense and metre. Jacob. reads πεσόντα γ'· ὧδ' ἀμείψομαι, which Butl. approves and Blomf. has adopted. Heath, πεσόντ'· ἐγὼ δ' ἀμείψομαι h. e. *and I will perish in my turn,* which is certainly very harsh. Schütz. ἀγαθὰ δ' ἀμείψομαι, h.e. *I will return the benefits received.* Wellauer, in defiance of the anapæst, conjectures ἀγάθ' ὧδ' ἀμείψομαι, with the same sense. An anonymous conjecture, adopted by Scholefield, appears more probable than any of these, ἐγὼ δ' ἄμ' ἕψομαι, which accords very well with the general sense of the passage.

Ἀγάλακτος *suckled along with others,* A. 700. This is the meaning generally assigned tot he word by the Etymologists, the α being equivalent to ὁμοῦ: so Valck. Some consider it to mean *not suckled with milk:* so Passow. The latter appears preferable, the epithet being applied to a lion's cub brought up, not in the usual way by its mother, but with the children of a family, and hence said to be ἀγάλακτος. Blomf. translates, *a foster-brother,* in accordance with the former meaning. If the latter be correct, the epithet φιλόμαστον will merely denote *the tender age* of the cub. See φιλόμαστος.

Ἄγαλμα *an ornament, an embellishment.* τέκνον, δόμων ἄγαλμα A. 201. ἵππους, ἄγαλμα τῆς ὑπερπλούτου χλιδῆς P.V. 464. ἀκασκαῖον ἄγαλμα πλούτου A. 721. *Helen, the pride of the wealthy Paris.* ἄγαλμα τύμβου C. 198. *an honour to the tomb.* Here ἄγαλμα is the acc. referring to συμπενθεῖν ἐμοί. Scholef. rightly translates, *quod esset honori*—as in A. 218. See Matth. Gr. Gr. 431. 5. *an image of a deity.* ἀγάλματ' αἰδοίου Διός S. 189. so S.c.T. 240. 247. E. 55. 881. The meanings of ἄγαλμα are thus traced by Ruhnken on Timæus, "ἀγάλλειν propriè est *nitidum reddere,* sic aliquid exornare, ut oculos gratâ sui specie exhilaret. Vim verbi ἀγάλλειν retinet inde ortum ἄγαλμα, recteque adeo ab antiquis grammaticis exponitur καλλώπισμα πᾶν ἐφ' ᾧ τις ἀγάλλεται καὶ χαίρει. Quâ solâ notione ab Homero positum esse recte monet Eustathius. Tragici sæpe dicunt liberos parentum ἀγάλματα, *delicias, oblectamenta,* ut Eurip. Suppl. 367.—Sed quoniam in statuis præcipuum ornamentum est, ἄγαλμα proprie de his usurpari cœpit.—Sæpe veteres scriptores ἀγάλματα a picturis distinguunt. — Neque tamen perpetuum hoc discrimen est.—Imprimis autem frequens hujus vocis usus est de donariis numini alicui consecratis, et de Deorum simulacris."

Ἀγαμεμνόνιος *of Agamemnon.* Ἀγαμεμνονίαν ἄλοχον A. 1480. *the wife of Agamemnon.* Ἀγαμεμνονίων οἴκων C. 848. *the house of Agamemnon.* For this use of adjectives derived from proper names, see Matth. Gr. Gr. 446. 10; and on the different forms, Ἀγαμεμνόνειος, -ιος, and -εος, see Lobeck on Soph. Aj. v. 108.

Ἀγαμέμνων *Agamemnon,* A. 26. 42. 509. 1219. 1287. 1377. C. 925. E. 434.

Ἄγαμος *unmarried.* ἄγαμον ἀδάματον ἐκφυγεῖν S. 135. 144.

Ἄγαν *too much, very much,* e. g. ἄγαν ἀληθεῖς S.c.T. 692. *too true,* P.V. 72. 180. 318. 327. 543. S.c.T. 35. 220. 228. 429. 674. 953. P. 10. 211. 512. 507. 780. 813. A. 472. 984. 1214. 1227. C. 957. E. 788. 904. S. 404. 699. 738. 892. οὕτως ἀδελφαῖς χερσὶν ἠναίρονθ' ἄγαν S.c.T. 793. *they were slain too surely.* θανὼν δ' οὐκ ἄγαν ἐλεύθερος E. 324. *he is not very* (i.e. not at all) *free.* In A. 1313. ποινὰς θανάτων ἄγαν ἐπικρανεῖ, the vulg. violates both the sense and the metre. Herm. omits ἄγαν (omitted also by Ven. Flor.) and reads ἐπικραίνει, H. Voss ἄταν τε κρανεῖ, which Blomf. adopts. It is possible that ἄγαν may have arisen from the careless repetition of the preceding syllable ατων. In P. 904 for μῆλά τ' εὐθενοῦντ' ἄγαν, Dobree

conj. *εὐθενοῦντα γᾶ*, which is not at all improbable.

'Αγανόρειος *brave*, P. 985. Doric from *ἀγήνωρ*.

'Αγανός *mild, gracious*. *ἐκ θυσιῶν ἀγανὰ φαίνουσ' ἐλπίς* A.101. See *φάινειν*.

'Αγάστονος *deeply groaning*, S.c.T. 95.

'Αγανός *illustrious, august*. *Πέρσαις ἀγανοῖς* P. 948.

'Αγβάτανα *Ecbatana*, P. 922. In P. 16. 526. all MSS. read *Ἐκβατάνων* q. v.

"Αγγαρος *a Persian courier*. See Herod. viii. 98. Metaph. *φρυκτὸς ἀπ' ἀγγάρου πυρός* A. 273. *a beacon of fire transmitted from post to post successively*.

'Αγγελία *a message*, P.V. 1042. A. 86.

'Αγγέλλειν *to deliver a message*. *ἄγγελλ' ἰοῦσα* C. 768. *ἄγγελλε τοῖσι κυρίοισι δωμάτων* C. 647. *ὡς ὁ φρυκτὸς ἀγγέλλων πρέπει* A. 30. See *πρέπειν*. With acc. *ἀγγέλλειν κακά* P. 249. *φίλτατ' ἀγγέλλων* S. 597. *τάδ' ἀγγελῶν* C. 698. *τὶ καινὸν ἀγγελῶν* P.V. 945. *ταῦτ' ἄγγελλε* C. 759. With attract. *φήμης ὑφ' ἧς ἤγγειλαν οἱ ξένοι* C. 730. Pass. *τοῖσι νῦν ἠγγελμένοις* C. 763.

"Αγγελος *a messenger*, P. 14. A. 271. 624. S.c.T. 267. 355. 830. S. 182. C. 838. *ἀγγέλου δίκην* C. 193. *like a messenger*. *ἄγγελον οὐ μέμψεται πόλις γέροντα* S. 755. *old as I am, the city shall not complain of me as a messenger*. *Ζηνὶ πιστὸν ἄγγελον* P.V. 971. *a messenger in the service of Jupiter*. Metaph. *κόνιν ἄναυδον ἄγγελον στρατοῦ* S. 177. So S.c.T. 82. *νύχιος ἄγγελος πυρός* A. 574. *the beacon fire*. *οὔτι μέλλων—παρῆκεν ἀγγέλου μέρος* A. 282. *did not omit its office of messenger*. *οὐδὲν ἀγγέλων σθένος ὡς αὐτὸς αὐτῶν ἄνδρα πεύθεσθαι πέρι* C. 837. is unintelligible. Schütz reads *ὡς αὐτὸν αὐτῶν κ.τ.λ.* and translates *non tantum valet nuntii relatio quantum si dominus ipse de his rebus sciscitetur et inquirat*. Blomf. compares the expression *οὐδὲν οἷόν ἐστ' ἀκοῦσαι* Arist. Av. 967. Herm. Obss. Critt. p. 121. strongly objects to this use of *ὡς* and proposes a remedy which is certainly not less objectionable; *ὡς αὐτὸς αὐτῶν ἄνδρα πεύθεσθαι παρεῖ* h.e. *non usus est nunciis, quum ipse adsis, ut hospitem de rebus illis interroges*. Bothe conj. *ὡς αὐτὸν αὐτῶν ἄντα πεύθεσθαι πάρα*. Schütz's conjecture and explanation seems upon the whole the best. The expression is a general one, *ἄνδρα* being used as in Soph. Œd. T. 315. *ἄνδρα δ' ὠφελεῖν ἀφ' ὧν ἔχοι τε καὶ δύναιτο κάλλιστος πόνων*. The construction apparently is *οὐδὲν σθένος ἀγγέλων (τοιοῦτόν ἐστιν) ὡς ἄνδρα αὐτὸν πεύθεσθαι περὶ αὐτῶν*. This use of *ὡς* may perhaps be supported by that in Act. Apost. 20. 24, although no great authority in such matters. *οὐδὲ ἔχω τὴν ψυχήν μου τιμίαν ἐμαυτῷ ὡς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς*. On C. 762. *ἐν ἀγγέλῳ γὰρ κρυπτὸς ὀρθοῦται λόγος*, see under *κρυπτός*.

'Αγδαβάτας proper name of a man, P. 920.

"Αγειν *to lead, to bring*. *ἄνδρα ἄγει γυνήτις* S.c.T. 627. *κῦμ' ἀγει* 740. *brings on a wave*. *ἦγε* P. 334. A. 1613. *ἄγον*, Doricè, with acc. *νόστοι ἄγον οἶκος* P. 847. *brought them home*, where the vulg. has *ἐς οἴκους* which violates the metre and is therefore rejected by Glasg. Blomf. Passow retains *ἐς* but corrects *ἄγον* for *ἄγον*. *ὑφ' ἅρματ' ἤγαγον ἵππους* P.V. 463. *I yoked horses to chariots*. *ποῖ ποτ' ἠγαγές με*; A. 1057. 1109. *ἤγαγε* P. 542. *ἤγαγον πάλιν* A. 827. *brought back*. *νᾶες ἤγαγον* P. 555. *ἄγε* C. 701. *πρὸς πύλας ἄγοι λόχον* S.c.T. 56. *ἄγειν* C. 758. *ἄξειν* A. 1258. *ἄγουσα* A. 394. *ἄγοντας ἐφέστιον* S. 498. See *ἐφέστιος*.—*to carry away* S. 607. 709. 919. Pass. *ἀπὸ βρετέων ἀγομένην* S. 425. *ἄγεσθαι πλοκάμων* S.c.T. 308. *to be dragged away by the hair*. *ἄξῃ* fut. mid. used passively *you shall be dragged away*. For this use of what is commonly called the future middle in a passive sense, see Monk's note on Hippolytus 1458, who quotes from Æschylus, *τιμήσεται* A. 567.

βουλεύσεται S.c.T. 180. *ἄρξονται* P. 581. See also Pierson on Mœris under the words *ἀπαλλάξονται, γυμνάσεται, τιμήσεται.* Monk rightly observes that the first instance of the kind is found in Homer Od. A. 123. *χαῖρε ξεῖνε· παρ' ἄμμι φιλήσεαι.* See likewise Matth. Gr. Gr. 494. 11. and Bernhardy, Synt. Gr. p. 344. Note.—*to drive, to harass,* P.V. 577. *ἄγει γὰρ αἷμα μητρῷον* E. 221.—*to support, bear up. φελλοὶ δ' ὥς ἄγουσι δίκτυον* C. 499. —*to hold in esteem, to believe in. ἄγοιμ' ἄν* (sc. *Θεοὺς*) *εἴ τις τάσδε μὴ ξαιρήσεται* S. 902. *I will believe in them.* Cf. Abresch, Animadv. Æsch. 210. and see under *νομίζειν.*—*to pass* sc. time. *κρεουργὸν ἦμαρ ἐνθύμως ἄγειν* A. 1574.—*to take in marriage. ὅτε τὰν ὁμοπάτριον ἄγαγες Ἡσιόναν* P.V. 558. imper. *ἄγε come! ἀλλ' ἄγε, Πέρσαι—θώμεθα* P. 136. *come let us make. ἄγε δή* A. 757. *ἄγε δὴ καὶ χορὸν ἄψωμεν* E. 297. *ἄγε δὴ λέξωμεν* S. 620. plur. *ἄγετε τῶν πάλαι πεπραγμένων λύσασθ' αἷμα* C. 792.

Ἄγειος without a land, from *α* and *γῆ. Ἄγειος ἐγὼ βαθυχαΐος βαθρείας βαθρείας* S. 838. Here Turn. Vict. have *ἄγιος,* but *ἄγειος* Med. Guelph. Ald. Rob. The passage is usually considered corrupt, but it perhaps may mean, *I, although extremely noble in respect of my origin, am without a country,* h. e. am an exile from my country, referring to the preceding *μήποτε πάλιν ἴδοιμι κ. τ. λ.* The word *ἄγειος* is without authority, but may be formed from *α* and *γῆ,* as *εὔγειος, βαθύγειος, ἐπίγειος,* etc. See *ἄγιος.*

Ἀγείρειν to collect, e. g. (as evidence) *to infer. τί τῶνδ' οὐκ ἐνδίκως ἀγείρω*; C. 629. Schol. *συνάξας κατηγορῶ.*

Ἀγείτων without a neighbour, solitary, P.V. 270.

Ἀγέλαστος not to be laughed at. ἀγελάστοις ξυμφοραῖς C. 30. *not laughing. ἀγέλαστα πρόσωπα* A. 768. On the active or passive force of verbals see under *ναρθηκοπλήρωτος.*

Ἀγή a fragment. ἀγαῖσι κωπῶν P. 417. See seq.

Ἄγη jealousy. ἄγα θεόθεν A. 130. *the jealousy of the gods;* restored by Herm. for the vulg. *ἄτα* which violates the metre. *ἄσα* Burn. Elms. ad Eur. Med. 240.—*a mischievous or spiteful act* (?) *μηλοφόνοισιν ἄγαισι* A. 712. So Herm. for vulg. *ἄταισιν* which violates the metre. Pauw and Schütz read *μηλοφόνοις ἄταισι.* Butl. *ἄταις μηλόφονοισι.* Klausen *ἀγαῖσιν* from *ἀγή,* quoting Gramm. Sang. 336. Bekk. *ἀγαί· οἱ τραγικοὶ τὰς τρώσεις οὕτως ἐκάλουν καὶ τὰ τραύματα· καὶ γὰρ τὸ τραῦμα οἷον κάταγμα γίνεται.* This is probably correct, and is somewhat confirmed by the Homeric usage, e.g. Il. E. 161. *ὡς δὲ λέων ἐν βουσὶ θορὼν ἐξ αὐχένα ἄξῃ πόρτις ἠὲ βοός* Cf. also *frangere* in Horace, Od. i. 23. 11. *non ego te tigris ut aspera, Gætulusve leo,* frangere *persequor.* A very probable conjecture has been suggested to me by Prof. Malden, *μηλοφόνοισιν ἄσαισι.*

Ἀγήνωρ brave, manly, S.c.T. 117.

ἄγιος a var. lect. in S. 838. where *ἄγειος* (q. v.) is to be preferred. Porson on Eur. Orest. 750. observes that *ἄγιος* is very seldom used by the Attics, and never by the tragic writers.

Ἄγκαθεν. contr. from *ἀνέκαθεν* (q. v.) *above, at the top. στέγαις Ἀτρειδῶν ἄγκαθεν* A. 3.

Ἄγκαθεν from *ἀγκὰς, in the arms* (cf. *ἀγκὰς ἐλάζετο* Il. E. 371). *ἄγκαθεν λαβών* E. 80. *taking in the arms, embracing.*

Ἀγκάλη the arm. ἐν ἀγκάλαις λαβών S. 476. *taking in the arms. ἔσκ' ἐν ἀγκάλαις* A. 705. *was carried in the arms.* Metaph. *πετραία ἀγκάλη* P.V. 1021. *a rocky embrace. ποντίαι ἀγκάλαι* C. 580. *the bosom of the ocean.*

Ἄγκρισις contr. for *ἀνάκρισις a judicial inquiry:* a legal term strictly meaning the inquiry instituted before the magistrate previous to the regular trial, answering to the Latin

Divinatio. μήδ' ἐς ἄγκρισιν ἐλθεῖν sc. Θεούς E. 342. *and that they should not engage in any judicial inquiry;* by which the chorus expresses its desire that the gods should not take cognisance of those matters which it belonged exclusively to their prerogative to investigate.

Ἄγκυρα *an anchor.* Met. ὥρα ἐμπόρους μεθιέναι ἄγκυραν ἐν δόμοισι πανδόκοις ξένων C. 651. *to put up for the night.*

Ἀγκυρουχία *the standing of a ship at anchor,* S. 747.

Ἀγλάϊσμα *an embellishment, a pleasing object.* οὐ Σῦριον ἀγλάϊσμα δώμασι A. 1285. *no Syrian odour.* C. 194. *the offering of hair* on the tomb of Agamemnon.

Ἄγναμπτος *inflexible.* θέμενος ἄγναμπτον νόον P.V. 163. This verse does not correspond with the strophe δέδια γὰρ ἀμφὶ σαῖς τύχαις. Pauw and Herm. conj. τιθέμενος ἄ. ν. Butl. θέμενος μάλ' ἄ. ν. Morell. θέμενος τὸν ἄ. ν. Arnald θέμενος ἄγναμπτον τὸν νόον, which is the easiest alteration and affords the best sense, but is doubtful on account of the shortening of the word before γν. See Porson on Hec. 302. Dawes's Misc. Crit. p. 196. Bothe and Blomf. alter the strophe.

Ἁγνεύειν *to be pure from guilt,* with gen. ὄρνιθος ὄρνις πῶς ἂν ἁγνεύοι φαγών; S. 223. *how could a bird be free from guilt as touching another, having devoured it?*

Ἄγνισμα *an expiatory offering.* ματρῷον ἄγνισμα κύριον φόνου E. 315. poetically for ματρῴου ἄγνισμα φόνου.

Ἄγνοια *ignorance.* ἀγνοίᾳ A. 1578. *in ignorance, unawares.* ἀγνοίας ὕπο S. 494.

Ἁγνόῤῥυτος *flowing purely,* P.V. 432. where Brunck and Schütz adopt ἀγνορύτων contrary to MSS. and Edd.

Ἁγνός *pure,* i.e. *clear, bright.* αἰθέρα ἁγνόν P.V. 280. ἁγνᾶς Ἀσίας 409. ἁγνοῦ Στρύμονος P. 489. χρίσματος ἁγνοῦ A. 94.—*pure* i.e. *chaste, holy.* ἁγνὰ ἀταύρωτος A. 236. μὴ πρὸς ἁγνὰν ἄρουραν S.c.T. 735. *an unholy soil.* Ἄρτεμις ἁγνά A. 133. S. 1011. ἁγνοῦ στόματος E. 277. ἁγνῶν στομάτων S. 677. ἁγνὰ Διὸς κόρα S. 136. ἀνδρὸς ἁγνοῦ S. 358. πῶς—ἁγνὸς γένοιτ' ἄν; S. 225. *how could he escape pollution?—Sacred* βοὸς ἁγνῆς P. 603. πολεμόκραντον ἁγνὸν τέλος S.c.T. 146. ἁγνοῖς δόμοις 260. δαίμονες ἁγνοί P. 620. ἁγνὸν Ἀπόλλω S. 211. Ζηνὸς ἁγνοῦ 640. μαντεῖα οὐκέθ' ἁγνά E. 686. *no longer held sacred.* ἁγνὸν Πειθοῦς σέβας E. 845. ἑδράνων ἁγνῶν S. 96. ἐν ἁγνῷ—ἵζεσθε S. 220. *in a sacred place.*

Ἁγνώς *unknown.* ἁγνὼς πρὸς ἀγνῶτα C. 666. ἁγνῶθ' ὅμιλον S. 971. ἁγνῶτα φωνήν A. 1021.

Ἄγοος *unmourned,* S.c.T. 1055.

Ἀγορά *the market-place.* θεοῖς ἀγορᾶς ἐπισκόποις S.c.T. 254.

Ἀγοραῖος *protecting the market-place.* Ζεῦς ἀγοραῖος E. 931. θεῶν τῶν ἀγοραίων A. 90.

Ἄγος *a curse for guilt,* S. 370. 371. C. 153. E. 161. ἄγος θεῶν πατρῴων S.c.T. 1008. *the curse of his father's gods.*

Ἀγός *a leader,* S.c.T. 245. 881.

Ἄγρα *a prey,* S.c.T. 304. E. 143.

Ἀγρεῖν *to take.* χρόνῳ μὲν ἀγρεῖ Πριάμου πόλιν ἅδε κέλευθος A. 125. Here the present is used for the future, as in Homer Il. Λ. 365. Ἦ θήν σ' ἐξανύω γε καὶ ὕστερον ἀντιβολήσας. See Matth. Gr. Gr. 504. 3. Abresch. Anim. Æsch. 1. 463. Bernhardy, Synt. Gr. c. x. 2.

Ἄγρευμα *a net,* S.c.T. 589. C. 992. plur. A. 1018. E. 438.

Ἄγριος *wild.* Met. μητρὸς ἀγρίας ἄπο P. 606. periphrasis for *the vine,—cruel, fierce,* ἀγρίων δεσμῶν P.V. 175. ποταμοὶ πυρὸς δάπτοντες ἀγρίαις γνάθοις 368. So C. 278. ἀγρίοις ποιφύγμασι S.c.T. 262. ἀγρίας ἅλος S. 35.

Ἀγρίως *cruelly,* E. 929. In P.V. 155. Blomf. reads ἀγρίοις, which is found in Codd. ap. Steph. Med. Regg. G. N. Colb. 1.

Ἀγρονόμος *dwelling in the fields*, A. 140. For the accent upon this and similar words, see Lobeck on Soph. Aj. p. 230.

Ἀγρότης (?) *a commander*, P. 963. Toup proposes ἀγρέται from Hesych. ἀγρέταν, ἡγεμόνα, θεόν. Thus we have ἱππαγρέτης. Blomf. ἀρχέται. Rob. has ἀκρόται. So V.C. ap. Turn. Schol. Brunck, Schütz.

Ἄγρυπνος *never sleeping*, P. V. 358.

Ἀγυιάτης [ᾰ] an epithet of Apollo as the guardian deity of streets, to whom an altar called ἀγυιεὺς was placed before the street doors at Athens. Hesych. Ἀγυιεύς. ὁ πρὸ τῶν θυρῶν ἑστὼς βωμὸς ἐν σχήματι κίονος. Cf. Arist. Vesp. 875. ὦ δεσπότ' ἄναξ, γεῖτον Ἀγυιεῦ, τοῦ μοῦ προθύρου προπύλαιε. Apollo himself was also called Ἀγυιεύς Horace Od. iv. 6. 26. *Lævis Agyieu.* Ἀγυιεῦ τ' is the common reading in this passage, but τε is unintelligible. ἀγυιᾶ τ' Med. whence Herm. rightly conj. ἀγυιᾶτ'.

Ἀγύρτρια *a female mendicant*, A. 1246. the masc. form is ἀγύρτης from ἀγείρω. This word was peculiarly used of those *who collected a contribution from the bystanders at religious shows.* Ruhnken, on Tim. s. v. ἀγείρουσαν. ὡς ἱερείαν περιερχομένην, observes, "Plena locutio ἀγείρειν χρήματα, βίον, σιτία, tam nota est, nullis ut opus sit scriptorum testimoniis. Ne absolutum quidem ἀγείρειν pro *mendicando colligere* valde rarum est.—Scilicet in variis artibus quibus sacrificuli simplicis plebeculæ pecunias ad se derivarent, non postrema hæc erat. Dei Deæve alicujus effigiem vel humeris portantes, vel jumento imponentes, per oppida et vicos vagabantur, et verbo Diis, re ipsâ sibi stipem quærebant. Ex quo circumforaneo quæstu ἀγυρτῶν nomen invenerunt—Quo veteri more satis vindicatur locus Herodoti, iv. 35. ὑμνέειν Ὠπίν τε καὶ Ἄργιν, ὀνομάζοντάς τε καὶ ἀγείροντας, ubi Thom. Galeus temere conjiciebat ἐγείροντας."

Ἀγχάρης [ᾰ] prop. name of a man. P. 956.

Ἄγχι *near.* with gen. P. 459. C. 630.

Ἀγχίαλος *near the sea.* P. 861. Upon this epithet as applied to islands, see Lobeck on Soph. Aj. 135.

Ἀγχιγείτων *neighbouring.* P. 860.

Ἀγχίπτολις *near the city.* S. c. T. 483. an epithet of Minerva as worshipped at Thebes. Cf. πύλαισι γείτων v. 486.

Ἄγχιστος *nearest, next in order.* τόδ' ἄγχιστον Ἀπίας γαίας μονόφρουρον ἔρκος A. 248. Here Schütz, referring the words to Clytemnestra, as being γαίας μονόφρουρον ἔρκος in the absence of her husband, understands ἄγχιστον to mean *near*, i. e. *approaching.* Others apply the expression to the Chorus, upon whom, in the king's absence, it *next* devolved to guard the city. This is clearly the meaning of ἄγχιστον, whether it be referred to Clytemnestra, which may be supported by v. 251, or to the Chorus. δύναται Διὸς ἄγχιστα S. 1018. *next after Jupiter.*

Ἀγχόνη *hanging.* ἀγχόνης τέρματα. E. 716. *death by hanging.*

Ἀγωγή *a bringing.* ἐμῆς ἀγωγῆς A. 1236. *the bringing of me.*

Ἀγών *an assembly for deliberation.* κοινοὺς ἀγῶνας θέντες A. 819.—*a contest.* E. 647. 714. plur. 874. C. 577. 718. νῦν ὑπὲρ πάντων ἀγών. P. 397. *now it is a struggle for all.* ἀγὼν νείκης παλαῖας A. 1350. *a struggle originating in an antient quarrel.* sc. about the slaughter of Iphigenia. See Lobeck, Soph. Aj. v. 1163.

Ἀγώνιος *presiding over contests.* ἀγωνίων θεῶν S. 186. 239. 328. 350. A. 499.

Ἄδαιτος *not fit to be feasted upon, unlawful.* θυσίαν ἄδαιτον A. 147.

Ἀδαμάντινος *of adamant*, P. V. 6. 64.

Ἀδαμαντόδετος *bound in adamant.* ἀδαμαντοδέτοισι λύμαις P. V. 148. *the disgrace of being bound in adamant.* πόνοις ἀδαμαντοδέτοις 424. *the*

sufferings of one so bound. The epithet here is improperly applied to the thing instead of the person. See Lobeck on Soph. Aj. v. 7. and compare ἀλίτυπος.

Ἀδάματος *unsubdued*, C. 53. S.c.T. 215. where ἀδάμαστον is the vulg. corrected by Pauw.—*unmarried.* S. 136. 144.

Ἄδην *enough*, P.V. 587. a poetical form of ἄδην. Here Brunck, Glasg. Schütz, Blomf. have ἄδην (q.v.) contrary to all MSS. and Edd.

Ἀδείμαντος *free from fear.* With gen. ἐμαυτῆς ἀδείμαντος P. 158. *without fear for myself.*

Ἀδειμάντως *without apprehension.* C. 760.

Ἄδειν *to sing*, C. 1021.

Ἀδελφή *a sister*, S.c.T. 959. 1056. P.V. 800. C. 17. it is used adjectively in S.c.T. 793. ἀδελφαῖς χερσί, *by hands of brothers.*

Ἀδελφεός *a brother*, S.c.T. 959. This form is unknown to the tragic senarius. Hence in the corrupt passage in S.c.T. 558. where καὶ τὸν σὸν αὖθις πρόσμορον ἀδελφεόν appears as the vulg. ἀδελφεόν is probably spurious. See ὁμόσπορος.

Ἀδεύης prop. name of a man. P. 304.

Ἄδην *enough.* With gen. ἄδην ἔλειξεν αἵματος τυραννικοῦ A. 802.

Ἀδήριτος *not to be contended with.* P. V. 105.

Ἅδης *Hades, hell.* ἀναύγητον Ἅδην P.V. 1031. Ἅδου σάκτορι Περσᾶν P. 887. *filling hell with the Persians.* See σάκτωρ.—*the god of Hades, Pluto.* τοῦ κατὰ χθονὸς Ἅδου A. 1360. μέγας γὰρ Ἅδης ἐστὶν εὔθυνος βροτῶν E. 263. ἐν Ἅδου sc. δόμοις A. 1509. S. 225. 411. εἰς Ἅδου sc. δόμους P.V. 236. Ἅδου πύλας A. 1264. δίκτυον Ἅδου A. 1086. *a fatal net.* Ἅδου μητέρα 1208. *a deadly, fatal mother.* See Lobeck on Soph. Aj. 802. who refutes the opinion that μητέρ' is here put for μητέρι. ἅδην πόντιον A. 653. *a watery grave.*

Ἀδικεῖν *to be unjust.* τὸ μὴ δικεῖν E. 85. 661. 719. *the absence of injustice.*

Ἄδικος *unjust*, A. 387. C. 392. 990. ἄδικα S. 399. *acts of injustice.*

Ἀδίκως *unjustly*, A. 1526.

Ἀδμής. Perhaps this word ought to be read in S. 140. ἀδμῆτος ἀδμήτα. So Reg. L. Lachm. See seq.

Ἄδμητος fem. ἀδμήτη *unmarried.* ἀδμήτας ἀδμήτα ῥύσιος γενέσθω S. 140.

Ἀδοβάτης *gone to Hades, dead.* ἀδοβάται πολλοὶ φῶτες P. 888. Here the vulg. is ἀγδαβάται without sense. ἀδαβάται Rob. ἐφθάραται conj. Cant. ἱπποβόται Heath. Ἀγβατάνων Wesseling on Herod. i. 42. So Brunck, Schütz. ἀθάνατοι Blomf. Passow's conjecture ἀδοβάται has been deservedly adopted by Wellauer.

Ἄδολος *sincere, genuine*, A. 95. See παρηγορία.

Ἀδόλως *without deception, truly*, C. 950. in a corrupt passage. See χρονίζειν.

Ἀδράστεια the goddess Adrasteia, the same as Νέμεσις P.V. 938. "Ad vitandam invidiam Græci solebant dicere, προσκυνῶ τὴν Νέμεσιν, Dem. adv. Arist. i. p. 495. καὶ Ἀδράστειαν μὲν ἄνθρωπος ὢν ἔγωγε προσκυνῶ. Plat. Rep. v. προσκυνῶ δὲ Ἀδράστειαν, ὦ Γλαύκων, χάριν οὗ μέλλω λέγειν," Giacomell. Similar forms of expression constantly occur, e. g. τὸν φθόνον δὲ πρόσκυσον Soph. Phil. 776. σὺν δ' Ἀδραστείᾳ λέγω. Eur. Rhes. 468. See φθόνος and Blomf. Gloss. in loc.

Ἄδραστος prop. name of a man. S.c.T. 50. 557.

Ἄδρεπτος *not gathered*, S. 649.

Ἀεί (on the quantity of the α see under αἰέν) *always.* With present tenses, ἀεὶ δ' ἀνάκτων ἐστὶ δεῖμ' ἐξαίσιον S. 509. P.V. 162. 517. A. 570. 740. With past. ἀεὶ ὄψεις ἔννυχοι παρηγόρουν P.V. 648. C. 958. P. 435. With future, ἀεὶ τοῦ παρόντος ἀχθηδὼν κακοῦ τρύσει σε P. V. 26. E. 654. 947. In E. 675. εἰς τὸ πᾶν ἀεὶ

ξένον θάπτειν, ἀείξενον (q.v.) is read by Well. from Schneider's emendation. In P. V. 939. *θῶπτε τὸν κρατοῦντ' ἀεί* Butler translates *τὸν κρατοῦντ' ἀεί unumquemque regnantem*, i.e. *the reigning sovereign, whoever is in power*. Perhaps, however, it is better, on account of the position of the article, to join *ἀεὶ* with *θῶπτε*, *ἀεὶ* in the other case being usually inserted between the article and the attributive, e.g. Thuc. i. 3. *τὰς ἀεὶ πληρουμένας*. i. 2. *τῶν ἀεὶ πλειόνων* ii. 11. *τῶν ἀεὶ προεστώτων. τὸν κρατοῦντ' ἀεὶ* in this sense would be equally incorrect with *ἡ πόλις ἄνω* for *the upper city*. In such a passage as Soph. Œd. T. 1037. *ἦ τοῦ τυράννου τῆσδε γῆς πάλαι ποτε*; the construction is not *τοῦ πάλαι ποτε τυράννου*, but *τυράννου* is equivalent to *τυραννεύσαντος*. See *αἰεί, αἰέν* in their order.

'Αείδειν *to sing*, A. 16. 691.

'Αείζωος *everliving*. *ἄχθος ἀείζων* S. 966. contr. from *ἀείζωον*. Here *αἰεὶ ζῶν* is the vulg. *ἀεὶ ζῶν* Ald. Rob. Glasg. Schütz. *ἀείζων* Both. Elmsl. That it is an adjective and not the participle of the verb, is shewn by the words *τὴν ἀείζων πόαν* in Fragm. Glauc. Bekk. An. p. 347. 22.

'Αεικής *unseemly*, P. V. 97. 523. 1044. contr. *αἰκής* P. V. 470. *αἰκὲς πῆμα*.

'Αείξενος *for ever a stranger*. By an emend. of Schneid. in C. 673. where the vulg. is *ἀεὶ ξένον*.

'Αείρειν *to lift up*. *ἄλλο δ' ἀείρει* sc. *κῦμα* S. c. T. 741. See *πιτνεῖν*. *εὔμαριν ἀείρων* P. 1506. *to move*, as an expedition. *ἀλλ' ἐυσταλῆ καὶ λεκτὸν ἀροῦμεν στόλον* P. 781. where *ἀροῦμεν* is the fut. by contr. from *ἀερῶ, ἀρῶ*. Cf. Porson on Eur. Med. 848. Elmsley on Heracl. 323. See *αἴρω to bring up, to educate*. pass. *ἐμὸν ἐκ τοῦδ' ἔρνος ἀρθέν* A. 1506.

'Αείσυρος *ever drawing*. P. V. 450. an epithet of the ant, who, as Horace (Sat. i. 1. 34.) says, "*ore* trahit *quodcunque potest atque addit acervo*." This is the reading of all the MSS. and Edd. except Vienn. B. and Turn. See *ἀήσυρος*.

'Ακών *unwilling*, S. 39. See *ἄκων*.

"Αελπτος *unexpected*, P. 257. 697. 985. A. 885. S. 54. See *φαίνεσθαι*. 385.

'Αέλπτως *unexpectedly*, S. 963. P. 255.

'Αέναος *everflowing*, S. 548.

'Αέξεσθαι *to increase*, C. 812. S. 836,

'Αεξίφυλλος *fostering leaves*. *Σιμοέντος ἀκτὰς ἐπ' ἀεξιφύλλους* A. 681. So Abresch, Schütz, Herm. For the vulg. *ἀξιφύλλους*. Stanl. Pears. Blomf. read *αὐξιφύλλους*.

"Αεπτος (?) *unable to follow*, said to be from *ἕπομαι*. So Passow. *δρόσοις ἀέπτοις μαλερῶν λεόντων* A. 139. This is the reading of Flor. *ἀέπτοισι* Farn. Vict. Schol. but this Wellauer justly condemns. *ἀέλπτοις* Med. Phil. Guelph. Ald. Rob. Turn. whence Blomf. *ἀλέπτοις ovo nondum exclusis*. The origin of the corruption assigned by Well. who reads *δρόσοισοι λεπτοῖς*, appears correct, sc. that ΛΕΠΤΟΙΣ was corrupted into ΑΕΠΤΟΙΣ, and that *ἀέλπτοις* is derived from λ inserted as a correction over the first letter of *ἀέπτοις*. See a similar felicitous emendation by the same critic in S. 90.

'Αέρδην *lifting up*, A. 226.

'Αερία a name by which Ægypt was known to the Greeks before it took its appellation from king Ægyptus. It was so called according to Steph. *παρὰ τὸν ἀέρα, καὶ γὰρ ἠερόεσσαν αὐτήν φασιν*, or according to Etym. *ὅτι τοῖς ἐπ' αὐτὴν πλέουσι, κοίλη οὖσα, οὐ φαίνεται πρὶν ἂν σχεδὸν ὁρμηθῶσι. καὶ τότε ὥσπερ ἐξ ὁμίχλης καὶ ἀέρος κεκαλυμμένη φαίνεται* S. 71.

"Αζεσθαι *to dread*, E. 367.—*to respect*, E. 956. S. 639.

"Αζηλος *unenviable, wretched*, P. V. 143. C. 1012.

'Αήδων *the nightingale*, A. 1116. 1117. S. 60.

'Αήθης *unwonted*, S. 562.

"Αημα *a blast*, E. 865. A. 1392.

'Αήσυρος *driven by the wind, light*.

ἀήσυροι μύρμηκες P.V. 450. This is read only by Vienn. B. Turn. and written over in Regg. A. B. but is confirmed by Eustath. Od. iv. p. 150, whence it has been adopted by Brunck and other editors for ἀείσυροι, which is the reading of all other MSS. and Edd. See ἀείσυρος.

Ἀθαμαντίς *a daughter of Athamas.* πορθμὸν Ἀθαμαντίδος Ἕλλης P.70. *the Hellespont.*

Ἀθάνα [ᾰ] *Minerva.* Doric for Ἀθήνη. The Doric form of this word is always used by the tragic writers, as in δαρός, ἕκατι, κυναγός, ποδαγός, λοχαγός, ξεναγός, ὀπαδός. They, however, say, Ἀθηναία not Ἀθαναία. Porson on Orest. 26.

Ἀθάνατος *immortal,* E.330.911.—*giving immortality.* ἀθανάτας τριχός C. 610.

Ἄθαπτος *unburied,* S.c.T. 1005. 1036.

Ἀθέλεος *unwilling.* θέλεος ἀθέλεος S. 842.

Ἄθελκτος *not to be soothed.* S.1041.

Ἀθεμίστως *unlawfully,* C. 635. but here οὐ θεμίστως is read for the sake of the metre by Glasg. Herm. Schütz.

Ἄθεος *ungodly, impious,* E. 146. 513. P. 794.

Ἀθέρμαντος *not heated.* ἀθέρμαντον ἑστίαν δόμων C.620. *a hearth where the sacred rites are not duly performed.* This is the best explanation. So ἀπύρων ἱερῶν A.70. The Scholiast explains it ἀθράσυντος, *not daring.* So Blomf. For this sense cf. θερμός. See, however, the whole passage explained under τίειν.

Ἀθέτως *without control, arbitrarily,* P.V. 150. Hesych. ἀθέτως. οὐ συγκατατεθειμένως. Αἰσχύλος Προμηθεῖ δεσμώτῃ. This is restored from conjecture by Bentley for ἀθέσμως which violates the metre, if θεμερῶπις be correct in the strophe.

Ἀθῆναι *Athens,* P. 227. 277. 340. 466. 702. 810. Ἀθᾶναι Dorice, P.278. 936.

Ἀθηναία *Minerva.* See Ἀθάνα E.278.289.584.

Ἀθηναῖος *Athenian.* ἐξ Ἀθηναίων στρατοῦ P.347.

Ἄθικτος *not touching,* actively. κερδῶν ἄθικτον E. 674. *not touching bribes.*—*Untouched.* pass. νόσοις ἄθικτον S.556. *not to be touched, holy.* ἀθίκτων χάρις A. 362. See ναρθηκοπλήρωτος.

Ἀθλεύειν *to undergo suffering,* P.V. 95.

Ἄθλιος *wretched,* A. 1587. C.975. S.567. S.c.T. 761. 905.

Ἀθλίως *in a miserable manner,* C. 972.

Ἆθλον (contraction of ἄεθλον) *a struggle, suffering.* στυγερὸν πέλει τόδ' ἆθλον S.1015.

Ἆθλος id. P. V. 257. 262. 637. 704. 754. 936.

Ἀθροίζειν *to collect.* pass. ἠθροισto P.406.

Ἀθῡμεῖν *to be dejected,* P. V. 472.

Ἄθυμος *dejected, dastardly,* S.c.T. 598.—*causing dejection.* ὁδοὺς ἀθύμους E.740.

Ἄθως *of Athos.* Ἄθων αἶπος A.276. *the height of Athos.*

Αἴ an exclamation of grief. αἴ αἴ P.V.66.98.136. S.c.T. 769. 873. 874. P. 252. 275. 323. 425. αἴ αἴ αἴ αἴ P. 659.892.1104. S.546. C.1003. With gen. αἴ αἴ αἴ αἴ μελέων ἔργων C.1001. *alas for these wretched deeds!* See Lobeck on Soph. Aj. v. 370. 430.

Αἶα *a land,* E. 58. S. 251. τὴν σιδηρομήτορα αἶαν P.V.302. τὰν βαθύχθον' αἶαν S.c.T. 288. πολύπυρον αἶαν S.550. ἀμφοτέρας αἴας P.129. *Europe and Asia.* Ἑλλάδα αἶαν P.2. A.417.263. Περσὶς αἶα P.59. 244. 638. 1026. 1030. Δωρίδ' αἶαν P. 478. Ἠδωνίδ' αἶαν P. 487. Τευκρίδα αἶαν A.112. αἴας Φρυγίας S.543.

Αἰάζειν *to mourn,* P.886.

Αἰακτός *to be mourned,* S.c.T. 828. P.895. actively, *mourning,* P.1025. See ναρθηκοπλήρωτος.

Αἰᾶνής *perpetual.* εἰς τὸν αἰανῆ χρόνον E.542. Hence αἰανῶς, *for ever,* E.394. From this comes the signification *tedious, vexatious.* See seq. —thence, *sad, painful.* αἰανῆ βάγματα P. 627. αἰανῆ αὐδάν 903. αἰανὴς

νόσος E. 902. 457. *Νυκτὸς αἰανῆ τέκνα* vulg. in E. 394. where *αἰανῆς* from Farn. Turn. is preferred by Herm. Schütz, Bothe.

Αἰανός livelong, wearisome. νυκτὸς αἰανῆς τέκνα E. 394. See prec.

Αἰανῶς for ever. καὶ τάδ' αἰανῶς μένοι E. 642. See prec. The forms *αἰανὴς* and *αἰανὸς* are often confused. Blomf. on P. 627. wishes to expunge the latter altogether, which Hermann on Soph. Aj. 672. justly disapproves, comparing Soph. El. 496. He also observes "re vera *αἰανὴς* et *αἰανὸς* idem esse atque ex eadem origine natum videtur, unde *αἰνὸς* est: quod nisi fallor, ab *αἰεὶ* deductum primo *diuturnum*, deinde *diuturnitate molestum et grave*, ideoque *tædii plenum* significabat." See Lobeck on Soph. Aj. 672.

Αἴας Ajax. νῆσον Αἴαντος P. 299. 360. *Αἴαντος περικλύστα νᾶσος* 588. *Salamis.*

Αἰγαῖος Ægean. πέλαγος Αἰγαῖον A. 645.

Αἰγεῖος descended from Ægeus. Αἰγείῳ στρατῷ E. 653. *the Athenian people.*

Αἰγίλιψ goat defying, inaccessible, S. 775. From *αἴξ* and *λείπειν.*

Αἰγίπλαγκτος the name of a mountain in the Megarian district, A. 294.

Αἰγίς the *ægis* or shield of Minerva, E. 382. *A storm,* C. 585. From *ἀΐσσειν.*

Αἴγισθος Ægisthus, A. 1411. 1594. C. 109. 474. 645.

Αἰγυπιός a vulture, A. 49.

Αἰγύπτιος Ægyptian, P. 303. S. 797. 852.

Αἰγυπτογενής born in Ægypt, S. 30. 1039. in P. 35. the vulg. is *Αἰγυπτιογενὴς,* but Med. Reg. P. Lips. 2. Barocc. Mosq. Ald. Turn. have *Αἰγυπτογενής.* Wellauer rightly observes that the vulg. is contrary to analogy. Pauw, Porson, and Schütz adopt *Αἰγυπτογενής.* Brunck defends the vulg. supposing that *Αἰγυπτιογενής* is of five syllables, *ιο* coalescing into one. Butler objects to this because the crasis of *ιο* would form a long syllable. This reasoning appears scarcely correct, the *ι* in such cases being probably equivalent to our *y,* and the quantity of the syllable depending on the second member of the crasis, as in *Αἰγυπτίας* Il. I. 382. etc. *πόλιος* in B. 811. has the last long by the arsis. About the correctness of the reading *Αἰγυπτογενὴς* there can, however, scarcely be any doubt.

Αἴγυπτος Ægyptus, S. 9. 318. 330. 382. 469. 722. 887. 906.

Αἰδεῖσθαι to revere, stand in awe of. Δία τοι ξένιον μέγαν αἰδοῦμαι A. 353. *αἰδοῦνται* S. 632. *ᾐδέσω* C. 106. *αἰδοῦ* S. 340. *αἴδεσαι* E. 511. C. 883. *αἰδεῖσθε* E. 650. *αἰδεῖσθαι* S. 473. *αἰδουμένη* C. 104. *αἰδουμένοις* E. 680. *αἰδεσθείς* A. 911. *πατρῷον αἰδεσθεὶς μόρον* E. 730. *respecting the death of your father.* With inf. *οὐ θεῶν βρέτη ᾐδοῦντο συλᾶν* P. 796. *they did not scruple to spoil,* etc. *μητέρ' αἰδεσθῶ κτανεῖν;* C. 886.

Αἴδεσθαι i.q. *αἰδεῖσθαι, to respect. ποτιτρόπαιον αἰδόμενος* S. 357. *ξενοτίμους ἐπιστροφὰς δωμάτων αἰδόμενός τις ἔστω* E. 519. *let every one observe the honourable entertainment of strangers.*

Ἀΐδης i.q. *Ἅδης* q.v. *Ἀΐδας* Dorice S. 772. *Ἀΐδου* P. V. 152. *Ἀΐδᾳ* Dor. S. c. T. 850.

Αἰδοῖος worthy of respect. τὸν ἐμὸν αἰδοῖον πόσιν A. 586. *αἰδοίου Διός* S. 189. *βουλευτήριον αἰδοῖον* E. 675. *respectful, αἰδοῖα ἔπη* S. 191. *αἰδοῖον πρόξενον* 486. *δέξαιθ' ἱκέτην αἰδοίῳ πνεύματι χώρας* S. 28. *with a kindly feeling on the part of the country.*

Ἄϊδρις ignorant. With gen. S. 448. A. 1076.

Ἀϊδωνεύς i.q. *Ἅδης* q.v. P. 641. 642.

Αἰδώς shame, modesty, P. V. 134. C. 654. *τὴν ἐμὴν αἰδῶ μεθείς* P. 685. *dread at my presence. δακρύων ἀποστάζει πένθιμον ἀιδῶ* S. 574. poetically, *she sheds tears of mournful shame.* With inf. *αἰδὼς ἦν ἐμοὶ λέγειν τάδε* A. 1177. *I was ashamed to say these things. πολλὴ αἰδὼς συματοφθορεῖν* A. 1177.

I am greatly ashamed to spoil myself, etc.

Αἰεί i.q. ἀεί *always,* P. 172. 494. E. 743. S. 660. 685. S.c.T. 838. τὸν αἰεὶ ἀτέλεντον ὕπνον A. 1425. *death.* On E. 76. βεβῶτ' ἂν αἰεὶ τὴν πλανοστιβῆ χθόνα, see under ἂν. On δεῦρό γ' αἰεί E. 556. see under δεῦρο.

Αἰείμνηστος *ever to be remembered,* P. 746.

Ἄϊειν *to hear.* With gen. P. 625. —*to obey,* P. 853. With acc. A. 55. E. 807. 838. S. 57.

Αἰέν i.q. ἀεί *always,* P.V. 426. P. 608. A. 865. ἐς αἰεί E. 800. *for ever.* This is said by Etym. M. P. 302. 3. to belong to the Argive dialect, which changes ι into ν, as in σπείδω σπένδω, αἰεὶ αἰέν. The same writer observes that Homer recognizes only *three forms,* sc. ἀεί, αἰεί, αἰέν. So likewise Æschylus. Twelve dialectic varieties are, however, recorded by Etym. Reg. Par. MS. quoted by Kœn. on Greg. de Dial. Dor. 154, where see Bast's note. Αἰεὶ is found even in Attic prose writers. See Dorv. Charit. p. 280, but scarcely ever without ἀεὶ being in some MS. Porson, Pref. to Hec. p. iv. decides that ἀεὶ always is to be written, considering the penult. common. So Pierson on Mœris p. 231. q.v. Hermann denies this, and thinks that the Attics wrote αἰεὶ, or ἀεὶ as the metre required. Apollonius, MS., however, περὶ ἐπιῤῥημάτων, quoted by Bast, confirms the opinion of Porson.

Αἰετός *an eagle,* P.V. 1024. P. 201. A. 136. C. 245. 256. The Ionic form is changed for ἀετός by Brunck and some others, in all these places, but MSS. and Edd. have every where αἰετός.

Αἰθαλόεις *fiery.* αἰθαλοῦσσα φλόξ P.V. 994. for αἰθαλόεσσα.

Αἴθειν *to burn.* ἕως ἂν αἴθῃ πῦρ ἐφ' ἑστίας ἐμῆς A. 1410. h. e. *so long as Ægisthus is a sharer in the same house with myself.* Καΐθουσα for καὶ αἴθουσα C. 599, but here καταίθουσα is to be preferred from an emendation by Canter. αἴθων λῆμα S.c.T. 430. *fiery in temper.* See Lobeck on Soph. Aj. 1088.

Αἰθέριος *in the air,* P.V. 157. S.c.T. 81.

Αἰθήρ *the air* or *firmament,* P.V. 88. 125. 280. 394. 1046. 1090. 1094. S.c.T. 140. S. 603. P. 357. A. 6. ὑπ' αἰθέρι E. 351. opposed to κατὰ γᾶν. αἰθέρος θρόνος S. 773. *a seat in the air.*

Αἰθίοψ *an Æthiopian.* παρ' Αἰθίοψιν S. 283. the name of the river. ποταμὸς Αἰθίοψ P.V. 811.

Αἰκής P.V. 470. contr. from ἀεικής q.v.

Αἰκία [ῑ] *an insult* or *indignity,* P.V. 93. 177. 602.

Αἰκίζεσθαι *to treat with indignity,* P.V. 195. 227. 256. passive, ἐν γυιοπέδαις αἰκιζομένου P. 168.

Αἴκισμα *an indignity,* P.V. 991.

Αἴλινος a mournful exclamation used by the Greeks. αἴλινον αἴλινον εἰπέ A. 120. 137. 154. literally, *alas for Linus!* Hesiod in Eustath. upon Il. Σ. p. 1163. thus explains its origin. Οὐρανίη δ' ἄρ' ἔτικτε Λίνον πολυήρατον υἱόν, Ὃν δὴ ὅσοι βροτοί εἰσιν ἀοιδοὶ καὶ κιθαρισταί, Πάντες μὲν θρηνοῦσιν ἐν εἰλαπιναῖς τε χοροῖς τε, Ἀρχόμενοι δὲ Λίνον καὶ λήγοντες καλέουσι. It is supposed by some that Homer alludes to this custom in Iliad Σ. 569. πάϊς φόρμιγγι λιγείῃ Ἱμέρσεν κιθάριζε, λίνον δ' ὑπὸ καλὸν ἄειδε Λεπταλέῃ φωνῇ, but this Heyne disapproves. See Herodotus' account of Maneros, whom he affirms to be the same as Linus, ii. 79. Cf. also Soph. Aj. 627. with Lobeck's note. Eur. Or. 1392. The plural form is used by Call. H. Ap. 20. Θέτις Ἀχιλλῆα κινύρεται αἴλινα μήτηρ.

Αἷμα *blood.* ζώφυτον αἷμα S. 837. *the life-blood—blood that is shed.* πέπωκεν αἷμα γαῖα S.c.T. 803. αἷμα καθάρσιον 662. E. 427. *the blood of a victim shed in expiation.* ἀνδροκτασίαν αἵματος οὐ θεμιστοῦ 676. *murder, causing the shedding of unlawful blood.* αὐτάδελφον αἷμα 700. *a brother's blood.* μελαμπαγὲς αἷμα φοίνιον

803. *παρθενίου αἵματος* A. 208. *ἀνδρὸς μέλαν αἷμα* 992. *αἵματι οἶκος ἐφύρθη* A. 714. *αἵματος τυραννικοῦ* 602. *βρότειον αἷμα* 1162. *προτέρων αἷμα* 1311. *ὀξεῖαν αἵματος σφαγήν* 1362. h. e. *αἷμα σφαζόμενον, the blood of a slaughtered victim.* See *σφαγή*. *λίπος αἵματος* 1403. C. 47. 396. 526. 539. 571. 1051. 1054. E. 41. *πρὸς αἷμα καὶ σταλαγμόν*, E. 238. *ἕν διὰ δυοῖν* for *σταλαγμὸν αἵματος* (See Lobeck on Soph. Aj. 145) 270. 617. 623. 652. 935. In the sense of *murder*. *αἷμ' ἄνιπτον* A. 1438. *τὰ πάντα τις ἐκχέας ἀνθ' αἵματος ἑνός* C. 513. *λύσασθ' αἷμα προσφάτοις δίκαις* C. 793. *τόδ' αἷμα κοινόν* 1034. E. 583. *αἷμα μητρῷον* E. 221. 251. *πράκτορες αἵματος* 309. *αἵματος νέου* E. 195. 339. *ἐφ' αἵματι δημηλασίαν* S. 6. *banishment for murder*. *ὅμαιμον αἷμα* 444. *the murder of relatives*. *πολιτᾶν μέλεον αἷμα* A. 696. In the sense of *relationship by blood*. *σέθεν ἐξ αἵματος γεγόναμεν* S. c. T. 128. *αὐτάδελφον αἷμα* E. 89. *an own brother*. *μητρὸς αἷμα φίλτατον* E. 578. *the near relationship of a mother*. *ἐγὼ δὲ μητρὸς τῆς ἐμῆς ἐν αἵματι*; 576. *am I related to my mother?* The plural is used in C. 920. *πολλῶν αἱμάτων many murders*. *παλαιῶν αἱμάτων* S. 262. *ὁμοσπόροις ἐπιῤῥοαῖσιν αἱμάτων* A. 1491.—for the singular, *αἱμάτων εὐθυνησίμων ἀπορῥυέντων* A. 1266. *δι' αἵματ' ἐκποθέντ' ὑπὸ χθονός* C. 64. *αἱμάτων ἄγος* E. 160. *ὀσμὴ βροτείων αἱμάτων* 244.

Αἱμάσσειν *to stain with blood*. *αἱμάζαι* S. 474. A. 1571. *αἱμάσσοντας* S. c. T. 257. *αἱμαχθεῖσα ἄρουραν* P. 587.

Αἱματηρός *bloody*, E. 789. 1037. 1516. C. 467. E. 132. 685.

Αἱματηφόρος *blood-stained*, S. c. T. 401.

Αἱματίζειν *to stain with blood*. *αἱματίσαι* S. 648.

Αἱματόεις *bloody*, C. 461. S. c. T. 737. A. 682. S. 1028. *βλαχαὶ αἱματόεσσαι τῶν ἐπιμαστιδίων ἀρτιτρεφεῖς* S. c. T. 330. *the cries of the infants murdered on the breast*. For this poetical transposition of epithets, see Lobeck on Soph. Aj. v. 7.

Αἱματολοιχός *licking blood*, A. 1457.

Αἱματόῤῥοφος *sucking blood*, E. 184.

Αἱματοσταγής *dropping blood*, A. 1282. E. 343. S. c. T. 818.

Αἱματοσφαγής *formed of the blood of the slain*. *πέλανος αἱματοσφαγής* P. 802. *a clot of blood shed in slaughter*. Here *αἱματοσταγὴς* is a var. lect. in Reg. B. M. 1. and is adopted by Brunck, Glasg. Schütz, Blomf. The vulg. however, is more poetical, being, as Wellauer remarks, equivalent to *πέλανος αἵματος σφαγέντος*. He compares A. 213. *παρθενοσφάγοισι ῥείθροις*. Cf. also A. 1362.

Αἱματοῦν *to stain with blood*, Mid. v. *μηδὲν αἱματώμεθα* A. 1641. *let us have no bloodshed*.

Αἱμύλος *wily, plausible*, P. V. 207.

Αἵμων *bloody*. The word occurs in a corrupt passage in S. 826. where *αἵμονες ὡς* is read by Med. Reg. L. Guelph. Ald. Rob. for which *αἵμον' ἵζωσ'* Turn. Vict. So Glasg. Schütz. By separating this latter word, we obtain a tolerable sense. *εἶτα —— δεσποσίῳ ξὺν ὕβρει, γομφοδέτῳ τε δορί, δι' ὅλου αἵμον' ἵζω σ' ἐπ' ἀμίδα*, h. e. *stained all over with blood, I will place you on board the vessel*. The present will then be used for the future; upon which see under *ἀγρεῖν*.

Αἰνεῖν *to mention* or *relate*. *ὅ τι καὶ δυνατὸν καὶ θέμις αἰνεῖν* A. 98. *ἦ μέγαν οἴκοις τοῖσδε δαίμονα—αἰνεῖς* A. 1461.—*to praise, ἐναισίμως αἰνεῖν* A. 891. *σὺ δ' αἰνεῖν εἴτε με ψέγειν θέλεις* 1376. *μήτ' ἄναρκτον βίον μήτε δεσποτούμενον αἰνέσῃς* E. 504. *τὸ ἄρσεν αἰνῶ* 707. *αἰνῶ μύθους τῶνδε τῶν κατευγμάτων* 975. *ἐυχὰς αἰνῶ τάσδε σώφρονας* S. 691.—*to acquiesce in, to bear with, δίκαια καὶ μὴ δίκαια αἰνέσαι* C. 78. *πράξας ἐν σοὶ πανταχῇ τάδ' αἰνέσω* E. 447. *εἰ μή τις εἰς ναῦν εἶσιν αἰνέσας τάδε* S. 879. *κακοῦ τὸ δίμοιρον αἰνῶ.—to permit*, with part. *δαίμονα μεγαυχῆ ἰόντ' αἰνέσατ' ἐκ δόμων* P. 634.—*permit him to come—to com-*

mand, with inf. αἰνῶ κρύπτειν τάσδε συνθήκας ἐμάς C.548. αἰνῶ πράσσειν ὡς ὑπευθύνῳ τάδε 704. αἰνῶ φυλάξαι S.176.

Αἴνιγμα *a riddle,* P.V. 613. A. 1093. 1156. C.874.

Αἰνιγματώδης *ænigmatical,* S.459.

Αἰνικτηρίως *ænigmatically.* λαμπρῶς κοὐδὲν αἰνικτηρίως P.V. 835. 951.

Αἰνολαμπής *shining horribly.* φῶς αἰνολαμπές A.378.

Αἰνόλεκτρος *fatally married,* A. 695.

Αἰνόμορος *of unhappy destiny,* S.c.T. 886.

Αἰνοπατήρ *a wretched father.* ὦ πάτερ αἰνόπατερ C.313.

Αἶνος *a tale* or *narrative.* φεῦ, φεῦ κακὸν αἶνον ἀτηρᾶς τύχας A.1462, as an exegesis to the words *μέγαν οἴκοις τοῖσδε δαίμονα καὶ βαρύμηνιν αἰνεῖς.* See Matth. Gr.Gr. 431.5. — *praise,* δύναμιν πλούτου παράσημον αἴνῳ A. 1527. νέωσον εὔφρον' αἶνον S. 529. *renew our cheering glory.* Schol. ἀνανέωσον τὴν φήμην ὅτι σοῦ ἐσμέν. αἶνος πόλιν τήνδε Πελασγῶν ἐχέτω 1002. ἐπιτύμβιος ἔπαινος A.1527. *a funeral panegyric.*

Αἰνῶς *miserably,* P.894. See αἰανής.

Αἰολόμητις *crafty in counsel,* S. 1019.

Αἰόλος *quick-moving.* λιγνὺν μέλαιναν αἰόλην πυρὸς κάσιν S.c.T. 476.—*changing, various.* αἰόλ' ἀνθρώπων κακά S.323. See Buttm. Lexil. in voc.

Αἰολόστομος *speaking things of various import,* P.V. 664.

Αἰπολεῖσθαι *to graze,* lit. as goats, E.187. contr. for αἰγοπολεῖσθαι.

Αἶπος *a hill.* Ἄθωον αἶπος A.276. Ἀραχναῖον αἶπος 300.

Αἰπυμήτης *lofty in counsel.* αἰπυμῆτα παῖ P.V.18.

Αἰπύνωτος *situated on a lofty ridge,* P.V. 832.

Αἱρεῖν *to take.* δρᾶσαί τε μὴ δρᾶσαί τε καὶ τύχην ἑλεῖν S.37. *to take the alternative.* sc. of doing or not doing.— *to capture.* στράτευμ' ἑπακτὸν ἐμβαλὼν ἥρει πόλιν S.c.T.1010. *he was taking,* h.e. was endeavouring to take. For this use of the imperfect see Matth. Gr.Gr.497.c. Bernhardy, Synt. Gr. c.x. 3. ἠρήκασι A.258. εἷλε P.848. ἕλῃ P.V.166. ἑλεῖν A. 1308. ἑλών S.c.T. 460. ἑλόντες 858. A.331.563.—Pass. ἥδη τέχναισιν ἐνθέοις ἠρημένη A.1188. *inspired with prophecy.*—*to kill* or *destroy.* ὅταν Ἄρης τιθασὸς ὢν φίλον ἕλῃ E.336. πατρὸς σκοπαὶ δέ μ' εἷλον S. 767.—Mid. v. αἱρεῖσθαι *to take to oneself, to obtain.* ἐκ χερῶν εἵλεσθέ μου E.749. 776. τοιαῦθ' ἑλέσθαι σοι πάρεστιν ἐξ ἐμοῦ 829. πολλῶν γὰρ ἐσθλῶν τὴν ὄνησιν εἱλόμην A.341. *the enjoyment which I have obtained is one of many blessings.* The aorist is here used with the force of the perfect, as in E.749. 776. S.767. Here Herm. whom Blomf. follows, reads τήνδ' unnecessarily. Herm. conceives that the particle ἂν is understood with εἱλόμην, which is rightly denied by Wunderlich, Obss. Critt. p.173. who remarks, that in this case a protasis with εἰ must always be either expressed or implied. Cf. Hom. Od. E.426. Soph. El. 903. with Hermann's note, 1021. Æsch. S.c.T.990. Herm. also joins πολλῶν ἐσθλῶν with αἱρεῖσθαι, and not with ὄνησιν, in the sense, *I should prefer this enjoyment to many blessings:* it is, however, better to consider πολλῶν as an opposition to διχορρόπως in the preceding verse, Clytemnestra's hope being not for partial, but *many* blessings. — *to take upon oneself.* δωμάτων γὰρ εἱλόμαν ἀνατροπάς E.334. τὰς ἐβδόμας—Ἀπόλλων εἵλετο S.c.T.783.—*to incur.* θάνατον εἵλετ' ἐν πόλει 1000. βλοσυρὸν αἱρούμενον ἄγος E.161. but here Heath rightly corrects ἀράμενον for αἱρούμενον, which violates the metre. See αἵρεσθαι. πόλεμον αἱρήσῃ νέον. S.928. In this passage, which is obviously corrupt, Porson, according to Blomf. in Edinb. Rev. xxx. p. 320. reads ἢ Ἄρεσται τάδ', ἢ δεῖ πόλεμον αἵρεσθαι νέον. Elmsley also on Heracl.

505. prefers *αἴρεσθαι*, which is certainly the more usual form, see S. 337. 434. but there does not appear sufficient reason for condemning the other. *ἀναιρεῖσθαι πόλεμον* occurs in Eur. Supp. 492. where see Markl. In P. 473. however, for *αἱροῦνται φυγήν* should probably be read *αἴρονται* with Elmsley on Heracl. 505. who compares Rhes. 54. 126. Soph. Aj. 243. — *to choose.* *οὓς Ξέρξης— εἵλετο* P. 7. *μή μ' αἱροῦ κριτήν* S. 392. *ξύμμαχον ἑλόμενος Δίκαν* 390. *τερασκόπον δὲ τῶνδέ σ' αἱροῦμαι πέρι* C. 544. *ἑλοῦ γὰρ* P. V. 782.—*make your choice.* Pass. *ἀνὴρ κατ' ἄνδρα ᾑρέθη* S. c. T. 487. *φόνων δικαστὰς ὁρκίων αἱρουμένους* E. 461.—*to take in preference, to accept.* *τοῦτ' ἀντ' ἐκείνων τοὔπος αἱροῦμαι σέθεν* S. c. T. 246. *ὅμως δ' ἄμομφον ὄντα σ' αἱροῦμαι πόλει* E. 453. See *δυσπήματος. τοῦθ' ὅμως αἱρούμεθα* C. 921. Here Herm. Obss. Critt. p. 125. needlessly objects to the vulg. and reads *ὁμῶς ἀρώμεθα* translating it, *tot cædibus superatis, illud simul precamur, ut salvus sit ac superstes Orestes,* which Well. properly disapproves. *ὅμως* refers to *αἱμάτων* and the meaning is, 'Orestes has added another to a long series of murders, *yet, murder though it be,* we accept it as an alternative,' etc.

Αἴρειν *to raise.* *ἆρ' ὀρθὸν αἴρεις φίλτατον τὸ σὸν κάρα*; C. 489. With acc. *ἐπεί μιν μέγαν ἄρας* C. 780. *having raised him to be great.* *ἀπὸ σμικροῦ δ' ἂν ἀρείας μέγαν* C. 260. For this use of the acc. see Matth. Gr. Gr. 420. 3. Bernhardy, Synt. Gr. c. iii. 26. ii. pass. *αἴρεσθαι κέαρ* A. 578. *to be elevated in spirit.* *ἠρθην φόβῳ πρὸς μακάρων λιτάς* S. c. T. 196. *I was excited by my alarm to pray to the gods.*—*to amass,* as wealth. *ὄλβον ὃν Δαρεῖος ἦρεν* P. 160.—*to raise,* as a lament. *μόρον τῶν οἰχομένων αἴρω δοκίμως πολυπενθῆ* P. 539. *I raise a strain for the death of the departed.*—*to move,* as an expedition. *στόλον— τῆσδ' ἀπὸ χώρας ἦραν* A. 47. *ἀροῦμεν στόλον* P. 781. where the *α* in the antep. is long by contr. from *ἀείρω,* whence *ἀερῶ ἀρῶ.* See *ἀείρειν.* Pass. *στόλον—ἀρθέντ' ἀπὸ προστομίων Νείλου* S. 2.—*to remove.* *ἀπὸ γάρ μετιμᾶν δαμιᾶν θεῶν δυσπάλαμοι παρ' οὐδὲν ἦραν δόλοι* E. 808. *have removed me from my honours as a thing of nought.*—Mid. v. *αἴρεσθαι to take upon oneself.* *πόλεμον αἴρεσθαι* S. 337. 434. *to engage in war.* So perhaps in S. 928. but see prec. *αἴρονται φυγήν* P. 473. *take flight.* where the vulg. is *αἱροῦνται.* See prec. *βλοσυρὸν ἀράμενον ἄγος ἔχειν* E. 161. *having incurred a curse.* See prec.—*to obtain for oneself.* *ἄροισθε κῦδος τοῖσδε πολίταις* S. c. T. 298. *may ye obtain glory at the hands of these citizens.* Blomf. rightly observes that this is imitated from Hom. Il. Δ. 94. *πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο.* So Il. I. 303. *ἦ γὰρ κέφι μάλα μέγα κῦδος ἄροιο.* For similar uses of the dative, see Pors. on Hec. 533. Matth. Gr. Gr. 394. 3. Bernhardy, Synt. Gr. c. iii. 6.

Αἴρεσις *choice,* P. V. 781.

Ἄϊς i. q. Ἅδης q. v. P. V. 431. S. c. T. 304.

Αἶσα *Fate,* personified, C. 637. *fate, destiny.* P. V. 104. S. 212. 658. *ἐν αἴσα by fate,* S. 540. *δούλιος αἶσα the fate of slavery,* C. 363. *παρ' αἶσαν contrary to fate.* *θάνατηφόρον αἶσαν* C. 363. *death.*

Αἰσθάνεσθαι *to perceive.* With part. P. V. 959.

Αἰσιμία *a blessing,* from αἴσιμος. *χαίρετ' ἐν αἰσιμίαις πλούτου* E. 950. *rejoice in all those blessings which wealth bestows.*

Αἴσιος *well omened,* A. 104. See *ὄδιος.*

Ἀΐσσειν *to rush,* P. V. 679. P. 462. With acc. without prep. P. V. 839. *τὴν παρακτίαν κέλευθον ᾔξας you rushed along the way of the coast.* Pierson on Mœris p. 301. observes that *αἴσσω* is generally a dissyllable in the Attic writers; thus always in Sophocles, with one exception in Æschylus (P. 462), and two in Eur. sc. Hec. 30. Iph. A. 12. in the first passage

he proposes for ἦϊξ', ἔπτης' or ἀπῆξ'. In Hec. 30. *ἀνάσσω*, in Iph. A. 12. *ἔκτοσθ' ἆσσεις*. Porson, however, on the former passage of Euripides, observes "potius quam hæc omnia mutemus, licentiæ paullum poëtis concedamus."

Ἀϊστοῦν to destroy utterly, P.V. 151. 232.

Ἄϊστος or *Ἀΐστος out of sight, forgotten, destroyed. ἐν ἀΐστοις*. A. 454. *among the dead. βωμοὶ ἄϊστοι* P. 797. A. 513. *θρόνων ἄϊστον ἐκβαλεῖ* P.V. 912. It is a dissyllable in E. 535. *ὤλετ' ἄκλαυστος ἄϊστος. ἄϊστον ὕβριν* S. 858. *such insolence as was never seen.*

Αἶσχος disgrace, S. 986. P. 324.

Αἰσχρόμητις counselling disgrace, A. 215.

Αἰσχρός disgraceful, A. 600. P.V. 1041. S.c.T. 393. *κακῶν δὲ καἰσχρῶν οὔτιν' εὐκλείαν ἐρεῖς* S.c.T. 667. *nothing glorious can be said of what is at once bad and disgraceful. αἴσχιστον* P.V. 689.—*αἴσχιστα* adv. 961. *αἰσχρὰ* is the vulg. in S.c.T. 677. where *ἐχθρὰ* has been generally adopted from a number of MSS.

Αἰσχρῶς disgracefully, P. 436. C. 487. E. 98.

Αἰσχύνειν [*ῡ*] *to violate, pollute*, A. 390. 1609.—*αἰσχύνεσθαι to be ashamed.* With inf. A. 830. C. 904. With part. S.c.T. 1020. and as a various reading in P.V. 645, where *ὀδύρομαι* is generally read.

Αἰσχύνη shame, personified, S.c.T. 391.—*disgrace*, P. 760. S.c.T. 665.

Αἰσχυντήρ a violator, C. 984. *ἔχει γὰρ, αἰσχυντῆρος ὡς νόμου, δίκην.* The genitive *αἰσχυντῆρος* in this passage arises, as Well. observes, from a confusion of two constructions, *ἔχει δίκην ὡς αἰσχυντήρ*, and *ἔχει δίκην αἰσχυντῆρος.*

Αἰτεῖν to intreat, S. 366. with double acc. A. 1. mid. v. *αἰτεῖσθαι* id. P.V. 620. 824. P. 213. 216. 617. S.c.T. 242. C. 2. 473. Upon *αἰτεῖ ξύμβολα κρᾶναι* A. 142. sc. *Δία*, see under *τερπνός*.

Αἰτία a cause or *reason*, P.V. 226. *blame, ἐκτὸς αἰτίας. without blame*, P.V. 330. C. 1027. *αἰτίαν ἔχω τοῦ φόνου I am accused of the murder*, E. 99. 549. in a good sense, S.c.T. 4. *εἰ εὖ πράξαιμεν, αἰτία θεῶν* sc. *ἂν εἴη it would be ascribed to the gods. αἰτίας τέλος* E. 812. *the decision of the cause.* In S. 226, *φύγῃ μάταιον αἰτίας* is said to be put by enallage for *αἰτίαν ματαίου* or *τοῦ μάταιος εἶναι the charge of rash daring*, but the reading is probably incorrect. See *μάταιος*.

Αἰτίαμα an accusation, P.V. 194. 255.

Αἴτιος the cause or *author of a thing*, C. 824. fem. P.V. 47. P. 865. absolutely, *τὸν αἴτιον* C. 67. *τοῖς αἰτίοις* 115. *the guilty parties. τοῦ πατρὸς τοὺς αἰτίους the murderers of my father*, C. 271.

Αἰτναῖος of Ætna, P.V. 365.

Αἰφνίδιος sudden, P.V. 683. the *ιο* in *αἰφνίδιος* here coalesces into one syllable. See *Αιγυπτιογενής*. Blomf. from Porson's conjecture, transposes *αἰφνίδιος αὐτόν*. Wunderlich Obss. Critt. p. 148. conj. *ἐξαίφνης* from the Scholiast.

Αἰχμάζειν to fight with the spear. ἔνδον αἰχμάζειν P. 742. *to fight at home*, an ironical expression for *to be a dastard.* Butler compares Pind. Ol. xii. 14. *ἐνδομάχας ἄτ' ἀλέκτωρ.* Cf. also Eum. 828. The word occurs first in Hom. Il. Δ. 324. also in Soph. Trach. 354. Aj. 97.

Αἰχμάλωτος taken in war, A. 325. E. 378. A. 1415. *εὐνὰν αἰχμάλωτον* S.c.T. 346. *the couch of a captive.*

Αἰχμή a spear or *dart*, P.V. 422. S. 511. S.c.T. 658. *σὺν αἰχμῇ* P. 741. *αἰχμᾶς ἀκόρεστον* 960. *an arrow. τοξουλκὸς αἰχμή* P. 235. *a sceptre*, P.V. 927. 404. *authority* (of which the sceptre is the badge) *γυναικὸς αἰχμᾷ* A. 470. *γυναικείαν αἰχμάν* C. 621. In E. 770. *βρωτῆρας αἰχμὰς σπερμάτων.* Scaliger conj. *αὐχμοὺς* unnecessarily; *αἰχμὰς* being metaphorically used in apposition to *σταλάγματα*, to express the evil influences emitted by the

Furies. The metaphor appears to be taken from the *sting* of a poisonous animal.

Αἰχμήεις *armed with a spear*, P. 134.

Αἶψα *forthwith*, S. 476.

Αἰών *time*. μόρσιμος αἰών S. 46. *the time appointed by fate*. σύμφυτος αἰών A. 107. *the time destined for the omen to fulfil itself*. See πειθώ.—*life*. δι' αἰῶνος *through life*, C. 26. P. 969. E. 533. δι' αἰῶνος μακροῦ S. 577. τὸν δι' αἰῶνος χρόνον A. 540. αἰῶνος ἀπάυστου S. 569. αἰῶνα διοιχνεῖ E. 305. S. c. T. 201. 756. A. 221. 238. 696. 1119. P. V. 864. P. 256. C. 345. 436. E. 305. —*a generation*. αἰῶνα ἐς τρίτον μένει S. c. T. 729.

Ἄκαιρος *unseasonable, idle*, P. V. 1038.

Ἀκαίρως *unfitly, unseasonably*, A. 782. C. 615. See τίειν.

Ἀκάκης *harmless*, P. 841.

Ἄκακος id. P. 653. 658.

Ἀκάματος *unwearied*, P. 869.

Ἄκαμπτος *unflinching*, C. 448.

Ἀκαρπία *sterility*, E. 768.

Ἄκαρπος *producing sterility*, E. 902.

Ἀκάρπωτος *fruitless*, E. 684.

Ἀκασκαῖος *soft, delicate*, A. 721. Hesych. ἄκασκα, ἡσύχως, μαλακῶς, βραδέως.

Ἀκάτη *a boat*, A. 958. The word ἀκάτη is without authority, ἄκατος being the form in use. Blomf. and Bothe therefore read ἀκάτους. See παρηβᾶν.

Ἀκέλευστος *uncommanded*, A. 713. 952.

Ἄκεσμα *a remedy*, P. V. 480.

Ἀκηδεῖν *to be careless of*, P. V. 506.

Ἀκήρατος *pure, unadulterated*, P. 606.—*uninjured*, A. 647. The word is derived, according to Blomf., from κῆρ *harm* (whence κηραίνω) and not from κεράω. Passow, however, derives it from κεράω. See Timæus, Lex. s. v. ἀκήρατοι with Ruhnken's note.

Ἀκίθαρις *without the harp*, S. 665.

Ἄκικυς *imbecile*, P. V. 547.

Ἀκίχητος *inaccessible, inexorable*, P. V. 184.

Ἄκλαυστος *unmourned*, E. 535. actively, *not weeping*, S. c. T. 678. See ναρθηκοπλήρωτος.

Ἄκληρος *without a portion, destitute*. With gen. E. 333.

Ἄκλητος *uncalled, uninvited*, P. V. 1026. C. 825.

Ἀκμάζειν *to be at the height*, or *point*. impers. ἀκμάζει βρετέων ἔχεσθαι S. c. T. 94. *it is just the time to clasp the images*. ἀκμάζει πειθώ C. 715. *it is just the time for persuasion*.

Ἀκμαῖος *mature, ripe*, P. 433. E. 383.

Ἀκμή *a point of time*, P. 399. μέλλειν ἀκμή *time for delay*. τὸ μὴ μέλλειν ἀκμή A. 1326. *a time for no delay*. In circumlocutions, ποδὸς ἀκμάν E. 348. *the extremity of the foot*. ἀκμῇ χερῶν P. 1017. *the points of the fingers*.

Ἄκμων *an anvil*, P. 51. λόγχης ἄκμονες h. e. bearing the thrusts of the spear like an anvil does the blows of the hammer. Scholefield compares Shaksp. Cor. iv. 5. *the anvil of my sword*.

Ἀκοή *hearing*, Dor. ἀκοά P. V. 692.

Ἀκοίμητος *sleepless*, P. V. 139.

Ἄκοιτις *a wife*, P. V. 670.

Ἀκόμπαστος *without boasting*, S. c. T. 920.

Ἄκομπος id. S. c. T. 536.

Ἀκοντιστής *a javelin-man*, P. 52.

Ἀκόρεστος *insatiable*. With gen. P. 960. abs. *incessant, never ending*. A. 734. 975. 1304. 1463. P. 537.

Ἀκόρετος id. With gen. A. 1114. abs. 1088.

Ἄκος *a remedy*, A. 377. 1142. E. 482. With gen. κακῶν ἄκος P. 623. *a remedy for ills*. πημονῆς ἄκη S. 446. πολλῶν τόδ' ἐν βροτοῖς ἄκος E. 942. ἔστι τοῦδ' ἄκος 615. ὕπνου ἄκος A. 17. *a remedy against sleep*. οἴγοντι οὔτι νυμφικῶν ἐδωλίων ἄκος C. 70. *there is no means of repairing the violation of a virgin's chamber*. ἄκος τομαῖον πημάτων C. 532. *a medicinal remedy*. See τομαῖος and ἐντέμνειν. ἄκη τομαῖα S. 265. ἄκος οὐδὲν τόνδε θρηνεῖσθαι P. V. 43. *it is of no use to mourn for*

him. In S.263. *τὰ δὴ — χρανθεῖσ' ἀνῆκε γαῖα, μηνεῖται δ' ἄκη,* the words *μηνεῖται δ' ἄκη* are evidently corrupt. Among several unsatisfactory emendations, Porson's appears the most probable, *μηνιτὴ δάκη, μηνιτὴ* referring to *γαῖα,* and *δάκη* to *κνωδάλων* in v.261. The word *μηνιτὸς* does not occur, but may be defended by the analogy of *ὀξυμήνιτος* and *ἀμήνιτος.* Heath proposes *γηγενῆ δάκη.* Butler *μηνιθμῶν δάκη.* Dind. from Med. which omits *δ', μηνιαῖ' ἄκη,* which he compares with *ἔμμην' ἱερὰ* in Soph. El. 281.

Ἄκοσμος disorderly, P.462.

Ἀκόσμως in a disorderly manner, P.366.414.

Ἀκούειν to hear. ἀκούω C.646. *ἆρ' ἀκούετε;* E.181. *κλύοντες οὐκ ἤκουον* P.V.446. *ἀκούσῃ* fut. mid. E.599. *ἤκουσα* S.451. *ἤκουσας* S.c.T.229. *ἤκουσεν* P.355. *ἠκούσαμεν* C.835. *ἄκουε* P.V.633. S.c.T.229. C.501. *ἄκουσον* C.452. S.c.T.789. *ἀκούσατε* E.114. *ἀκούειν* P.207. *ἔργον καλὸν ἀκοῦσαι* S.c.T.563. *μένω ἀκοῦσαι* E.647. *ἀκούουσα* S.c.T.229.—With a genitive of the person. *καὶ τῶνδ' ἀκούσας οὔτι μὴ ληφθῶ δόλῳ* S.c.T.38. with *ἐκ. σαφῆ ἀκούεις ἐξ ἐλευθεροστόμου γλώσσης.*—With a gen. of the thing. *καὶ τῆσδ' ἄκουσον λοισθίου βοῆς* C.493. S.c.T.227.249. A.385. C.493. *ἠκούσαθ' ὧν ἠκούσατε* E.649.—With accusative of the thing. *τὰς προσερπούσας τύχας ἀκούσατε* P.V.273.283.441.705. *ἀκήκοας* 742.804.825. S.c.T.96.185. P.699.830. A.390.446.666.1218.1277.1315.1406. C.5.443.642.677. E.296.528.613.909. S.58.450.461.616.618.904. *ἀκούειν τόδε πῆμ' ἄελπτον* P.257. where the inf. is equivalent to *ὥστε ἀκούειν,* not to *διὰ τὸ* or *πρὸς τὸ ἀκούειν,* as Schütz and the Schol. assert. See Wunderl. Obss. Critt. p.194.—With gen. of the person and acc. of the thing. *ἀκούσασαι πατρὸς—λόγους* S.692.962. P.V.1056. A.316.—It has sometimes the sense of *to obey. κεἰ μή τις ἀρχῆς τῆς ἐμῆς ἀκούσεται* S.c.T.178. *ἐπεὶ οὐκ ἀκούεις ὀξὺ τῶν ἐμῶν λόγων* S.884. *ἐπεὶ ἀκούειν σοῦ κατέστραμμαι τάδε* A.936. *since I am constrained to obey you in these things.*—With acc. and inf. *Ἰνδοὺς ἀκούω νομάδας ἱπποβάμοσιν εἶναι καμήλοις* S.281. *τυτθὰ ἐκφυγεῖν ἄνακτ' αὐτὸν ὡς ἀκούομεν* P.557. where see *ὡς.*

Ἀκούσιος involuntary, A.778.

Ἄκρα a top, a summit. οὐδ' ὑπερθέοντ' ἄκραν E.532. *Λέρνης ἄκρην τε* P.V.680. Ionice for *ἄκραν.* Here Canter, because Lerna was a valley, and not a hill, proposes *Λέρνης τε κρήνην,* which Blomf. adopts. Butler, however, properly observes that the very idea of a valley implies surrounding hills, and quotes Paus. ii. 36. *κατιόντων δὲ ἐς Λέρναν. κατ' ἄκρας—πορθούμεθα* C.680. *from top to bottom,* h. e. utterly. This phrase occurs first in Hom. Il. O.557. *κατ' ἄκρης Ἴλιον αἰπεινὴν ἑλέειν.* Cf. Thucyd. iv.112. *κατ' ἄκρας καὶ βεβαίως ἑλεῖν τὴν πόλιν.* Virg. Æn. ii. 290. *ruit alto a culmine Troja.*

Ἀκραγής not barking, dumb, P.V. 805.

Ἄκραντος ineffectual, without issue. ἄκραντα βάζω C.869. *τέχναι Κάλχαντος οὐκ ἄκραντοι* A.240. — *ἄκραντος νύξ the dead of night,* h. e. when nothing can be done. Cf. Lat. *nox intempesta. τοὺς δ' ἄκραντος ἔχει νύξ* C.63. *some are surprised in the dead of night.* The Schol. and Stanl. less correctly explain *ἄκραντος νὺξ* as *eternal night,* h. e. death. The passage does not appear to indicate *duration,* but different *points* of time, at which vengeance may overtake the guilty; some, namely, it visits *ἐν φάει, in the prime of life,* others *ἐν μεταιχμίῳ σκότου, in their declining years,* and with others again it is deferred till *ἄκραντος νύξ* h. e. *the very time of death.*

Ἀκρατὴς unable to control, γλώσσης ἀκρατὴς P.V.886.

Ἀκρᾶτος unmixed, pure. ἄκρατον αἷμα C.571. — *intemperate. ἄκρατος ὀργὴν Ἄργος* P.V.681.

Ἀκρῑβῶς *accurately*, P.V.328.

Ἄκριτος *not subject to trial, irresponsible*, S.366.

Ἀκριτόφυρτος *indiscriminately mingled*, S.c.T.342.

Ἀκρόβολος *struck upon the summit.* ἀκροβόλων ἐπαλξέων λιθὰς ἔρχεται S.c.T. 143. *a shower of stones comes* (i. e. is aimed) *against the battlements, struck upon their summits.* Blomf. denies that this can be the meaning of ἀκρόβολος, and joins ἀκροβόλων λιθὰς i.e. *lapidum imber a velitibus jactus*, which is certainly extremely harsh. Wellauer takes ἀκροβόλος actively, *desuper tela jaciens*, and translates, *a propugnaculis desuper jacientibus lapidum imber descendit*, but the words more naturally refer to an attack made upon the city from without, than to one upon the enemy from within. Schütz's interpretation, given above, appears upon the whole the best. For the passive sense of ἀκρόβολος cf. ἀμφιβόλοισι πολίταις in v. 280. and for the use of the genitive ἐπαλξέων after ἔρχεται see Matth. Gr. Gr. 350. For the accent of the word ἀκρόβολος or ἀκροβόλος see Lobeck on Soph. Aj. v. 324.

Ἀκροθίνια *first fruits*, E.798.

Ἀκροπενθὴς *mourning exceedingly*, P. 132.

Ἀκρόπτολις *a citadel*, S.c.T.222.

Ἄκρος *at the top.* σκοπέλοις ἐν ἄκροις P. V. 142. *on the summits of the rocks.* κορυφαῖς ἐν ἄκραις 366. ἄκρον κόρυμβον ὄχθου P. 650. χερῶν ἄκρους κτένας A.1576. *the extreme points of the fingers.* οὐκ ἀπ' ἄκρας φρενός 779. *not from the surface of the mind.* h.e. deeply. Cf. Eur. Hec. 246. οἶδ'· οὐ γὰρ ἄκρας καρδίας ἔψαυσέ μου.—*clever, dexterous.* τοξότης ἄκρος 614. θεσφάτων γνώμων ἄκρος A. 1101.

Ἀκρωνία *the mutilation of the extremities*, E. 179.

Ἀκταίνειν *to lift up.* ἀκταίνειν στάσιν E. 36. *to lift up the foot, to spring.* This passage is referred to by Phrynichus and the Etym. M. under ἀκταινῶσαι and ἀκταίνω. See Ruhnken's note upon Timæus, s. ἀκταίνειν· γαυριᾶν καὶ ἀτάκτως πηδᾶν.

Ἀκτή *a shore*, P. 265. 295. 413. 562. 915. (see νύχιος) 925. A. 680. E. 10. ἦν ὁ φιλόχορος Πὰν ἐμβατεύει ποντίας ἀκτῆς ἔπι P. 441. There should be no comma here after ἐμβατεύει, the succeeding words referring not to the situation of the island, but to Pan. κήρυκ' ἀπ' ἀκτῆς τόνδ' ὁρῶ A. 479. *I see a herald come hither from the sea coast.* —*any raised or projecting spot.* ἀκτὴ χώματος C. 711.

Ἀκτίς *a ray of the sun*, A. 662. P. 356. 495. P.V. 799.

Ἄκτωρ *a leader*, P. 549. E. 377.

Ἄκτωρ prop. name of a man. S.c.T. 537.

Ἀκύμων [ῡ] *without waves*, A. 552.

Ἄκων (contr. for ἀέκων) *unwilling.* παρ' ἄκοντας ἦλθε σωφρονεῖν A. 174. οὐκ ἀκούσαις P.V. 277. θέλουσ' ἄκοντι κοινώνει κακῶν (κακῶν for κακῷ has been rightly adopted from MSS. and Edd. by Brunck, Schütz, Blomf. for the vulg. κακῷ) ψυχή S.c.T. 1025. ἄκοντος Διός P.V. 773. repeated, ἄκοντά σ' ἄκων—προσπασσαλεύσω P.V. 19. γαμῶν ἄκουσαν ἄκοντος πάρα S. 224. ἀπέκλεισε δωμάτων ἄκουσαν ἄκων P.V. 674.

Ἀλαίνειν *to wander in mind, to dote*, A. 82.

Ἀλαός *blind*, P.V. 549. Metaph. *dead.* ἀλαοῖσι καὶ δεδορκόσι E. 312.

Ἀλαπάζειν *to lay waste.* fut. ἀλαπάξει A. 129.

Ἀλᾶσθαι *to wander*, P.V. 669. C. 130. E. 98. ἀλαθεὶς Dor. S. 849.

Ἄλαστος *not to be forgotten*, an epithet applied to any severe calamity or crime. ἄλαστα στυγνὰ πρόκακα P. 950. See seq.

Ἀλάστωρ *a committer of heinous crimes*, E. 227.—*one who forgets not to punish crime, an avenger*, P. 346. A. 1482. 1489. S. 410.—*an evil genius, an author of ill*, P. 346. This and the preceding word appear to be derived from the Homeric form λέλασμαι, from λανθάνω. So Passow. Blomf.

in his Glossary derives it from "ἄλη *mentis error, delirium*, whence ἀλάζω *decipio*, and from this ἀλαζών· ὁ ἀπατεὼν καὶ κομπαστής. Etym. M. ἀλάστωρ *qui in errorem perniciosum trahit*, ἄλαστος, *qui in errorem perniciosum inducitur*, whence, according to him, *error ipse, et deinceps omnis calamitas*, ἄλαστος dicebatur."

'Αλατεία *wandering.* "Ηρας ἀλατείαις πόνων P.V.902. *painful wanderings inflicted by Juno.*

'Αλγεῖν *to feel pain.* ἤλγησ' ἀκούσας P.830. With gen. τὸν ζῶντα ἀλγεῖν χρὴ τύχης παλιγκότου A. 557. *to grieve for reverse of fortune.* With dat. ἄλγησον ἦπαρ ἐνδίκοις ὀνείδεσι E.130. With acc. ἀλγῶ μὲν ἔργα καὶ πάθος γένος τε πᾶν C.1011. οἴ μάλα καὶ τόδ' ἀλγῶ P.1002. *thus again I express my sorrow.*

'Αλγεινός *painful*, S.443. With inf. πάσχειν ἀλγειναῖσι P.V.238. ἀλγεινὰ λέγειν 197.

'Αλγίων *more painful*, comp. of ἄλγος, P.V.936.

"Αλγος name of a river, S.251.

"Αλγος *pain, grief*, P.V.433.701. S.c.T.762. P.533.575.821. A.1446. C. 463. E.174. plur. S.c.T.350. P.832. A.50. (see ἐκπάτιος) C.28.734. E.444. S.1028. φθονερὸν ἄλγος A.438. *the pain of jealousy.* ἄμαχον ἄλγος οἰκέταις A.715. where ἄλγος is the acc. in apposition to the preceding words. See ἄγαλμα. ἄλγος sc. ἐστί *it is painful.* ἄλγος δὲ σιγᾶν P.V.198. 261. C.907.—*a lament*, οἰμαί σφε — ἤσειν ἄλγος ἐπάξιον S.c.T.847.

'Αλγύνειν [ῡ] *to give pain to*, C. 735. pass. ἠλγύνθη κέαρ *was grieved in heart*, P.V.245.

'Αλδαίνειν *to cherish*, S.c.T.12. P.V.537. *to increase.* ἀλδαίνειν κακά, S.c.T.539.

'Αλέγειν *to care for* or *respect.* βωμῶν ἀλέγοντες οὐδέν S.733.

"Αλειφα οἴl, A.313. The more usual form is ἄλειφαρ, which Pearson and Schütz have restored, but against the authority of MSS.

'Αλέκτωρ *a cock*, A.1656. E.833.

'Αλέξανδρος prop. name of Paris, A.61.354.

'Αλέξημα *remedy*, P.V.477.

'Αλεξητήριος *averting.* Ζεὺς ἀλεξητήριος *Jupiter the averter of evil*, S.c.T.8. Cf. Lat. *averruncus.* See ἐπώνυμος.

'Αλεύειν *to avert.* ἄλευσον S.523. S.c.T.87.128. ἄλευ' ὦ δᾶ P.V.577.

"Αλη *wandering.* πνοαὶ βροτῶν ἄλαι A.187. *winds detaining the crews from their object.*

'Αλήθεια *truth.* τῆς ἀληθείας γέμων A.599. ξὺν ἀληθείᾳ 1548. ἀληθείᾳ φρενῶν 1529. ἐπ' ἀληθείᾳ S.623. *that they may come true.*

'Αληθεύειν *to speak truth*, S.c.T.544.

'Αληθής *true*, S.c.T.421.692.868.927. A.477.666. S.273. P.505. C.831. πῶς δῆτ' ἂν εἰπὼν κεδνὰ τἀληθῆ τύχοις; A.608. *might you possibly succeed in stating the truth favorably?* h.e. in stating what is at once favorable and true.

'Αληθόμαντις *a true prophetess*, A. 1214.

'Αληθῶς *truly, correctly*, S.310.580. A.1217. E.763.

'Αλήτης *a wanderer*, A.1255. C. 1038.

'Αλίγκιος *resembling*, P.V.447.

'Αλίδονος *tossed by the sea*, P.267.

'Αλίμενος *without a harbour*, S.749.

"Αλιος *belonging to the sea.* ἅλιον κῦμα S.14. ἅλιον πρῶνα P.129.856. See πρών.

'Αλίῤῥοθος *resounding with the sea*, P.359.

'Αλίῤῥυτος *flowing with waves.* ἁλίῤῥυτον ἅλσος S.848. Metaph, *the sea.* See ἅλσος.

"Αλις *enough.* ἅλις ἦλθες (?) ἀνάρσιος A.497. ὡς ἅλις λελεγμένων E. 645. ἄνδρας 'Αργείοισι Καδμείους ἅλις (sc. ἐστί) ἐς χεῖρας ἐλθεῖν S.c.T.661. πημονῆς ἅλις γ' ὑπάρχει A.1641. *there is enough of woe already.* εἰ δέ τοι μύχθων γένοιτο τῶνδ' ἅλις γ' ἐχοίμεθ' ἄν A.1644. This passage is very obscure. Perhaps upon the whole it may be best to place the comma after ἅλις γ', and translate, *and if there*

should be indeed *enough of these evils, we would grasp at it, stricken as we have been,* etc. The word ἅλις will then be used emphatically with reference to v. 1641. *if really enough,* h. e. so that there arise no more.

Ἁλίσκειν *to take.* pass. 2 aor. subj. ἄνδρες ὧν ἁλῷ πόλις S.c.T. 239. part. ἁλούς A. 460, ἁλοῦσα 792. S.c.T. 568. ἁλούσης A. 330. S.c.T. 199. ἁλόντων A. 315. ἁλούσας E. 67. P.M. ἑάλωκε *is taken,* A. 30.

Ἁλίστονος *groaning with the waves,* P.V. 714.

Ἀλιταίνειν *to offend,* aor. 2. ἀλιτεῖν μηδ' ἀλίτοιμι λόγοις P.V. 551.—With acc. *to offend against,* ὅψει δὲ κεἴ τις ἄλλον ἤλιτεν βροτῶν E. 259. Here ἄλλος is read by some for ἄλλον, unnecessarily.

Ἀλιτραίνειν id. ὅστις δ' ἀλιτρῶν ὥσπερ ὅδ' ἀνήρ E. 306. Here Well. rightly corrects ἀλιτρὸν, being the 2. aor. as ἀλιτὼν from ἀλιταίνειν. ἀλιτῶν is unnecessarily conjectured by Stanley, whom Herm. and Schütz follow.

Ἁλίτυπος *struck* or *beaten by the sea.* λαοπαθῆ ἁλίτυπα βάρη P. 907. *the sufferings incurred in the persons of those whose bodies were tossed upon the sea.* See v. 265. 560. etc. The epithet ἁλίτυπα, which properly refers to the persons themselves, is here improperly applied to their sufferings: for instances of this, see Lobeck on Soph. Aj. v. 7. Heath and Schütz incorrectly understand λαοπαθῆ and ἁλίτυπα to refer to *two sorts* of calamities, the one incurred by land, the other by sea: an error which may perhaps have arisen from the particles τε—τε, which have been rightly ejected by Pass. Lachm. and Well.

Ἀλκή *strength* or *power.* ἐν ἀΐστοις τελέθοντος οὔτις ἀλκά A. 454. *there is no strength in one who is dead.* ζυγὸν ἀλκᾶς P. 586. *the yoke of authority.* αἳ αἳ κεδνᾶς ἀλκᾶς 892. *military force.* ἀλκῇ πεποιθώς C. 235. καταπνείει ἀλκὰν σύμφυτος αἰών A. 107. See πειθώ. βακχᾷ πρὸς ἀλκήν S.c.T. 480. *rages with all his might.* See πρός. — *support, assistance,* ἀλκὰ ἑκὰς ἀποστατεῖ A. 1074. P.V. 545. S.c.T. 74. 197. 744. E. 248. S. 347. 712. 812. —*fight,* ἀλκὴν ἄριστον S.c.T. 551. *most excellent in fight.* σὺν ἀλκᾷ S.c.T. 859. *in fight.*

Ἀλκίφρων *magnanimous,* P. 92.

Ἀλκμήνη prop. name of a woman, A. 1010.

Ἀλλά *but;* used in various connexions. In changing the subject, e.g. P.V. 106. ἀλλ' οὔτε σιγᾶν οὔτε μὴ σιγᾶν τύχας οἷόν τέ μοι τάσδ' ἐστί. So in 187. 261. 358. 439. 674. 749. S.c.T. 638. 646. 843. 1052. P. 146. 222. 229. 242. 337. 518. 728. 767. 835. S. 321. 705. 908. 943. A. 473. 1286. 1320. 1506. 1633. C. 187. 199. 336. 533. 586. 699. 770. 1040. E. 582.—With a negative preceding, e.g. S. 601. ἔδοξεν Ἀργείοισιν οὐ διχορρόπως, ἀλλ' ὡς ἂν ἠβήσαιμι. So in P.V. 232. 240. 444. 446. 478. 521. 532. 571. 613. 655. 714. 868. 952. 1033. 1035. S.c.T. 199. 219. 459. 574. 599. 661. 867. P. 350. 366. 386. 684. 702. 801. A. 1337. 1628. C. 195. 466. 760. 825. 979. E. 177. 437. 599. 636. 762.—With imperative, in exhortation or encouragement, e.g. S. 73. ἀλλὰ θεοὶ γενέται κλύετ' εὖ τὰ δίκαιον ἰδόντες 188. 216. 459. P.V. 71. 315. 344. 607. 1060. 1073. S.c.T. 30. 111. 836. P. 136. 611. 620. 632. 683. 689. 823. A. 510. 1275. C. 469. 864. 905. E. 411. With infinitive, used in the sense of the imperative, ἀλλ' ὦ μεγάλαι μοῖραι Διόθεν τῇδε τελευτᾶν C. 304. upon which see Matth. Gr. Gr. 546. Bernhardy, Synt. Gr. c. ix. 3.—In answers which imply an objection, e.g. P.V. 629. μήτοι με κρύψῃς τοῦθ' ὅπερ μέλλω παθεῖν, to which Prom. replies ἀλλ' οὐ μεγαίρω τοῦδέ σοι δωρήματος. So in 936. 983. S.c.T. 193. 680. 700. 1037. 1041. 1044. P. 783. A. 1179. 1221. 1276. 1647. 1651. C. 220. 394. E. 199. 407. 567. 685. 691. S. 338. 506. 710. 741. 930. — In answers which imply an affirmation, e.g. A. 1020. πείθοι' ἄν, εἰ πείθοι'· ἀπειθοίης δ' ἴσως. to which Clyt. replies ἀλλ' εἴπερ ἐστὶ μὴ—κεκτημένη—πείθω νιν λόγῳ. So 1087. 1337. 1637. — To obviate an objection implied, P. 781.—

With the optative, expressing a wish, ἀλλ' ἀντ' ἀγαθῶν ἀγαθοῖσι βρύοις S. 944. C. 1059. E. 287. A. 918. 1222. Cf. *at* in Latin. ἀλλ' οὖν, in transition, P.V. 1060. 1073. See οὖν. ἀλλ' ἦ, in interrogations, S. 891. C. 218. 763. 764. ἀλλὰ — γὰρ, in elliptical sentences, P.V. 943. C. 369. E. 764.

Ἀλλαγή *change, alteration*, A. 469.

Ἀλλάσσειν *to exchange*. With gen. P.V. 969.

Ἄλλεσθαι *to leap*, 2 aor. μάλα γὰρ οὖν ἁλομένα E. 346. Herm. and Schütz by conj. for the vulg. ἀλλομένα, which violates the metre. See Erfurdt on Soph. Œd. T. 1310.

Ἄλλῃ (dat. of ἄλλος) *in a different manner*. ἄλλ' ἄλλᾳ δ' ἐφορεύει E. 504. *some in one way and some in another*.

Ἀλληλοφόνοι *slaying each other*. ὑπ' ἀλλαλοφόνοις χερσί S. c. T. 914. ἀλληλοφόνους μανίας A. 1557.

Ἀλλήλων *of each other*. ὑπ' ἀλλήλων φόνῳ S. c. T. 803. *murder by each other's hands*. ἀλλήλοις P. 406. ἀλλήλοισι 498. P.V. 200. ἀλλήλῃσι P. 185. A. 640. ἀλλήλους P.V. 489. E. 210. 825. ἄλληλα P.V. 1089.

Ἀλλοδαπός *foreign*, S. c. T. 1068. Buttm. Lexil. s. v. ἐχθοδοπῆσαι, considers that this word is derived from the anastrophe ἄλλου ἄπο, others derive it from δάπεδον or ἔδαφος. Passow thinks it is merely a lengthened form of ἄλλος.

Ἄλλοθεν *from another quarter*. ἄλλος ἄλλοθεν *one from one place and another from another*, A. 581. E. 479. ἄλλη ἄλλοθεν A. 92.

Ἀλλόθροος *speaking a strange language, foreign*. ἀλλοθρόοις S. 951. contr. ἀλλόθρουν A. 1173.

Ἄλλος *another*, P.V. 233. 321. 520. 776. 804. S. c. T. 462. 741. P. 33. 258. 360. 812. 954. A. 290. 460. 598. 735. 832. 839. 850. 891. 1312. 1553. 1639. C. 102. 281. 395. 465. 698. 802 (this verse, however, is considered spurious by Herm. Schütz, and Seidler, and must be rejected, unless a verse in the strophe has been lost). 989. 1017. E. 230. 259 (here ἄλλος is read for ἄλλον by Heath. So Schütz. Herm. Both. Glasg. 2. ἄλλον is, however, governed by ἥλιτεν q. v.). 404. 429. 819. 241. S. 440. 470 (βωμοὺς ἐπ' ἄλλους δαιμόνων. Here Reg. L. has ἄλλων, which would be the more usual construction, but see examples of this transposition of adjectives in Lobeck. Soph. Aj. v. 7). 659. 938. 970. οὐδέν ποτ' ἄλλο C. 16. *it is nothing else.* — *the other, the rest*, in which sense ὁ ἄλλος is more usual. ποῦ δὲ φίλων ἄλλος ὄχλος, P. 917. Γᾶ τε, καὶ ἄλλοι χθονίων ἀγεμόνες P. 632. Ἀρτεμίδος εὐνοίαισι σύν τ' ἄλλοις θεοῖς S. c. T. 432. σὺν ἄλλοις 245. *with the rest*. πρὸς ἄλλων ναυτίλων A. 617. ἄλλοισιν ἐν νεκροῖσι E. 96. μετ' ἄλλῳ δορικμῆτι λαῷ C. 360. ἄλλος τις *some one else*, P.V. 48. 156. 1065. S. c. T. 1018. C. 186. 661. ἄλλην τιν' ἄτην ἀντ' ἐμοῦ πλουτίζετε A. 1241. where ἄλλην τιν', ἄλλην is probably correct. See ἄτη. οὔτις ἄλλος P.V. 465. τίς ἄλλος; *who else?* S. c. T. 655. P. 233. C. 122. S. 302. 313. τίς ἄλλος ἢ 'γώ; P.V. 438. τί δ' ἄλλο γ' ἢ πόνοι πόνων; S. c. T. 834. — In the sense of *besides*. ἄλλαν δεῖ τιν' ἐν λόγοις στυγεῖν φοινίαν Σκύλλαν C. 604. μόνον δὴ πρόσθεν ἄλλον — εἰσιδόμην P.V. 423. Ἑρμῆς ὅδ' ἄλλος τοῖσιν Ἑλλήνων νόμοις S. 217. pleonastically, ἥξει γὰρ ἡμῶν ἄλλος αὖ τιμώρος A. 1253. πικροῦ χείματος ἄλλο μῆχαρ βριθύτερον A. 192. *a remedy itself likewise more bitter even than the storm*. See Passow, Lex. in ἄλλος. — In enumerations, generally denoting *the second*. γίγας ὅδ' ἄλλος S. c. T. 406. κέρδει κέρδος ἄλλο τίκτεται 419. Τιτανὶς ἄλλη E. 6. ἄλλος ἐκείνου παῖς P. 752. τέταρτος ἄλλος S. c. T. 468. — In comparisons, *other than*. With ἢ. τίς ἄλλος ἢ 'γώ; P.V. 438. *what other than I?* τί δ' ἄλλο γ' ἢ πόνοι πόνων; S. c. T. 834. — ὁ δ' οὐδὲν ἄλλο γ' ἢ πτήξας δέμας παρεῖχε P. 205. *he did nothing else than*, etc. For this expression, see Matth. Gr. Gr. 488. 11. and compare the use of *nihil aliud quam* in Latin. See Zumpt. Lat. Gr. Sect. 83. — With πλήν. οὐκ ἄλλο γ' οὐδὲν πλὴν ὅταν κείνῳ δοκῇ P.V. 258.

With *ἀντί. οὔτις ἄλλος ἀντ' ἐμοῦ* P.V. 468. *ἄλλην τιν' ἀντ' ἐμοῦ* A.1241.—*ἄλλος* is sometimes used in the elliptical sense of *strange*, h.e. *other* (than usual). *Ἄρη τὸν ἀρότοις θερίζοντα βροτοὺς ἐν ἄλλοις* S.629. *Ζεὺς ἄλλος ἐν καμοῦσιν* 228. *another Jupiter*, h.e. Pluto. Hence it comes to signify *bad, untoward*. So Hesiod. Op. et D.344. *εἰ γάρ τοι καὶ χρῆμ' ἐγκώμιον ἄλλο γένοιτο some mishap*. Cf. use of, *ἕτερος*. See Passow, s. *ἄλλος*, who compares the Latin *alius* and *secus*.—Repeated, *νέμει γέρα ἄλλοισιν ἄλλα* P.V.230. *different rewards to different persons. ἄλλος ἄλλον ἄγει* S.c.T.322. *ἐπ' ἄλλην ἄλλος ἴθυνεν δόρυ* P.403. *ἄλλος παρ' ἄλλου πληρούμενοι* A.304. *taken up each by the other. ἄλλ' ἄλλᾳ δ' ἐφορεύει* E.504. *πρὸς ἄλλοτ' ἄλλον* P.V.276. *ἄλλος ἄλλοσε* P.351. *ἄλλος ἄλλοθεν* A.92. 581. E.479. See *ἄλλῃ, ἄλλοτε, ἄλλοσε, ἄλλοθεν*.—With the strict sense of *ἄλλος* preserved in each case, *λέγ' ἄλλον ἄλλαις ἐν πύλαις εἰληχότα* S.c.T.433. *δίκην ἐπ' ἄλλο πρᾶγμα θηγάνει βλάβης πρὸς ἄλλαις θηγάναισι Μοῖρα* A.1517.—*οἱ ἄλλοι the rest. τοῖσιν ἄλλοις* E.63. *τὰ ἄλλα* A.36. 818. 886.1218. C.505.576.737. E.620. *τἄλλα* C.545. S.702.—for *κατὰ τὰ ἄλλα in all other respects*, A.595.892. E. 633. S.992. *ἄλλῃ* adv. sub. *ὁδῷ* E.504. *οὐδ' ἐφέστιον ἄλλην τραπέσθαι Λοξίας ἐφιέτο* C.1035. where if the reading of Med. Guelph. Ald. Rob. be correct, *ὁδὸν* must be understood. *ἐφ' ἑστιὰν* is, however, the vulg. reading. See *ἐφέστιος*.

Ἄλλοσε in another direction. ἄλλος ἄλλοσε—ἐκσωσοίατο P.351. *some in one direction and some in another.*

Ἄλλοτε at another time. πρὸς ἄλλοτ' ἄλλον πημονὴ προσιζάνει P.V. 276. *sometimes near one and sometimes near another. ἄλλως ἄλλοτε* S.c.T. 1062. *differently at different times.*

Ἀλλότριος belonging to another. ἀλλοτρίας ἰὼ γυναικός A.435.

Ἀλλόφῡλος belonging to another race. ἀλλόφυλον χθόνα E.813.

Ἄλλως otherwise. οὐκ ἄλλως ἐρῶ S.c.T.472.1062. A.487.—*on other accounts. ἔπειπερ ἄλλως, ὦ ξέν', εἰς Ἄργος κίεις* C.669. *since you are going on other business.* Hence the phrase *ἄλλως τε καί especially*, h.e. both for other causes, and also, etc. E.451. S.749. *ἄλλως τε πάντως καὶ both on all other accounts and*, etc. P.V.639. E.696. P.675. See Hermann on Viger, p.619.—*idly, to no purpose. οὔτοι δυσοίζω θάμνον ὡς ὄρνις φόβῳ ἄλλως* A.1290. *I feel no idle alarm.* See Ruhnken's note on Timæus, s. *οὐκ ἄλλως προνοεῖ· οὐ μάτην*.

Ἅλμη the brine of the sea, P.389. Mœris remarks that *ἅλμη* in the *Attic* writers means *pickle of fish*, which in ordinary Greek was *ζωμός*. Sallier, however, quotes this passage and one from Theophrastus (lib. ii. de Caus. Plant. cap. 9), to shew that the other signification is used also by Attic writers.

Ἁλμήεις briny, S.824.

Ἀλοίδορος not reproaching, A.401. See under *ἀφιέναι*.

Ἄλοξ a furrow, A.987. Metaph. *ὄνυχος ἄλοκι* C.25. *a furrow cut by the nail. βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενος*. S.c.T.575. *having a rich store of wisdom in his mind.* Alluding to this latter passage, Timæus observes, *βαθεῖαν ἄλοκα. ὅπερ ἐστὶ σχιστῆς γῆς ὑπὸ ἀρότρου. μεταφορικῶς ἀπὸ τούτου βαθείας φρένας καὶ κεκρυμμένας σημαίνει*. Stanley compares *φρένα βαθεῖαν* in Pind. Nem. iv.13. and *βαθύφρονα* in Nem. vii.1.

Ἁλουργίς a purple carpet. Etym. M. *ἐκ τοῦ ἅλς ἁλός, καὶ τοῦ ἔργον. συν ταῖσδέ μ' ἐμβαίνονθ' ἁλουργέσι* A. 920. where *σὺν ταῖσδε* (emend. by Heath for the vulg. *σὺν τοῖς δέ*) refers to *ἀρβύλαις*, understood from *ἀρβύλας* v.918.

Ἄλοχος a wife, S.59.298. A.1480. P.63.

Ἅλς the sea, A.1382. P.568. S.38. 128. *πελαγίαν ἅλα the open* or *high sea*, P.419.459. See *πελάγιος*.

Ἄλσος a grove or *mead*, S.503.504.

553. *πόντιον ἅλσος* P.111. Metaph. *ἀλίῤῥυτον ἅλσος* S.848. *the sea.* Cf. Cic. in Arat. *Neptunia prata* secantes.

Ἀλύειν to rave, S.c.T.373.

Ἄλυξις escape, A.1212. See *πλέων.*

Ἅλυς name of a river, P.848.

Ἀλύσκειν to escape. ὅπη πημονὰς ἀλύξω P.V.589. P.94. A.1598. *τόθεν οὐκ ἔστιν ὑπὲρ θανάτου ἀλύξαντα φυγεῖν* P.101. where *τόθεν — ἀλύξαντα* should be joined in construction. Upon *ἀλύσκειν* with a gen. see Musgrave on Soph. El.617. ed. Herm.

Ἄλυτος indissoluble, P.V.154.

Ἀλφεσίβοιος generally *fetching the price of oxen,* as in Il.18.593. but in S.835. *nourishing oxen.*

Ἀλφηστής inventive, finding gain. A general epithet of men, in Homer's Odyssey and Hesiod. *ἀνδρῶν ἀλφηστῶν ὄλβος* S.c.T.752.

Ἅλως a circular area or *disc.* S.c.T. 471.

Ἁλώσιμος liable to capture. ἁλώσιμον παῖανα S.c.T.617. *a pæan celebrating the capture of the city. ἁλώσιμον βάξιν* A.10. *a report of the capture of the city.*

Ἅλωσις capture. Ἰλίου ἅλωσιν A. 575. *δαΐων ἅλωσιν* S.c.T.112. *the taking of the city by the enemy.*

Ἅμα at the same time. ξενικὸν ἀστικόν θ' ἅμα S.613. *ὄρθιον ἅμα ἀντηλάλαξε—ἠχώ* P.381. *ὁ δαίμων κοινὸς ἦν ἀμφοῖν ἅμα* S.c.T.794. With part. *κλύουσα πάταγον ἅμα—ἰκόμαν* S.c.T. 221. *εὐνὴν ἀνδρὸς αἰσχύνουσ' ἅμα—ἐβούλευσας* A.1609. *πολλὰ δὴ βρίζων ἅμα—ἐξήμελξας* C.884. With dat. *along with, ἡμεῖς δ' ἅμα τῷδε* sc.*ἴμεν* S.c.T.1064.

Ἀμαζών an Amazon, E.598.655. P.V.725. S.284.

Ἀμαθύνειν [ῡ] *to lay in the dust, to destroy,* E.897.

Ἀμᾶν to reap. οἳ οὔποτ' ἐλπισαντες ἤμησαν καλῶς A.1014. *have reaped a fine harvest* h.e. fortune.

Ἁμαξήρης belonging to a carriage. ἁμαξήρης θρόνος A.1024. *a carriage-seat.*

Ἁμαρτάνειν to miss a mark. ἥμαρτον, ἢ θηρῶ τι; A.1167.—*to miss* or *fail in anything. σώφρονος γνώμης ἁμαρτεῖν* A.1649. *to fail in sound judgment. ξυμμαχίας ἁμαρτών* A.206. *having failed in my alliance* h.e. having forfeited my character as an ally. *τοῦ ῥυσίου ἥμαρτε* 1649. *he lost his pledge.* See *ῥύσιον.*—*to fail* or *err. ἑκών, ἑκὼν ἥμαρτον* P.V.260.266.580. *πόλλ' ἁμαρτών* S.893. *having erred in many things.*

Ἁμαρτία an error or *crime,* P.V.9. A.1170.

Ἀμαρτίνοος having lost the senses, S.537.

Ἀμάρτιον the wages of crime, A.523. P.663. See *δίαγειν.*

Ἀμαυρός obscure. ἐξ ἀμαυρᾶς κληδόνος C.840. *from an obscure report. ἀμαυρᾶς ἐκ φρενός μ' ἀναστένειν* A. 532. *from my secret soul.* Referring to the dead, *τιθεῖσ' ἀμαυρόν* A.453. *κλύε—ἐξ ἀμαυρᾶς φρενός* C.155.

Ἀμαυροῦν to obscure. πάλιν δὲ τῶνδε γαίᾳ κάτοχ' ἀμαυροῦσθαι σκότῳ P.219.

Ἀμάχετος invincible, S.c.T.85.

Ἄμαχος id. P.90.841. A.715. C.53.

Ἀμβλύνειν [ῡ] *to blunt, render of no effect,* S.c.T.826.

Ἀμβλύς blunted, having lost the power to hurt, E.229.

Ἀμβλωπός dimming the eyes, E.915. Upon the various forms *οψ, ωψ, ωπης, ωπος,* and the accentuation of them, see Lobeck on Soph. Aj. v.955. Pors. on Eur. Med.1363.

Ἀμβόᾱμα Dor. and contr. for *ἀναβόημα a loud cry,* C.34.

Ἀμβοᾶν for *ἀναβοᾶν to shriek, to bewail loudly,* P.564. For similar instances of syncope in the tragedians, see Blomf. note on S.c.T.740. (ed. Blomf.)

Ἄμβροτος immortal, E.249.

Ἀμέγαρτος unenviable, h.e. *mournful, unpleasant,* P.V.401. (see *κραύνειν*) S.633. The word is derived from *μεγαίρω,* and means *that which no one* envies *or* grudges *another.* Buttmann (Lexil. in voc.) observes

that this word is applied only to *mournful* objects, and is not used in the meaning of *immense*, as is the case with ἄφθονος, from φθονέω.

Ἀμείβειν *to change.* χροιᾶς ἀμείψεις ἄνθος P.V.23. With dat. ἀμείβων χρῶτα πορφυρέᾳ βαφῇ P.309.—*to give in exchange.* χάριν τροφᾶς ἀμείβων A.711. ἐπεί μιν μέγαν ἄρας, δίδυμα καὶ τριπλᾶ παλίμποινα θέλων ἀμείψει C.782. where ἀμείψει is the third person active referring to Orestes, not the second person middle, as Pauw and Abresch suppose. This is sufficiently proved by the participle θέλων: ἄρας will, therefore, be the nominative absolute for σοῦ μιν ἄραντος. For this use of the Nom. abs. see Matth. Gr. Gr. 562. 1. Bernhardy, Synt. Gr. c. xiv. 15. Valck. on Eur. Phœn. 292. See also under ἀποπτύειν. From the sense of *exchanging*, is derived the meaning of *exchanging place*, h.e. *passing from one place to another;* either as referring to the place *from* which the exchange is made, in which sense the active is more common, or to that *to* which it is made, where the middle is generally used. πορθμὸν ἀμείψας Ἀθαμαντίδος Ἕλλης P.69. *having passed the Hellespont.* εἰ δ' οὖν ἀμείψω βηλὸν ἕρκειον πυλῶν C.564. *if I pass the threshold.* Mid. v. ἀμείβεσθε τόνδε τὸν τόπον P.229. *come and occupy this place.* ποῖον ἀμείψεσθε γαίας πέδον τᾶσδ' ἄρειον; S.c.T.286. *what better land than this will ye occupy in exchange?* χρόνος ἀμείψεται πρόθυρα δωμάτων C.1014. *time will enter the doors of the house.* Hence *to pass through*, generally, as implying the exchange of one point of locality for another. οὔτις ἀσινῆ βίοτον ἀμείψεται C.1014. *no one will pass through life exempt from harm.* Wunderlich, Obss. Critt. P.182. compares the use of *mutare* in Latin, as in Hor. Od. i. 17. 1. Il. 16. 18. Car. Sec. 39. The passage in S.c.T.838. πίτυλον ὃς αἰὲν δι' Ἀχέροντ' ἀμείβεται τὰν—θεωρίδα—εἰς ἀφανῆ χέρσον, is somewhat obscure. Schütz translates ἀμείβεται by *sequitur*, which Wunderlich justly disapproving conjectures πέμπεται. Blomfield translates it *deduco*, which is probably correct, though ἀμείβειν does not occur elsewhere in the sense of *causing to pass over.* For the somewhat unusual usage of the middle for the active see Matth. Gr. Gr. 496. 7. This is clearly the idea intended by the word: Wellauer's explication, *intrat cymbam* (πίτυλος?) *et cum ea per Acherontem in locum inferorum se confert*, is absurd. It is also used in the middle in the sense of *exchanging words*, or *answering.* ἔπος ἀμείβου πρὸς ἔπος E.556. πρὸς ταῦτ' ἀμείβου S.246. Τούτοις ἀμείβου πᾶσιν εὐμαθές τί μοι E.420. ξένους ἀμείβεσθ' ὡς ἐπηλύδας πρέπει S.192. On the corrupt passage ἀγαθὼ δ' ἀμείψομαι A.1240. see under ἀγαθός.

Ἀμείλιχος *severe, cruel*, C.614.

Ἀμείνων *better*, P.V.1037. ἀμεινόν ἐστι *it is better*, S.185. With ἐστὶν omitted, S.711. With infin. πολλῷ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφυς ἢ σαυτόν P.V.335. P.676. ἀπὸ στρατείας γάρ μιν ἡμποληκότα Τὰ πλεῖστ' ἀμείνον' εὐφροσιν δεδεγμένη Δροίτη, περῶντι λουτρὰ κἀπὶ τέρματι Φᾶρος παρεσκήνωσε E.602. This passage is very obscure, and undoubtedly corrupt. Bothe's conjecture ἢ φράσαι for εὐφροσιν, which Butler approves, appears upon the whole the best. Butl. however, translates *ab expeditione igitur bellica eum redeuntem, ubi plurima melius quam dici potest, administrasset, balneis excipiens.* It may perhaps be better to place the comma after πλεῖστα, and join ἄμεινον (ἄμεινον, not ἀμείνον'. So Herm.) ἢ φράσαι δεδεγμένη as referring to Clytemnestra. The whole passage may be translated, *receiving him with a bath more courteously than can be expressed, upon his return from the expedition, where he had gained the utmost honours—as he was passing through the water and had reached the end* (*of the*

vessel), *she threw over him a cloak*, etc.

Ἀμελεῖν *to neglect.* τὸ μὴ ἀμελεῖν μάθε E.86. With gen. S.706.754.1016.

Ἄμεμπτος *blameless.* ἄμεμπτος χρόνου P.678. *blameless as regards the time of my stay.* Mœris asserts, that in the Attic writers this word has only an *active* signification. So Thom. Mag. and Phavor. Sallier, however, quotes against Mœris the present passage, and Eur. Iph. A.1158. to which Pierson adds ἄμεμπτος φίλος from Xen. Cyr. v.10.

Ἀμέμπτως *blamelessly, unerringly*, S.624.

Ἀμεμφής *blameless*, S.576. *not to be complained of*, h.e. *abundant.* πλοῦτος ἀμεμφής P.164.

Ἀμεμφία *absence of blame.* διαλλακτῆρι οὐκ ἀμεμφία φίλοις S.c.T.892. *the friends do not fail to cast blame upon the reconciler.* For this use of the dat. see Bernhardy, Synt. Gr. p.92. who compares the usage in P.V. 499.616. C.233. Compare also P.V. 251.615. and see Herm. on Viger. App.vi. p.716.

Ἀμήνῑτος (μῆνις) *without anger.* ξὺν ἀμηνίτῳ βάξει λαῶν S.953. *with a kind expression on the part of the people.* χειμῶνα οὐκ ἀμήνιτον θεοῖς A.635. *a storm caused in anger by the gods.*

Ἀμηνίτως *without anger, graciously.* ἐπεί σ' ἔθηκε Ζεὺς ἀμηνίτως δόμοις κοινωνὸν εἶναι χερνίβων A.1006. *Since Jupiter has graciously caused you to share with our house in the lustral waters.* The epithet may either refer to Cassandra, whom Jupiter had so far favoured as to make her the slave ἀρχαιοπλούτων δεσποτῶν, or to Clytæmnestra, as expressing her sense of the favour of Jupiter to herself in granting the capture of Troy. So Wunderl. Obss. Critt. p.151. The former sense, however, appears the best suited to the general meaning of the passage, nor is it necessary with Schütz to adopt the conj. of Auratus, ἀμηνίτοις.

Ἀμηχανεῖν *to hesitate, to be perplexed*, S.374. ὥστ' ἀμηχανεῖν ὅποι τράποιντο P.450. ἐξ αἰνιγμάτων ἐπαργέμοισι θεσφάτοις ἀμηχανῶ A.1084. With acc. τέρμα ἀμηχανῶ 1150. *I am in doubt as to the end.* ἀμηχανῶ εὐπάλαμον μέριμναν ὅπα τράπωμαι, 1512. *I am perplexed in thought, as to whither I must turn.*

Ἀμήχανος *helpless*, S.c.T.615. *irremediable* E.531.739. P.V.59. S.615.

Ἀμηχάνως *helplessly.* ἀμηχάνως ἔχοντα C.401. *without possibility.* μένειν πέμπειν δὲ δυσπήμαντ' ἀμηχάνως ἐμοί E.459. See δυσπήματος.

Ἀμίαντος (μιαίνειν) *unpolluted.* ἡ ἀμίαντος. sc. θάλασσα P.570. *the sea.* Schol. δηλαδὴ θαλάσσης, οὐ γὰρ μιαίνεται πώποτε, καὶ πολλῶν μολυσμάτων ἐπιχυθέντων αὐτῇ. This usage of descriptive epithets instead of the names of persons or things is illustrated by Göttling, Pref. to Hesiod p. xv. He refers it to the didactic school of poetry cultivated by Hesiod and his followers, and adopted in the oracular style at Delphi. As examples of this, he quotes from Plutarch de Pyth. Orac. 24. πυρικάοι denoting *the Delphians*, ὀφιβόροι *the Spartans*, ὀρεᾶνες *men*, ὀρεμπόται *rivers.* In Hesiod are found φερέοικος *a tortoise*, ἀνόστεος *the polypus*, πέντοζος *the hand*, χλωρὸν and αἶνον *the nail* and its *paring*, ἶδρις *an ant*, ἡμερόκοιτος ἀνὴρ *a thief.* In epic poetry this usage is scarcely found. Homer once only calls ships ἁλὸς ἵπποι. Æschylus has some few instances of it, thus ἀνθεμουργός P.604. *a bee*, and in this passage ἡ ἀμίαντος *the sea.* Göttling wrongly, however, refers χαλκοῦ βαφαί A.598. to this head.

Ἄμικτος *not mingled, distinct*, A. 312.

Ἀμιλλα *rivalry, emulous exertion.* πτερύγων θοαῖς ἀμίλλαις P.V.129.

Ἀμίς *a ship*, S.822.827. For the signification of this word see Butl. Not. Philolog. in loc.

Ἄμισθος *not hired*, A.952. C.722.

Ἀμίστρης prop. name of a man, P.21.

Ἀμίστρις id. P.312. Probably the same as the preceding, altered for the sake of the metre.

Ἀμνημονεῖν *to forget*, E.24.

Ἀμνήμων *forgetful*. With gen. S.c.T.588.

Ἄμοιρος *having no part in, destitute*. With gen. S.c.T.715. E.333.

Ἀμόμφητος *blameless*. καὶ μὴν (ἀμόμφητον δ' ἔτεινα τὸν λόγον) τίμημα τύμβου τῆς ἀνοιμώκτου τύχης C.503. This is Wellauer's reading of the passage, the meaning of which accordingly will be—*and surely* (*nor can any object to the assertion*) *they only can pay honour to a tomb who are not in unhappy circumstances*. This emendation comes so near to the vulg. ἀμόμφητον δέ τινα τὸν λόγον, that it is undoubtedly to be preferred. Hermann, Obss. Critt. p.97, considers this verse to be spurious. So Porson (Præf. ad Hec. p.xl), Butler and Well. It is omitted by Ald. and Turn. In Rob. it is placed after v.504. Canter assigns it to the Chorus, and corrects ἀμεμφῆ τόνδε τιμᾷ τὸν λόγον. Stanl. ἀμομφῆ τήνδε τίμα. Erfurdt also assigns it to the Chorus, and reads ἀμεμφῆ τόνδε τιμήσει λόγον. Tyrwhitt ἀμόμφητόν γε τεῖναι, whence Wellauer δ' ἔτεινα. For the phrase τείνειν λόγον, ῥῆσιν κ.τ.λ. see τείνειν. Seidler conj. καὶ μὴν ἀμεμφῆ τόνδ' ἔτεινα τὸν λόγον. Herm. de Vers. Spur. ap. Æsch. p.v. assigns it to the Chorus with the following verses, and reads καὶ μὴν ἀμεμφῆ τόνδ' ἐτείνατον λόγον. So Blomf. substituting only ἐτεινάτην for ἐτείνατον.

Ἄμομφος *blameless*. πρὸς ὑμῶν ἄμομφος E.648. *blameless in your sight*. ἄμομφον πόλει 453. *one against whom the city has no complaint*.—*having nought to complain of* E.391. Here ἄμορφον is the vulg. for which Rob. rightly has ἄμομφον. These words are confused again in v.648. where Ald. has ἄμορφος.

Ἀμός a Doric form of ἡμέτερος, *our*, S.99.318. S.c.T.399.636. *mine*, as ἡμεῖς is sometimes put for ἐγώ, E.418. C.422.431. Brunck on Andr. 1175. says "ἀμός Doricum est pro ἡμετέρος, ἀμὸς Atticum pro ἐμός," but this distinction is probably incorrect. See Matth. Gr.Gr.149. Blomf. Gloss. S.c.T. 413. The aspirated form is used by the Dorians, and the soft by the Æolic, epic, and tragic writers.

Ἀμοχθεί or ἀμοχθί *without labour*, P.V.208. Upon the probable formation of adverbs in ει and ι, see Blomf. Gloss. in loc. who decides that when derived from the dative of nouns in α or η, gen. ης, they ought to be written with ει, this being the antient form of the dative; but that when derived from nouns in ος, they should be written with ι, the ο being omitted to distinguish them from the nom. plur. It is, however, a question of great uncertainty, owing to the continual variation of the MSS. See Matth. Gr.Gr.257. Herm. and Lobeck on Soph. Aj.1296 (ed. Herm.). The quantity of ι in the last syllable, as Blomf. shews in opposition to Apoll. de Adv. p.571. is common, except in the case of gentile adverbs in τι, which have the ι short.

Ἄμπελος *the vine*, P.607.

Ἀμπέμπειν *to send up*, C.376. for ἀναπέμπειν. See ἀμβοᾶν.

Ἀμπέχειν *to clothe*, P.834.

Ἀμπίπτειν *to fall back*, A.1581. for ἀναπίπτειν.

Ἀμπλακεῖν *to err*, 2 aor. ὡς τάδ' ἥμπλακον A.1185. *when I had thus offended*. pass. τί δ' ἡμπλάκηται S.894. *what offence has been committed?* Monk on Hipp.145. is of opinion that ἁπλακεῖν, ἁπλακία, ἁπλάκημα, without μ, is the proper orthography in the tragic writers, there being many passages which require this. This is undoubtedly true so far, but neither does there appear sufficient reason for rejecting the other form ἀμπλακεῖν, κ.τ.λ. which (except in S.227) is the form constantly preserved in the MSS. and Edd. throughout Æschylus. Both forms probably were in use by the tragic writers, μ being

inserted for the sake of euphony, as in *ἀμφασία, ἄμβροτος, κ.τ.λ.* See Herm. on Soph. Œd. T. 472. Trach. 120. and de Em. Rat. Gr. Gr. p. 19. The derivation of the word appears correctly given by Blomf. Gloss. P.V. 122 (ed. Bl.) "videtur formatum esse a *πλάζω errare facio*, a præfixo *πλεοναστικῶς* vel *κατ' ἐπίτασιν*, ut *στάχυς ἄσταχυς*; *βληχρὸς ἀβληχρός*; *μέλγω ἀμέλγω*; et similia."

'Αμπλάκημα *an offence*, P.V. 112. 386. 623. S. 227. E. 894. See prec.

'Αμπλάκητος read by some in A. 336. See *ἀναμπλάκητος*.

'Αμπλακία *an offence*, P.V. 562. See *ἀμπλακεῖν*.

'Αμπυκτήρ *a frontlet* or *ornament to fasten the hair on a horse's forehead*, S.c.T. 443.

"Αμπυξ *a band encircling the forehead*, S. 426. "Est ἄμπυξ quicquid caput circumdat," Blomf. Gloss.

'Αμυγμός *laceration*, C. 24.

'Αμυνάθεσθαι *to ward off from oneself*, E. 416.

'Αμύνειν [ῡ] *to ward off*, A. 102. Mid. v. *to ward off from oneself* A. 1354.

'Αμύσσειν *to tear*. *καί με καρδίαν ἀμύσσει φροντίς* P. 157. pass. *φρὴν ἀμύσσεται φόβῳ* 115.

'Αμφήκης (*ἀμφί, ἀκή*) *two-edged*, P.V. 694. 1046. A. 1120.

'Αμφί with gen. *concerning, respecting*, S.c.T. 1003. A. 62. 1044. 1053. 1111. S. 386. 610. 787. In P.V. 714. *τὸν ἀμφ' ἑαυτῆς ἆθλον ἐξηγουμένης*, there seems a mixture of the constructions *ἐξηγ. τὸν ἑαυτῆς ἆθλον*, and *ἐξηγ. ἀμφὶ ἑαυτῆς τὸν (ἑαυτῆς) ἆθλον*.—With dat. denoting place, *about, around*, A. 317. P.V. 55. 71. 195. 821. P. 702. 833. *ἀμφὶ σκηναῖς τροχηλάτοισιν ὄπισθεν δ' ἑπόμενοι* 961. *near their rolling biers*. See *θάπτειν*.—*concerning, τὰς ἀμφί σοι λαμπτηρουχίας* A. 864. *ἀμφί σοι πάθη ὀρῶσα* 867. *ἢ δόλον τιν' ἀμφί μοι πλέκεις*; C. 218. *δέδια ἀμφὶ σαῖς τύχαις* P.V. 182. *ἀμφὶ νόστῳ τῷ βασιλείῳ ὀρσολοπεῖται θυμός* P. 8. *ἀμφὶ ὀφθαλμοῖς φόβος* P. 164. *ἀμφὶ τάρβει* C. 540. Pors. Schütz. *through fear*; but see *ἀμφιταρβής*.—With acc. denoting place, *about, around*, P.V. 416. 555. 727. 808. 832. 1031. S.c.T. 136. P. 301. 368. 475. 854. S. 900. A. 1130. E. 283. In P. 702. *ἀμφ' Ἀθήναις πᾶς διέφθαρται στρατός*, Brunck, Schütz, and Blomf. read *Ἀθήνας*, unnecessarily as regards the sense (see A. 317. Eur. Iph. T. 6, etc.); this reading is, however, supported by Regg. A. B. G. K. Colb. I. M. 1. 2. Ven. 2. Guelph. Turn.—*about*, denoting time, *πήδημ' ὀρούσας ἀμφὶ Πλειάδων δύσιν* A. 800. —*concerning, μέριμνα ἀμφὶ πόλιν* S.c.T. 136. *πολύθρηνον αἰῶν' ἀμφὶ πολιτᾶν μέλεον αἶμ' ἀνατλᾶσα* A. 697. *εἴρηκας ἀμφὶ κόσμον ἀψευδῆ λόγον* S. 243. *ἔχειν ἀμφί τι to engage in anything, πότ', εἰ μὴ νῦν, ἀμφὶ λιτὰν ἕξομεν*; S.c.T. 98. *when shall we engage in prayer?* separated from its verb by tmesis, *ἀμφὶ δὲ κυκλοῦντο πᾶσαν νῆσον*. P. 449.

'Αμφιάρεως Attic for *Ἀμφιαρᾶος* proper name of a man, S.c.T. 551.

'Αμφιβαίνειν *to stand about*, as a protection, S.c.T. 158. An Homeric usage; cf. Il. A. 37. Od. A. 198, etc.

'Αμφιβάλλειν *to place upon. ζυγὸν ἀμφιβαλεῖν* P. 50. 72. *to place a yoke upon.*

'Αμφίβληστρον (from prec.) *anything thrown about the person*, as *chains* or *a net. κώλοισιν ἀμφίβληστρ' ἔχει* P.V. 81. *ἀμφίβληστρον ὥσπερ ἰχθύων* A. 1355. C. 485.

'Αμφίβολος (id.) *struck on both sides*, S.c.T. 280. See *ἀκρόβολος*.

'Αμφιβόλως *doubtfully, undecidedly. οὐκ ἀμφιβόλως* S.c.T. 845. In P. 871. *ἀμφιβόλως* is adopted by Blomf. Pass. and Well. from Reg. G. Colb. 1. Ald. Rob. Schol. for the vulg. *ἀμφιλόγως* q.v.

'Αμφίβουλος *hesitating, undecided in purpose. ἀμφίβουλος οὖσα θυμοῦσθαι πόλει* E. 703.

'Αμφίζευκτος *fastened at both ends. τὸν ἀμφίζευκτον ἅλιον πρῶνα* P. 128. See *πρών*, and cf. v. 50. 708. 722.

'Αμφιθαλής *flourishing on all sides.*

Met. ἀμφιθαλῆ κακοῖς βίον A.1115. *a life abounding on all sides with ills.* The word is peculiarly applied to *children whose father and mother are both living;* and also to *the gods who live in perfect happiness.* See Ruhnken's note on Timæus, s.v. ἀμφιθαλεῖς. In C.388. καὶ πότ' ἂν ἀμφιθαλὴς Ζεὺς ἐπὶ χεῖρα βάλοι; it seems rather to have an active signification, *causing both of us to flourish.*

Ἀμφιλαφής lit. *laying hold upon all sides.* h.e. *ample, extensive,* πολλὰ δόσις ἐκ Διὸς ἀμφιλαφής A.986. γόος ἀμφιλαφὴς ταραχθείς C.328. *lamentation extensively excited,* where, as Butler observes, the adjective has the force of an adverb. Upon the meanings of this word, see Ruhnken's note on Timæus, s.v. ἀμφιλαφές πολὺ καὶ ἄφθονον. It is derived, according to Hemsterhuys, from λάφω, an old form of λαφύω, λαφύσσω. The old grammarians derive it from λαβεῖν, quasi ἀμφιλαβής.

Ἀμφίλεκτος *of double import, twofold.* ἀμφίλεκτα πήματα ἐμοὶ προφωνῶν A.855.—*disputing,* ἀμφίλεκτος ὢν κράτει 1567. *disputing for the sovereignty.*

Ἀμφιλέκτως *doubtfully.* οὐδ' ἀμφιλέκτως S.c.T.791. *in right good earnest.*

Ἀμφιλόγως *doubtfully.* οὐκ ἀμφιλόγως P.871. *without doubt.* See ἀμφιβόλως.

Ἀμφινεικής *made a subject of contention,* A.672.

Ἀμφίπτολις *involving the whole state,* C.73.

Ἀμφίσβαινα *a sort of snake,* capable of moving backwards as well as forwards, whence its name, A.1206.

Ἀμφιστρεύς prop. name of a man, P.312.

Ἀμφιταρβής *encompassed with terror,* C.540. Here ἀμφὶ τάρβει is read by Porson and Schütz. Butler, however, prefers the vulg. Blomf. ἀμφιταρβεῖ, actively.

Ἀμφιτειχής *encompassing the walls.* γείτονες καρδίας μέριμναι ζωπυροῦσι τάρβος τὸν ἀμφιτειχῆ λεών S.c.T.272. For an explanation of the usage of the accusative here see under κλύειν.

Ἀμφιτόμος *cutting both ways,* A.1475.

Ἀμφιχάσκειν *to open the mouth about.* μαστὸν ἀμφέχασκ' ἐμόν C.538. *he sucked at my breast.*

Ἀμφότερος *both.* ἀμφοτέρας κοινὸν αἴας P.129. *the two continents of Europe and Asia.* ἀμφοτέρους ὁμαίμων τάδ' ἐπισκοπεῖ Ζεύς S.397. *observes both parties in this matter.* ἀμφότερα γὰρ ἦν τάδε P.483. ἀμφότερα sc. πεζός τε καὶ ναύτης P.706. ἀμφότερα μένειν πέμπειν δέ E.458. See δυσπήματος.

Ἄμφω *both,* C.252.556. ἀμφοῖν S.c.T.794. A.1632.

Ἄμωμος *faultless.* κάλλει ἀμώμω P.181. where Ald. Rob. Vict. have ἀμώμῳ.

Ἄν a particle, joined with the past tenses of the indicative, with the optative, subjunctive and infinitive moods of verbs, and in certain cases with participles. It is used in Æschylus—I. in the apodosis of a sentence with the past tenses of the indicative, preceded by a protasis with εἰ, expressing a condition which was not fulfilled, e.g. εἰ ὑπ' Ἰλίῳ—κατηναρίσθης, πολύχωστον ἂν εἶχες τάφον C.341-346. *if thou* hadst been *slain under Troy* (which thou wast not) *thou wouldst have been possessing,* etc. So in S.c.T.645. A.844. 1000.1369.—With the aorist, denoting a completed action, εἰ τοξοτευχεῖς ἦτε, κάρτ' ἂν, ἤκασα S.285. A participle may stand in the protasis for a finite verb with εἰ, as in πολλῶν πατησμὸν εἱμάτων ἂν εὐξάμην, δόμοισι προυνεχθέντος ἐν χρηστηρίοις A.397. where προυνεχθέντος is equivalent to εἰ προηνέχθη. Sometimes this protasis is omitted, but may easily be supplied, e.g. αὕτη γὰρ ἦν ἂν πημάτων ἀπαλλαγή P.V.756. sub. εἰ θανεῖν ἦν πεπρωμένον. In 985. σὲ γὰρ προσηύδων οὐκ ἄν, ὄνθ' ὑπηρέτην sub. εἰ σωφρονεῖν ἠπιστάμην. So in

C.690. *εἰ δυνατὸν ἦν*, in P.V.244. *εἰ παρῆν μὴ εἰσιδεῖν*, or similar protases may be understood.—With the aorist, *ἄλλος ὁμοίως ἦλθεν ἂν τάδ' ἀγγελῶν* C.698. sub. *εἰ σὺ μὴ ἦλθες*. So in S.581.—II. With the optative, preceded by a protasis with *εἰ* and the indicative, expressing a *present* condition, e. g. *ἐγὼ γὰρ οὐκ εἰ δυστυχῶ τοῦδ' εἵνεκα θέλοιμ' ἂν ὡς πλείστοισι πημονὰς τυχεῖν* P.V.346. *if* I *am unhappy, I should not therefore wish*, etc. So P.V.980. P.624. S. 384. C.202. E.847.848. A relative may stand in the apodosis for *εἰ*, e. g. *πῶς οὐκ ἂν* (sc. *ἠδοίμην*) *ἥτις ἐκ Διὸς πάσχω κακῶς* P.V.761. *τί δ' ἂν φοβοίμην, ᾧ θανεῖν οὐ μόρσιμον*; 935.—With the optative, preceded by a protasis with *εἰ*, expressing a *future* condition, e. g. *εἴης φορητὸς οὐκ ἄν, εἰ πράσσοις καλῶς* P.V.981. *you would not be to be borne, if you should be prosperous*. So S.c.T.6.387.534. P.422. A.1644. E.398. S.734.903.919. *ἐπειδὰν—κτάνωσιν* in S.c.T.716. forms the protasis to *τίς ἂν πόροι, κ.τ.λ.* in v.720. In this construction, as above, a participle may supply the place of *εἰ* with the finite verb in the protasis, e. g. *χροιὰν τίνα ἔχοντ' ἂν εἴη δαίμοσιν πρὸς ἡδονήν* h. e. *εἰ χροιὰν τίνα ἔχοι* P.V.492. *ὄξος τ' ἀλειφά τ' ἐκχέας ταυτῷ κύτει, διχοστατοῦντ' ἂν οὐ φίλως προσεννέποις* h. e. *εἰ ἐκχέαις*. The same is the case in P.V.492.760. 987. S.c.T.177.652. P.208. A.314. C. 257. S.223.225.286.583. Hence the optative with *ἄν* very frequently has the force of a softened future, and may in this case be preceded by a protasis containing a future indicative. *εἰ ὧδε τραχεῖς καὶ τεθηγμένους λόγους ῥίψεις, τάχ' ἂν σοῦ — κλύοι Ζεύς* P.312. *ἄγοιμ' ἄν, εἴ τις τάσδε μὴ 'ξαιρήσεται*. This future in the protasis may also be expressed by a genitive absolute, e. g. *θεῶν θελόντων ἂν ἀληθεύσαιμ' ἐγώ* S.c.T.544. *if it be the will of the gods, my words will come true*. So *θεῶν διδόντων, οὐκ ἂν ἐκφύγοι κακά* 701. h. e. *εἰ θεοὶ δώσουσι*. In C.336. *ἔτ' ἂν ἐκ τῶνδε θεὸς χρήζων θείη κελάδους εὐφθογγοτέρους*, the *ἄν* of *θείη* refers equally to *κομίσειεν* in v.340. *τοιόνδε τοι ταρβοῦντες ἐνδίκως σέβας—ἔχοιτ' ἄν* E. 672. h. e. *εἰ ταρβήσετε*. Cf. S.76. In S.760. the *wish μέλας γενοίμαν καπνός—ὀλοίμαν*, forms the protasis to the words *ἄφυκτον οὐκέτ' ἂν πέλοι κέαρ* v.765. So likewise, in many passages where the protasis is not expressed, *ἄν* gives the verb a future sense, e. g. *οὐδ' ἧσσον ἂν γένοιο δώμασιν φίλος* C.697. which is equivalent to the preceding future *οὗτοι κυρήσεις*. So E.521. *οὐκ ἄνολβος ἔσται, πανώλεθρος δ' οὔποτ' ἂν γένοιτο*, where the protasis is *ἀνάγκας ἄτερ*. For instances of this future signification, see P.V.518.619.935. S.c.T.357.384.454.550.689.692.896. P.259. A.870.1019.1101.1423.1560. C. 388.403.559.1046. E.94.290.407.412. 980. S.344.363. From its having this sense, we find *εἰ* joined with *πράσσοιμ' ἄν* A.904. *πράσσοιμ' ἂν* being equivalent to *πράξω*, and *ἄν* strictly limited to *πράσσοιμι*. Wellauer wrongly refers to this and to A.336. as cases of *ἄν* being joined with *εἰ*, which it is not. In the latter passage *ἄν* refers to *γένοιτο*, unless *ἀναμπλάκητος* (q. v.) be the true reading. In A.1320. where the vulg. *κοινωσώμεθ' ἄν* is obviously corrupt, Pors. and Blomf. read *κοινωσαίμεθ' ἄν* (the latter needlessly making the sentence interrogative), which may be explained as equivalent to the future.——It is also used with the optative as a milder form of imperative, *εἰ βούλοιο*, or something similar being understood. Thus *γένος τ' ἂν ἐξεύχοιο καὶ λέγοις πρόσω* S.269. *you may tell us*, etc. *λέγοις ἄν* S.c.T.243. C.103.106.165. S.451.906. *λέγοιτ' ἄν* S.c.T.695. C.657. *ἔρδοις ἄν* C.506. *κλύοιτ' ἄν* E.651. *στείχοιτ' ἄν* S.495. *μύζοιτ' ἄν* E.117. *πέλοιτ' ἄν* S.76. The protasis is sometimes expressed e.g. *χαίροιτ' ἄν, εἰ χαίροιτε* A.1367. *πείθοι' ἄν, εἰ πείθοιο* A.1019. may be

also thus explained. It is likewise very commonly used with the optative to express the meanings *could, would, should, might*, e.g. *οὔκουν ἂν ἐκφύγοι γε τὴν πεπρωμένην* P.V.516. *he could not escape fate.* Cf. P.V.63. 500.907.908.916. S.c.T.451.720. P. 239.430. A.992.1171.1301.1314. (In this last passage the reading is doubtful, something having been dropped. Cant. conj. *τίς ἂν οὐκ εὔξαιτο*, which Blomf. adopts. *Who would not pray?* etc.) 1546. C.511.834. E.615.633.636. 819. S.223.225.324.440.442.504.585. 773.—*ἄσμενος δέ τ' ἂν σταθμοῖς ἐν οἰκείοισι κάμψειεν γόνυ* P.V.395. *he would gladly rest himself*, etc. Cf. P.V.754.969. A.1650. C.260,476.766. 829.995.997. E.219.274.554. S.212. 332.483. In P.230. *πᾶσα γὰρ γένοιτ' ἂν Ἑλλὰς βασιλέως ὑπήκοος*, the protasis is to be understood from the preceding verse, sc. *εἰ θηράσεται*. So E.203. *οὐκ ἂν γένοιθ' ὅμαιμος αὐθέντης φόνος* sc. *εἰ τοὺς μητραλοίας ἐλαύνομεν* v.201. The use is elliptical in S.699. *ἄγαν καλῶς κλύουσά γ' ὡς ἂν οὐ φίλη*, sc. *κλύοι*.—*καὶ γὰρ εἰδυίαισιν ἂν ὑμῖν λέγοιμι* P.V.439. *I should be telling it to you who know it already.* Cf. S.c.T.379.686. A.772. S.205.768.—*πατρόθεν δὲ συλλήπτωρ γένοιτ' ἂν ἀλάστωρ* A.1489. *your father's avenging spirit might lend its assistance.* Cf. C.994. E.490. S.182. 278.481. The usage in *ὅπως ἂν μήτε πρὸ καιροῦ μήθ' ὑπὲρ ἄστρων βέλος ἠλίθιον σκήψειεν* A.355. belongs to this; *ὅπως* not denoting *the purpose* (in which case *ἂν* would not have been used) but the *manner* of the action, sc. *in such a manner*, that the *arrow* might *strike*, etc. See Matth. Gr.Gr.520. Obs.2. *ἂν* is sometimes omitted, as in S.708. A.1367. and some other instances which will be noticed in their order. — III. With the subjunctive with *ὅπως* or *ὡς* to denote a purpose, present or to come, e.g. *ὅπως δ' ἂν εἰδῇ μὴ μάτην κλύουσά μου*,—*φράσω* P.V.826. So C.573. E. 543.984. S.230. *ὡς ἂν διδαχθῇ τὴν Διὸς τυραννίδα στέργειν* P.V.10. So 657.708. A.885. C.20.981. S.488. 513.908. In this construction *ἂν* may either be added or omitted.—With relatives and similar words to express an indefinite notion, e.g. with *ὅς. μήτ' ἔπος μήτ' ἔργον, ὧν ἂν δύναμις ἡγεῖσθαι θέλῃ* P.170. *in whatsoever things I may have ability to do. ὡς. μαντεύομαι ὡς ἂν ἡγῆται θεός* E.33. *just as the god may direct me. ὅστε. οὗτ' ἂν ἐκ χερῶν θεοὶ θυσιὰν δέχωνται* S.c.T.682. *from the hands of whomsoever*, etc. *ὅστις. ἅπας δὲ τρᾶχυς, ὅστις ἂν νέον κρατῇ* P.V.35. *whosoever may be recently in power. ὥσπερ. μέλοι δέ τοι σοὶ τῶνπερ ἂν μέλλῃς τελεῖν* A.948. *whatever you may be about to do.* Cf. C.769. *ὁπότερος. ὁπότερ' ἂν κτίσῃς* S.429. *whichsoever you may do.*—With particles of time, to express an indefinite period, present or future. *ἔστ' ἄν until. ἔστ' ἂν Διὸς φρόνημα λωφήσῃ χόλου* P.V.376. *ἔστ' ἂν ἐλίκῃ πρὸς Γοργόνεια πέδια* 795. *ἐπισχὲς ἔστ' ἂν καὶ τὰ λοιπὰ προσμάθῃς* 699. *ἔστ' ἂν—σφαγαὶ καθαιμάξωσι* E.427. *εὖτ' ἄν whenever, as soon as. εὖτ' ἂν εἰς οἴκους μόλωμεν* P.226. Cf.356. where the construction depends on *προφωνεῖ* which is the *historical present.* A.12. C.732. In A.411. *εὖτ' ἂν ἐσθλά τις δοκῶν ὁρᾶν*, there is an ellipsis of *ᾖ*, if the reading be correct. See under *εὖτε. ἕως ἄν so long as. ἕως ἂν αἴθῃ πῦρ ἐφ' ἑστίας ἐμῆς Αἰγισθος* A.1610.—*until. ἕως ἂν ἐλίκῃ καταβασμόν* P.V. 812.—*ὄφρα ἄν until. ὄφρ' ἂν γᾶν ὑπέλθῃ* E.323.—*πρὶν ἄν before that, until*, with a negative preceding. *οὐδὲ λήξει πρὶν ἂν κορέσῃ κέαρ* P.V.165. Cf.175. 721.758.772.993.1029. — IV. With the infinitive, either to express past time, as *ἐν ποικίλοις ἂν κάρτα μοι βῆναι δοκεῖ* A.907. *methinks he would have walked*, etc. *πλήθους μὲν ἂν σάφ' ἴσθ' ἕκατι βαρβάρους ναυσὶν κρατῆσαι* P.329. *know that they would have been superior*, etc.; or future, as *εὖξω θεοῖς δείσας ἂν ὧδ' ἔρδειν τάδε*; A.907. *was it through fear that you*

vowed to the gods that you would do thus? In the two former cases it is equivalent to the finite ἐκράτησεν ἄν, ἔβη ἄν, in the latter to ἔρδοις ἄν. To the former belongs the elliptical passage τί δ' ἂν δοκεῖ σοι Πρίαμος (sc. ποιῆσαι), εἰ τάδ' ἤνυσεν; A.909. ἂν is also to be taken with the inf. in C.989. the construction being ἔχιδν' ἔφυ (ὥστε) σήπειν ἄν, θιγοῦσα. Wellauer incorrectly joins ἂν with θιγοῦσα, which by itself is equivalent to εἰ θίγοι. See seqq.—The passage in E.76. ἐλῶσι γάρ σε καὶ δι' ἠπείρου μακρᾶς, βεβῶτ' ἂν αἰεὶ τὴν πλανοστιβῆ χθόνα, is one of considerable difficulty, owing to ἄν, which neither from its position can be referred to ἐλῶσι (it being, moreover, extremely doubtful whether ἄν is ever joined in pure Attic with the indicative future); nor can it, without great awkwardness, be taken for the preposition ἀνὰ separated by tmesis from its case. Recent editors have adopted the reading ἀνατεί from Turn. Vict. which they explain as referring to ἐλῶσι, *without impediment*, h. e. incessantly. So Butler; but this is certainly very harsh, neither shall we perhaps be disposed to set greater value on Müller's conjecture ἀλατεί. The best MSS. it must be acknowledged have ἂν αἰεί, but the variation between ANATEI and ANAIEI is so slight that we may perhaps be justified in adopting the correction. We may, in that case, refer ἀνατεὶ to βεβῶτα, and understand it to imply a gracious promise on the part of Apollo to Orestes, that notwithstanding all his hardships, he should remain *essentially unharmed*, which seems to accord very well with the general meaning of the passage. Wellauer joins βεβῶτ' ἂν, which he explains, *si quidem migraveris*. That ἄν, however, with a participle can exert a conditional force, appears to be extremely questionable. Hermann, indeed (on Viger, 483), and Matth. (Gr. Gr. 598.) maintain the contrary, and attempt to explain many passages, where ἄν is repeated, by referring the former ἂν to a participle, in the sense of *si forte*, and the latter to the finite verb. Thus in Soph. Œd. T.339. τίς γὰρ τοιαῦτ' ἂν οὐκ ἂν ὀργίζοιτ' ἔπη κλύων; Hermann joins τοιαῦτ' ἂν κλύων in the sense of *si forte talia audierit?* That this explanation is doubtful appears, I think, from two reasons:—1. We find no instance where ἄν is joined with a participle *expressing a condition*, without finding a finite verb in the sentence also. 2. There are numerous instances where, without any participle, a double ἄν occurs with a finite verb, and where, notwithstanding Hermann's refinements, we can hardly doubt that they both refer to the same, e. g. ἀνθρώπεια δ' ἂν τοι πήματ' ἂν τύχοι βροτοῖς P.692. οὐδ' ἄν, εἰ δέκ' ἤματα στοιχηγοροίην, οὐκ ἂν ἐκπλήσαιμί σοι P.421. οὕτω γένοιτ' ἂν οὐδ' ἂν ἔκβασις στρατοῦ S.752. Hence we conclude that in such passages as τί δ' ἂν εἰπόντες τύχοιμεν ἄν C.412. πῶς δ' ἂν γαμῶν—ἀγνὸς γένοιτ' ἄν S.224. ἔχουσ' ἂν ἤδη—ἂν ἐξεύχοιο 269. οὐκ ἄν γ' ἐλόντες αὖθις αὖ θάνοιεν ἄν A.331. ἐντὸς δ' ἂν οὖσα—πείθοι' ἄν 1018. the participle exercises its independent power of expressing *condition*, *cause*, etc. and that the ἂν in both cases refers to the finite verb. Possibly the usage may originally have been adopted in those passages where, owing to a parenthesis intervening, the force of ἂν would otherwise have been lost to its verb, and may subsequently have been employed to give additional force to others where the same necessity did not exist.

Ἀνά *through, on, over*, P.V.573. S.c.T.327. P.576. S.823.833. ἀμπεδιήρεις for ἀνὰ πεδιήρεις P.558. With dat. ἂμ πέτραις for ἀνὰ πέτραις S.346. Adverbially C.957. ἄνα γε μὰν δόμοι, *up! arise!* but here ἄναγε μὰν is probably correct.

Ἀναβάλλειν *to throw up.* ἀνὰ κίν-

δυνον βαλῶ S.c.T.1019. *I will run the risk*, So κίνδυνον ἀναῤῥίπτειν. Blomf. denies that ἀναβάλλειν κίνδυνον can have this sense. Herod. however, as Well. observes, has the expression μάχας ἀναβάλλεσθαι v.49. where see Schweigh.

'Αναγγέλλειν *to report*, P.V.664.

'Ανάγειν *to bring up* or *back*. τῶν φθιμένων (sc. τινά) ἀνάγειν A.994. ἀνάγεσθαι *to set sail*. ἀναχθεὶς ἐξ 'Ιλίου A.612. imp. ἄναγε *up! arise*. C.957. See ἀνά.

'Αναγκαῖος *forced, painful*, A.876. This verse is thought by some to be spurious. So Blomf. Butler, however, retains it, and observes that it contains *the reason* why so many epithets are used, and translates "*est enim jucundum necessitatem omnem effugisse, idcirco illum hisce dignor salutationibus.*"

'Αναγκαίως *of necessity*. ἔστ' ἀναγκαίως ἔχον C.237. *it is a matter of necessity*.

'Ανάγκη *necessity*, P.V.105.512.573. 1054. A.211.1012.1041. E.404. πρὸς ἀνάγκαν P.561. *by necessity*. ὑπ' ἀνάγκας S.1013. id. γαστρὸς ἀνάγκαις A.708. *the cravings of hunger*. ἀνάγκας ἄτερ E.520. *except by strong necessity*.— *distress, hardship*, C.73. P.V.108. P.579. ἀνάγκη ἐστι *it is necessary*. With inf. S.435. With ἐστὶν omitted, P.V.72. P.250. C.743. S.473. With dat. of person, P.V.16. P.285.

"Αναγνος *unholy*, A.213. C.980.

'Αναδαίειν *to kindle*. ἀνδαίοντες for ἀναδαίοντες A.286.

'Αναίμακτος *unstained with blood*, S.193.

'Αναίματος *bloodless*, E.292.

'Αναίνεσθαι *to refuse* or *reject*, A. 291. With inf. οὐκ ἀναίνομαι θανεῖν A.1637. S.782. With part. νικώμενος λόγοισιν οὐκ ἀναίνομαι A.569.

'Αναιρεῖν *to kill*, C.998.

'Αναΐσσειν *to spring up*. τίς ὁ κραιπνῷ ποδὶ πηδήματος εὐπετέος ἀνάσσων; P.96. This is the reading of Turn. and Vict. (only by the former written ἀναίσσων, by the latter ἀναΐσσων) for the vulg. ἀνάσσων. So Brunck. Glasg. Schütz. Blomf. Wellauer retains the vulg. explaining it in his lexicon, *potestatem habere*, to avoid the awkward enallage supposed by Brunck and Blomf. of κραιπνῷ ποδὶ πηδήματος εὐπετέος for κραιπνοῦ ποδὸς πηδήματι εὐπετεῖ. His explanation, however, seems harsher than their enallage. There is probably no enallage at all, the words πηδήματος εὐπετέος being an attributive of ποδί, and equivalent to εὐπετῶς πηδῶντι. For this see Matth. Gr.Gr. 316. f. Bernhardy, Synt. Gr. c. iii. 45. In A.77. the vulg. ἀνάσσων is probably correct. See ἀνάσσειν.

'Αναίτιος *guiltless*. With gen. A. 1486. C.860.

'Ανακαλεῖσθαι *to call up*. Δαρεῖον ἀνακαλεῖσθε P.613.—*to call back*. ἀνδρὸς μέλαν αἷμα τίς ἂν πάλιν ἀγκαλέσαιτο; A.993.

'Ανακτᾶσθαι *to recover*, C.255.

'Ανάκτωρ *a king*, C.352.

'Ανακωκύειν [ῡ] *to shriek out*, P.460.

"Αναλκις *cowardly*, P.V.870.A.1197.

'Ανᾶλοῦν *to destroy*, S.c.T.795. pass. τοὺς ἀναλωθέντας A.556.

'Αναλυτήρ *a deliverer*, C.158.

'Ανάλωμα *cost, damage*, S.471.

'Αναμένειν *to await*. ἀναμένω τέλος δίκης E.234. Here Abresch reads ἀναμενῶ, but Butler justly prefers the present as the stronger form of expression.

'Αναμπλάκητος *not straying from the path*, A.336. In this passage the vulg. is θεοῖς δ' ἀναμπλάκητος εἰ μόλοι στρατός, for which Stanley conjectured θεοῖσι δ' ἀμπλάκητος. Pauw merely separates the word into ἂν ἀμπλάκητος. So Porson, except that he inserts the comma after ἄν, and writes ἁπλάκητος, without the μ. In this orthography he is followed by Blomfield. See Monk on Eur. Hipp. 145. As regards the meaning of the word, Blomf. on P.V.112. appears properly to derive it from ἀ and πλάζω, *errare facio*, the a being intensive. Hence ἁπλακεῖν or ἀμπλακεῖν

signifies *to miss* or *lose* anything, and metaphorically, *to err* or *commit a crime*. Hence there appears equal reason for interpreting ἀναμπλάκητος in the original sense of *not led astray, not missing the way*, as for translating ἀπλάκητος (which no where else occurs) in the secondary one of *having committed an offence*. Blomf. retains the vulg. and explains it to mean *nullis erroribus actus*, which is probably correct, although Wellauer calls it "sensus satis ineptus." The word occurs in Soph. Œd. T. 472. Trach. 120, in both cases apparently in this sense. See Hermann's notes. We may, therefore, reasonably prefer the vulg. in the present passage, the meaning of which is as follows:—Clytæmnestra expresses a hope that the army at Troy may not offend the gods by an abuse of victory; "for" (she says) "it is not enough for them to have taken the city, it remains for them to effect a safe return; and this the gods, if offended, may prevent. Nay more, even though the army should return without any check on the part of the gods (θεοῖς ἀναμπλάκητος) yet still the crime incurred by any acts of destruction, would not (eventually) fail to rise against them, even though no fresh mischances should (immediately) befall them." The words τὸ πῆμα τῶν ὀλωλότων do not refer to those slain in battle, but to any mischief committed by the army after their victory. θεοῖς may either be joined with ἐγρηγορὸς γένοιτ' ἄν (so Porson) *will be kept alive in the minds of the gods*, or with ἀναμπλάκητος, as above; cf. χειμῶνα οὐκ ἀμήνιτον θεοῖς A. 635.

'Αναμυχθίζεσθαι *to draw a deep sigh*, P. V. 745.

'Ανανδρία *unmanliness*, P. 741.

"Ανανδρος *without man*. χρημάτων ἀνάνδρων πλῆθος P. 162. ἄνανδρον τάξιν ἠρήμου θανών P. 290. which Wellauer rightly explains ἠρήμου τὴν τάξιν ὥστε ἄνανδρον εἶναι. He is wrong, however, in altering the vulg. ἄνανδρον into the reading of Rob. ἄναρχον. The vulg. has precisely the same meaning, nor is there occasion for understanding it, "si Diis placet, cum Heathio de *eviratorum spadonum cohorte*."——*without husbands*, πολλὰς Περσίδων ἔκτισαν ἀνάνδρους P. 281. τὰς ἀνάνδρους 'Αμαζόνας S. 284.

"Αναξ *a king*. As an epithet of the gods, πάντων δ' ἀνάκτων τῶνδε κοινοβωμίαν S. 219. ἄναξ ἀνάκτων—Ζεῦ S. 519. 587. 1048. P. 748. P. V. 586. ἄναξ 'Απόλλων A. 499. C. 552. 1053. E. 85. 189. 544. S. c. T. 783. ὁ Πύθιος ἄναξ A. 495. ἄνακτος Ἴλιον P. 228. ποντομέδων ἄναξ S. c. T. 122.—applied to men, S. c. T. 39. 354. 990. P. 5. 435. 556. 643. 773. 853. 930. A. 35. 42. 198. 509. 516. 585. 881. 935. C. 425. E. 16. S. 249. 323. 344. 611. 815. 886. dual, S. c. T. 904. plur. S. 509. 587.—metaphorically, *a manager* or *commander*. πᾶς ἀνὴρ κώπης ἄναξ P. 370. *every one managing an oar*. ναῶν ἄνακτες P. 375. *the commanders of the ships*.

'Ανάξιος *unworthy, undeserved*. 'Ιφιγένειαν ἀνάξια δράσας A. 1507. *having treated her unworthily*. Here Hermann reads τῆς πολυκλαύτης 'Ιφιγενείας, ἄξια δράσας, ἄξια πάσχων, h. e. ἄξια ἀξίων δραμάτων πάσχων, but neither the unauthorized alteration of the text nor the artificial meaning assigned to the latter clause recommend themselves for adoption.

'Αναπέμπειν *to send up*. ἀμπέμπων contr. C. 376.

'Αναπίπτειν *to fall back*. ἀμπίπτει contr. A. 1581.

'Αναπομπός *one that sends up* (spirits from the dead), P. 641.

'Αναπτεροῦν *to excite, throw into suspense*, pass. ἀνεπτερώθης C. 227.

'Αναπτύσσειν *to unfold*. Metaph. *to relate*. P. 250. 286.

'Ανάριθμος *innumerable*, P. 40.

"Αναρκτος *without a ruler*, E. 500.

'Αναρπάξανδρος *carrying off men*, S. c. T. 758.

'Ανάρσιος *hostile, implacable*, A. 497. From ἄρω *to fit*.

Ἀναρχία *absence of authority*, οὐκ ἐρεῖτ' ἀναρχίαν S.888. *you shall not say that rulers are wanting.—disobedience to authority*, S.c.T.1021.A.857.

Ἄναρχος *without a ruler*. τὸ ἄναρχον E.666. *anarchy*. ἄναρχον τάξιν ἠρήμου θανών P.290. But here ἄνανδρον (q.v.) is the better reading.

Ἀνασπᾶν *to drink up*, E.617.

Ἄνασσα *a queen*.—applied to a goddess, S.c.T.147. E.226.278.421.—to a woman, P.151.169.

Ἀνάσσειν *to rule*. ὡς Ζεὺς ἀνάσσοι P.V.202. Here many MSS. have the conj. ἀνάσσῃ. With gen. A.404. S.772. With dat. πᾶς ἀνάξομεν δόμοις; C.129. In A.77. μελὸς στέρνων ἐντὸς ἀνάσσων, ἀνάσσων is read by Schütz. Blomf. Well. from an emendation by Hermann. The vulg. is probably correct. Klausen not inaptly remarks, "quid est medulla *saliens?*" There does not appear much force in Wellauer's observation that "infantium medulla nondum ἀνάσσει sed ἀνάσσει," the epithet being a general one of μυελός, which, in the degree in which it exists, may even in infancy be said στέρνων ἀνάσσειν.

Ἀνάστασις *a raising up, a restoration*, E.618.—*an overthrow*, A.5175. P.107.

Ἀναστατήρ *an overthrower*, C.301. S.c.T.1006.

Ἀναστάτης id. A.1200.

Ἀναστενάζειν *to mourn for*, C.332.

Ἀναστένειν *to groan*, A.1259.532.

Ἀναστρέφειν *to return*, P.325.

Ἀναστροφή *a place of resort*, E.23.

Ἀνάσχετος *tolerable*. οὐκ ἀνάσχετος *intolerable*, S.c.T.164. P.V.921.

Ἀνατεί *without harm*, E.59. On ἀνατεί in E.76. see under ἄν.

Ἀνατέλλω *to arise*. ἀντέλλουσα contr. S.c.T.517.

Ἀνατλάναι *to endure*, A.698.

Ἄνατος *unharmed*. With dat. ἄνατος Λοξίου κότῳ A.1189.—*not causing harm*, S.351.405. ἄνατον φυγάν S.405. *a flight caused by no crime*.

Ἀνατρέπειν *to overthrow* P.159. S.c.T.1068.

Ἀνατρέφειν *to cherish*, E.497. μηδὲν ἐν φάει καρδίας ἀνατρέφων *in the lightness of his heart cherishing no source of grief*.

Ἀνατροπή, *an overthrowing*, E.335.

Ἀναύγητος *dark, without light*, P.V.1030.

Ἀναύδητος *speechless*. Dor. ἀναυδάτῳ μένει S.c.T.879. *with fury depriving of power of speech*.

Ἄναυδος *dumb*, A.482. κόνις ἄναυδος ἄγγελος S.c.T.82. So S.177. ἀναύδων παίδων τᾶς ἀμιάντου P.569. *fishes*. This is an epithet peculiarly applied to fishes, who are hence called ἔλλοπες from ἑλλὸς or ἐλλός *dumb*. (see Lobeck on Soph. Aj.1297. ἐφῆκεν ἐλλοῖς ἰχθύσιν διαφθοράν.) Stanley compares Lucret.11.1081. *mutas squamigerûm pecudes*. See other examples quoted by Blomf. Gloss. on this passage.—*making dumb*, χαλινῶν ἀναύδῳ μένει A.229.

Ἄνανς *no longer a ship*, P.666. νᾶες ἄναες, by the figure oxymoron.

Ἀναφαίνειν *to raise up*. ἀμφαίνω contr. S.809. mid. v. *to appear, be brought to light*, C.325.

Ἀναφέρειν *to shed*, as tears, C.441. *to bear, endure*. καὶ τόδ' ἀμφέρειν δόμοις γένοιτ' ἂν ἄχθος δειματοσταγές C.828. but here the reading of Turn. ἂν φέρειν is preferable on account of the sense.

Ἀναφυγή *escape*, C.931.

Ἀνδρακάς *separately, each man by himself*. ἀνδρακάς, ἀντὶ τοῦ καθ' ἑαυτόν Gl. Farn. The passage A.1577. ἔθρυπτ' ἄνωθεν ἀνδρακὰς καθήμενος, is usually considered corrupt. Hermann thinks that something is wanting, a conjecture which is certainly plausible from the change of the subject in v.1578. This does not appear, however, in itself a sufficient reason for supposing an omission; ἔσθει may be referred to πατὴρ as understood from πατρί, 1573. The verse itself has been variously emended. ἔκρυπτ' ἄνω θεὶς ἀνδρακὰς καθημένοις Is. Casaub. Pears. ἔθρυπτ' ἄνω θεὶς ἄνθρακας καθημμένους Abresch.

ἔκρυπτ' ἄνωθεν ἀνδρακὰς καθημένοις Schütz. *abscondidit illis qui superiori mensæ lateri viritim assidebant.* This Butler approves. Blomf. conj. ἄνευθεν for ἄνωθεν. There does not, however, seem any real objection to the vulg. reading. It means "*Atreus, sitting by himself at the head of the table, broke into small pieces* (sc. to prevent their being recognised) *the extremities of the feet and hands, and* (my father) *taking* (some) *of the pieces* (thus) *disguised,*" etc. The particle μὲν (q. v.) in τὰ μὲν ποδήρη does not answer to δὲ in ἄσημα δ' αὐτῶν, but is put by itself without an apodosis, to distinguish these parts from the others which did not require, and therefore did not receive, such treatment.

'Ανδρεία *manliness,* S.c.T.52.

'Ανδρηλατεῖν *to expel* or *banish,* A.1393.1568. E.212.

'Ανδρηλάτης *driving into exile.* ἢ ζῶντ' ἀτιμαστῆρα τώς σ' ἀνδρηλάτην φυγῇ τὸν αὐτὸν τόνδε τίσασθαι τρόπον S.c.T.619. Here the words ἀτιμαστῆρα τώς σ' ἀνδρηλάτην are to be strictly joined and referred to Eteocles, "*or, in case you live* (opp. to κτανὼν θανεῖν πέλας in 621.) *that he will punish you by banishing you in like manner, you, who have thus dishonoured him by expelling him* (from his country)."

'Ανδρόβουλος *manly in counsel,* A.11.

'Ανδροδάϊκτος *lacerating* or *slaying men,* C.847. See ναρθηκοπλήρωτος.

'Ανδροθνής *involving the death of men,* A.788.

'Ανδροκμής *slaying men,* S.663. C. 876. E.239.916.

'Ανδροκτασία *slaughter,* S.c.T.675.

'Ανδροκτονεῖν *to slay a man* or *husband,* E.572.

'Ανδρολέτειρα *destroying men,* A. 1444. S.c.T.296.

'Ανδρόπαις *a man though scarcely more than a youth.* ἀνδρόπαις ἀνήρ S.c.T.515.

'Ανδροπλήθεια *a number of men,* P.231.

Ἄνδρος name of an island, P.860.

'Ανδροτυχής *obtaining a husband, married.* ἀνδροτυχεῖς βιότους E.918. *wedded life.*

'Ανδροφόντης *a manslayer,* S.c.T. 554.

'Ανδρών *the men's apartment,* A. 235. C.701.

'Ανέδην *at full speed,* S.14.

Ἄνειν *to accomplish, bring to an end.* Pass. ἀνομένων πημάτων C.788.

'Ανέκαθεν *from above,* C.421. E.349.

'Ανεκτός *to be borne,* A.1337.

'Ανελεύθερος *servile, unworthy a freeman,* A.1473.1499.1502.

'Ανέλλην *not Greek,* S.231.

'Ανέλπιστος *unexpected,* S.325.

'Ανεμόεις *windy,* C.584.

Ἄνεμος *the wind,* P.V.1048.1087. E.865. S.35.

'Ανέρχεσθαι *to rise,* A.644. C.529. Here Valck. and Wakefield, followed by Schütz and Bothe, read ἀνῇθον, In 458. the vulg. ἂν ἔλθοι appears preferable to Lachmann's ἀνέλθοι.

'Ανερίσκειν *to trace out,* A.1065.

'Ανέχειν in mid. v. *to put up with, to endure.* ἠνειχόμεσθα A.879. ἀνέξομαι E.874. ἀνασχήσῃ S.c.T.234. ἀνεσχόμην C.736. With part. σοῦ κλύων ἀνέξεται P.824. καλουμένη ἀνεσχόμην A.1247. On the augment of this word, see Pors. Suppl. Præf. ad Hec. p.xix.

Ἄνευ *without,* S.c.T.381. P.192. 599. A.204.451.807.898.963.1466. C. 425. E.187.279.524.633.855. S.437.617. 803. οὐκ ἄνευ *not without,* h.e. *with, by aid of, by authority of,* P.160. C. 1023. S.393.

'Ανεψιός *a cousin,* P.V.858.

Ἄνη *means of accomplishment.* λέγοιτ' ἂν ὧν ἄνη τις S.c.T.695. *say those things of which there is some means of accomplishment.*

'Ανήκεστος *incurable,* C.509.

'Ανηκουστεῖν *to disobey,* P.V.40.

'Ανηλεῶς *without pity,* P.V.240. where Blomf. from a conjecture by Elmsley, reads ἀλλὰ νηλεῶς. On the formation of this word, see Blomf. Gloss. in loc.

Ἀνήλιος *without the light of the sun*, E.365. C.50. P.V.451. S.c.T.841.

Ἀνήμερος *rude, uncultivated*, E.14. P.V.718.—*causing barrenness*, E.770.

Ἀνήρ *a man*, as opposed to γυνή. e.g. ἀνὴρ γυνή τε S.c.T.179.—*redundant*, e.g. ἄνδρας ἀντιστάτας S.c.T. 499. ἀνδρὸς φιτυποιμένος E.871. ἀνὴρ ὁπλίτης S.c.T.448. ναυβάτης ἀνήρ P.367, etc. δορυσθενὴς ἀνὴρ Σκύθης C.157. a prosopopœia for *the sword*. ἀνὴρ for ὁ ἀνήρ C.719, etc.—*a husband*, C.131, etc.—*a man*, as opposed to a god, A.899. E.73. In P.639. Ἡ φίλος ἀνὴρ, φίλος ὄχθος, Burney, whom Blomf. follows, reads ἁ ἀνήρ. This is shewn to be incorrect by the absence of the article with ὄχθος, whence we may safely infer with Well. that the penult. of ἀνὴρ is here long. Well. rightly refers to E.727. Ἀργεῖος ἀνὴρ αὖθις ἔν τε χρήμασιν οἰκεῖ πατρῴοις, where Porson reads ἁ ἀνήρ. Well., however, seems to be wrong in his remark upon the latter emendation. Ἀργεῖος ἁ ἀνὴρ would not be ὁ ἀνὴρ Ἀργεῖος *Argivus ille vir*, which would of course be incorrect, but would mean *the man, an Argive*, h.e. no longer an exile, but in all respects again an Argive. In the former passage the α is lengthened according to the epic style, so remarkable in this chorus.

Ἀνήριθμος *unnumbered*, P.V.90.

Ἀνήροτος, *unploughed*, P.V.710.

Ἀνθεῖν, *to flourish*, or *abound*. μίμνοντι δὲ καὶ πάθος ἀνθεῖ C.1004. *suffering is also ripe for him who remains alive*. ἀνθοῦν νεκροῖς A.645. *spotted with dead bodies*.

Ἀνθεμίζεσθαι *to gather flowers*, Met. *to tear the face* (*in grief*) S.69. See γοέδνος.

Ἀνθεμουργός sc. μέλισσα, *the bee*, as gathering honey from flowers, P. 604. See under ἀμίαντος.

Ἀνθεμώδης *flowery*, P.V.453.

Ἀνθίστασθαι. Τυφῶνα θοῦρον, πᾶσιν ὃς ἀντέστη θεοῖς, P.V.354. This is the reading of all the MSS. and Edd. except Rob. who has ὃς πᾶσιν. The objection to the former reading is the anapæst in the fourth place. Hence various emendations have been offered. πᾶσ' ὅς Stanl. ὃς πᾶσ' Schütz, both of course inadmissible. μόνος ὅς Butler. ὅστις Blomf. from a conj. by Gaisford, approved by Porson. Τυφὼν ἅπασιν ὅστις Elmsley. If the objection to the anapæst be valid, Wunderlich's correction, adopted by Dindorf is the least violent, πᾶσιν ὃς ἀνέστη. Dind. observes that the dative is governed by ἀνέστη as in Hom. Il.ψ.634. πὺξ μὲν ἐνίκησα Κλυτομηδέα, Ἥνοπος υἱόν, Ἀγκαῖον δὲ πάλῃ Πλευρώνιον, ὅς μοι ἀνέστη.

Ἀνθονομεῖν *to crop flowers*, S.43.

Ἀνθόνομος *affording a flowery pasturage*, S.534.

Ἄνθος *a flower*, P.610. *beauty of colour, bloom*, χροιᾶς ἄνθος P.V.23. ἥβας ἄνθος S.649. *the flower* (i. e. the best) *of an army, country*, etc. Ἀραβίας ἄρειον ἄνθος P.V.418. So P.248.889. A.190. τοιόνδ' ἄνθος Περσίδος αἴας οἴχεται ἀνδρῶν P.59. The former genitive is here to be taken strictly with ἄνθος, in conjunction with which it governs the second genitive ἀνδρῶν, as if it were ἄνθος Περσικὸν ἀνδρῶν. Cf. P.510. νυκτὸς ὄψις ἐμφανὴς ἐννυπνίων i.e. νυκτερὰ ὄψις A.1422. εὐνῆς παροψώνημα τῆς ἐμῆς χλιδῆς h.e. εὐναῖον παροψώνημα C.181. καρδίας κλυδώνιον χολῆς. Cf. Soph. Ant.1190. Aj.54.—ἔρωτος ἄνθος A.723. *a blossom of love*, i.e. most lovely. χρημάτων ἄνθος A.929. *the most precious things*.—*an ornament*, or *prerogative*, P.V.7.

Ἀνθρακοῦν *to reduce to cinders*, pass. P.V.372.

Ἀνθρώπειος *of men, human*, A.911. P.692.

Ἄνθρωπος *a man*, as opposed to θεός A.649. E.70.912. S.c.T.407. ἄνθρωπα, *men, mankind*, generally, P.V. 443, etc.

Ἀνιδεῖν *to look up*, h. e. to recover its former good estate. εὖ δὸς ἀνιδεῖν δόμον ἀνδρός C.796. So Schol. ἀναβλέψαι.

Ἀνιέναι *to send up* (as a spirit

from the dead) P.641. C.482.—*to raise up*, as the earth its productions, S.263. *to vomit*, E.174. *to derive*, as a pedigree, pass. σπαρτῶν δ' ἀπ' ἀνδρῶν—ῥίζωμ' ἀνεῖται, S.c.T. 395. *his origin is traced back from*, etc.

Ἀνίερος *unholy, impious*, S.738. A.213.746.

Ἄνιος *miserable*, P.252.1012.1618.

Ἀνίπτασθαι (inus. in Att. see Pors. on Med.1.) *to fly up*, 2. aor. ἀμπτᾶσα δ' ὡσεὶ κόνις S.763.

Ἄνιπτος *not to be washed out*, A.1438.

Ἀνιστάναι, *to raise up*, A.1334. as a protector suppliants, S.319. aor.2. ἀναστῆναι *to rise up*, P.197. A.555. E.121. imp. ἀνίστω E.128.136. fut. ἀναστήσῃ E.121.

Ἀνιστορεῖν *to interrogate*. ὧν ἀνιστορεῖς ἐμέ P.V.965.

Ἀνίσχειν *to rise up*, A.93.

Ἀνοία *madness, folly*, P.V.1081. τάχ' ἂν γένοιτο μάντις ἡ 'νοιά τινι S.c.T.384. *his folly*, i.e. his arrogant device, *may perhaps become prophetic to some one*, i.e. to him. See τίς. The reading ἡ 'νοία has been suspected because of the lengthening of the last syllable in ἡ 'νοία. Hence Blomf. conj. ἐννοίᾳ or ὑπονοίᾳ. Schwenk, ἀγνοίᾳ. Wellauer, however (observing that it should be written without elision ἡ ἀνοία), quotes Eur. Andr.520. τόνδ' Ἑρμιόνη· καὶ γὰρ ἀνοία, where it clearly lengthens the α. He also refers to Trach. 350. Phil.129. Hence the vulg. reading may be retained.

Ἀνοίγειν *to open*. A.590. C.864. *to disclose*, S.317.

Ἀνοιμώζειν *to shriek out*, P.457.

Ἀνοίμωκτος *unwept for*, C.427. *not weeping*, h.e. *happy*. τίμημα τύμβου τῆς ἀνοιμώκτου τύχης C.504. *It is for a happy condition alone to pay honour to a tomb.*

Ἄνολβος *unhappy*, E.521.

Ἀνολολύζειν *to raise a cry*, A.573. ὀλολύζειν and ὀλολυγμὸς are said of women, παιανίζειν or ἀναλαλάζειν of men: thus Xen. Anab. iv. p.324. quoted by Blomf. Gloss. S.c.T. 254. ἐπαιάνιζον πάντες οἱ στρατιῶται καὶ ἀνηλάλαζον· ξυνωλόλυζον δὲ καὶ αἱ γυναῖκες ἅπασαι. This verb is used by the antient authors only in speaking of joyful occasions.

Ἀνόμοιος *unlike*. τά τε νῦν ἐπιδείξω πιστὰ τεκμήρια, τά τ' ἀνόμοια, οἷδ', ἄελπτά περ ὄντα φανεῖται S.53. *I will both point out some testimonies which may be immediately credited, and some which are* (at first) *unlike* (h.e. unlike truth), *will, I am sure, though unexpected, be clear at last.* Cf. v.55.

Ἄνομος *unlawful*, A.147. νόμος ἄνομος *a song which ought not to be sung*, A.1113.

Ἀνόσιος *impious, savage*, S.743. S.c.T.533.548.593.

Ἀνοτοτύζειν *to cry ὀτοτοῖ, to shriek out*, A.1004.

Ἄνους *foolish*. compar. P.V.989.

Ἀνταῖος *hostile*, C.581. In P.596. ἐμοὶ γὰρ ἤδη πάντα μὲν φόβου πλέα, ἐν ὄμμασιν τἀνταῖα φαίνεται θεῶν, the meaning is obscure. Ald. Rob. have ἐν ὄμμασι τ' ἀνταῖα, whence Stanl. ἐν ὄμμασίν τ' ἀνταῖα, which later editors have adopted. This reading, unless τὰ θεῶν were read, is unintelligible. The meaning of ἀνταῖος given by Hesychius, sc. ἱκέσιος is, as Well. observes, probably the one intended here, and with this the vulg. may be satisfactorily explained. θεῶν is the gen. after πάντα τὰ ἀνταῖα, and the meaning is, *every act of supplication to the gods has an aspect of terror to me*, h.e. instead of obtaining comfort from it, I only increase my alarm. There should be no comma after πλέα.

Ἀντακούειν *to hear in reply*, E.189.

Ἀνταλαλάζειν *to return a shout*, P.382.

Ἀνταλλάσσειν *to exchange*, mid. v. *to receive in exchange*, C.131.

Ἀνταμείβεσθαι in mid. v. *to requite*, or *repay*, S.c.T.1040. C.121.

Ἀντᾶν *to meet with, to experience*, S.36.

Ἀνταποκτείνειν *to kill in return*, C.119.272.

Ἀντειπεῖν to say in opposition to, P.V.51.

Ἀντέλλειν. See *ἀνατέλλειν.*

Ἀντερᾶν to love in return, A.530.

Ἀντερεῖν to refuse, to deny. τεθνᾶναι οὐκέτ' ἀντερῶ θεοῖς A.525. *I will no longer refuse to the gods to die.*

Ἀντέχειν to hold out, resist, P. 405.

Ἀντήλιος placed in the sunshine, A.505. Upon the form *ἀντήλιος* for *ἀνθήλιος,* and others similar, see Lob. Soph. Aj. v. 805.

Ἀντήνωρ instead of a man, ἀντήνορος σποδοῦ A.430. *the ashes brought instead of the man.*

Ἀντηρέτης an adversary, S.c.T. 265.577. *δορὸς ἀντηρέτας* 981. *an antagonist with the spear.*

Ἀντί in recompense of, P.V.31. 1291.1292. A.1525.1541. C.307.310. 513.944.—*in the stead of, τοῦτ' ἀντ' ἐκείνων τοὖπος αἱροῦμαι σέθεν* S.c.T. 246. *I prefer this last to all you have said before,* A.423. C.338.—With anastrophe, *βωμοῦ πατρῴου δ' ἄντι* A.1250.—*εἰς ἅπαντας ἀνθ' ἑνὸς τόδ' ἔργον ἦν* S.c.T.1041. *this deed was against all instead of (against) one. σὺ δ' ἀντὶ φωνῆς φρᾶζε καρβάνῳ χερί* A.1031. *speak with your hand instead of (with) your voice.*—In comparison *οὔτις ἄλλος ἀντ' ἐμοῦ* P.V.465. *no other than I. ἄλλην τιν' ἀντ' ἐμοῦ* A. 1241.

Ἀντιάζειν to come and meet, A. 1538.

Ἀντιβαίνειν to oppose, P.V.234.

Ἀντιγόνη proper name of a woman, S.c.T.844.

Ἀντιδέχεσθαι to receive as a return, C.903.

Ἀντιδιδόναι to give in return, E. 939. C.491. E.254. absolutely, *ἀντιδοῦναι τοῖσι πέμπουσιν τάδε* C.92. See *δόσις.*

Ἀντίδικος an adversary, A.41.

Ἀντίδουλος in the position of a slave, C.133.

Ἀντίδουπος sounding responsively, P.120. *βόα ἀντίδουπά μοι* P.997. 1005.1023.

Ἀντικατακαίνειν to kill in return, C.142. rest. by Herm. for vulg. *ἀντικατθανεῖν.*

Ἀντίκεντρον acting as a goad or *sting,* E.131.444.

Ἄντικρυς distinctly, entirely, C.190.

Ἀντίκτονος killing in return. ἀντικτόνοις ποιναῖς E.442.

Ἀντιλάμπειν to blaze in turn, A. 285.

Ἀντίμισθος serving as a reward, S.267.

Ἀντίμολπος opposing by song. ὕπνον ἀντίμολπον ἄκος A.17. *a remedy opposing sleep by song.*

Ἀντινῖκᾶν to conquer in turn, C.492.

Ἀντίος contrary, A.485. *ἀντία λέξαι σέθεν* P.681. *ἀντία φάσθαι* 687. *to make reply to.*

Ἀντιοῦν, pass. *ἀντιωθῆναι to oppose,* S.384.

Ἀντιπαθής returning calamity (for calamity). In E.753 and 780. *ἀντιπαθὴς σαλαγμὸς* is explained by Butler to be *gutta* s. *virus malum malo rependens,* i.e. virus quod calamitatem vicissim inferat pro ea quam passæ sumus.

Ἀντίπαις like a child, E.38.

Ἀντίπαλος an antagonist. τὸν ἀμὸν ἀντίπαλον our champion, S.c.T.395. —*opposed, θεῖτ' ἀντίπαλον κράτος Ζεύς* P.V.526. *set it in opposition.*

Ἀντίπνοος blowing adversely, P.V. 1089. A.145.

Ἀντίποινος avenging, acting as a punishment, E.258. *ἀντίποινα* P.468. *a punishment.*

Ἀντίπορος across the sea or *channel,* S.509. P.67.

Ἀντιπυργοῦν to raise with towers in opposition, E.658.

Ἀντιῤῥέπειν to be of equal weight, A.560.

Ἀντισηκοῦν to counterbalance, P. 429.

Ἀντισπᾶν to draw back, P.V.337.

Ἀντιστάτης an antagonist, S.c.T. 499.

Ἀντίστροφος turned in the opposite direction. βᾶριν εἰς ἀντίστροφον S. 859. where, according to Heath, it

means, that the vessel was turned round with its prow to the sea in order to return to Egypt.

Ἀντιτάσσειν *to place in opposition*, S.c.T.377.390.603.

Ἀντιτίειν in mid. v. *to exact as a recompense, ἐμῆς ἀγωγῆς ἀντιτίσασθαι φόνον* A.1236. *to avenge herself for my being brought by slaying me.*

Ἀντίτολμος *daring to oppose*, E. 523.

Ἀντίτυπος *an adversary. Διὸς ἀντίτυπον δέμας* S.c.T.503. *the figure of the adversary of Jupiter.*

Ἀντίφερνος *instead of a dowry*, A.394.

Ἀντίφονος *effected by mutual slaughter*, S.c.T.874. E.937.

Ἀντιφωνεῖν *to reply*, E.293.

Ἀντλεῖν *to exhaust, to undergo*, P.V.375. C.737.

Ἄντλος *water admitted by leaking*, S.c.T.778.

Ἀντολή *rising. ἀντολὰς ἄστρων* P.V.455. *ἡλίου ἀντολαί* 789. *ἀντολὰς ἡλιοστιβεῖς* 793. *ἀστέρας ὅταν φθίνωσιν ἀντολάς τε τῶν* A.7. is considered by Valck on Phœn. 506. as spurious. So Pors. Schütz, Butler, and Blomf. There does not, however, seem any occasion to reject it. In v. 4. the watchman speaks of the assemblage of stars generally. He then proceeds to state his observation of those stars more particularly conspicuous, by whose rising and setting the change of seasons is discerned. I do not conceive, with Schütz and Butler, that *λαμπροὺς δυναστὰς* refer to the *sun and moon;* but to those more particular stars, such as the Pleiades, Sirius, etc. Cf. P.V. 452. *ἦν δ' οὐδὲν αὐτοῖς οὔτε χείματος τέκμαρ, οὔτ' ἀνθεμώδους ἦρος, οὔτε καρπίμου θέρους βέβαιον, ἔστε δή σφιν ἀντολὰς ἄστρων ἔδειξα τάς τε δυσκρίτους δύσεις.*

Ἄντρον *a den* or *cave*, E.184. P.V. 133.301.352.451.

Ἀνύειν *to accomplish, succeed in.* With inf. *πῶς στρατὸς τοσόσδε ἤνυσεν περᾶν*; P. 707. *how did it succeed in crossing?* With acc. 712.730.734.752. A.909. mid. v. *ἀνύεσθαι to obtain for oneself*, P.V. 702. Of C.845. *πῶς ἴσον εἰποῦσ' ἀνύσωμαι* commentators give various explanations. Heath's perhaps is the best, making *εἰποῦσ' ἀνύσωμαι* equivalent to *ἀνύσωμαι ὥστε εἰπεῖν, how can I succeed in saying what is just?*

Ἀνύτειν *to cherish, bring up. ἀνύτεσθαι to grow up*, A.1131.

Ἄνω *above*, with verbs of motion. *πέμπετε ἄνω* P.636. *πομπὸς ἴσθι ἄνω* C.145. With verbs of rest. *ἥμενον ἄνω* S.94. *οἱ ἄνω those above*, C.163. This verse is probably to be placed after v. 121. So Herm. In its present position it is wholly unintelligible. *ἄνω τε καὶ κάτω up and down, in confusion*, E.620.

Ἀνώγειν *to order*, perf. mid. *ἄνωγα* E.862. P.V.949.1039. C.724. imper. *ἄνωχθι* C.761.

Ἄνωθεν *above. ἄνωθεν ἡμένου* S. 592. *ἄνωθεν γῆς ἐποπτεύειν ἄχη* A. 1561. *ἄνωθεν ἀνδρακὰς καθήμενος* A. 1577. *at the head of the table. ἄνωθεν ἀνέκαθεν* C.421.821. *πολλὰς ἄνωθεν ἀρτάνας ἐμῆς δέρης ἕλυσαν ἄλλοι* A. 849. as Schütz says, "*in superiori ædium contignatione* ubi fere se suspendere solebant vitæ pertæsi." On A.845. see under *λέγειν*.

Ἀνωτέρω *higher*, P.V.312.

Ἀνωφελής *useless*, P.V.33.

Ἀνωφέλητος id. C.741.

Ἀξιόμῖσος *worthy of hatred*, E.349.

Ἄξιος *name of a river*, P.485.

Ἄξιος *deserving*, C.439. E.413. superl. A.517. *suitable, worthy, ἀξίαν τριβὴν ἔχει* P.V.642. A.1508. *it is well worth while, ἄξιον οὐρανοῦχον ἀρχὰν σέβειν* C.954. *it is proper to reverence*, etc.

Ἀξιοῦν *to condescend, think proper*, P.V.215. A.1646.—Mid. v. id. A.361. E.403. *to esteem worthy.* pass. *τούτου τυχεῖν οὐκ ἠξιώθην αὐτός* P.V. 240. *πολλῶν τάδ' ἡμῖν ἐστιν ἠξιωμένα* S.485. *valued at a high price.—to have confidence, think oneself worthy*, P.327.—*to honour*, with dat. of thing, A.877.

Ἀξίως *in a worthy manner.* οὕτοι κυρήσεις μεῖον ἀξίως σέθεν C.696. *you shall not obtain less than you deserve.* There is probably an ellipsis of ἤ. Cf. Eur. Alc. 879. and see ὡς: but here Pauw with the Schol. reads ἀξίων. So Schütz, Bothe, Blomf.

Ἀξονήλατος *moving on the axle,* S.178.

Ἀξυνήμων *not understanding,* A.1030.

Ἀξύστατος *that cannot be checked, restless, unceasing,* A.1446. "Est συνίστημι *consisto,* ἀξύστατον igitur, *quod consistere nequit* ideoque quod modum omnem superat." Butler.

Ἄξων *an axle tree,* S.c.T.138.

Ἄοζος *the attendant at a sacrifice,* A.223.

Ἀοιδή *a song,* E.614. A.952.

Ἀοιδός *a songster,* S.676.

Ἄοινος *made without wine,* E.107. 822.

Ἀπαγγέλλειν *to announce,* P.322. A.590. C.264. S.910. S.c.T.996.

Ἀπάγειν *to carry away,* from one place or state to another. A.1249. S.120. mid. v. ἀπάξομαι E. 257. as a criminal to punishment, E.895.

Ἀπάγχειν *to hang,* mid. v. *to hang oneself,* S.460.

Ἀπαγώνιος *freeing from a struggle,* A.498. Scholef. records a probable anonymous conjecture, καὶ παιώνιος.

Ἀπαθής *free from suffering,* P.846.

Ἀπαίολημα *an act of deceit;* thence, *one who deceives,* the thing being put for the person, C.994.

Ἄπαις *childless,* C.1000. A.732. P.572.—παῖδες ἄπαιδες *children yet no children,* E.987.

Ἀπαιτεῖν *to demand,* C.392.

Ἀπαλέξειν *to avert.* Ζεὺς ἀπαλέξαι γάμον S.1038. an aorist, from ἀλέκω the original form.

Ἀπαλλαγή *release,* P.V.316.756. A.1.20. καὶ δυστυχούντων γ' εὐμαρὴς ἀπαλλαγή S.334. *it is an easy matter to get rid of unfortunates such as we.*

Ἀπαλλάσσειν *to free from,* P.V. 775. E.83.—Intrans. *to come off, come to an end,* A.1262. — Mid. v. *to depart from,* E.171. pass. ἀπαλλαγῆναι *to be rid of,* P.V.469.752. A.327.

Ἁπαλός *tender,* S.67. P.529.

Ἀπαμβλύνειν [ῡ] *to blunt, check,* S.c.T.697. pass. P.V.868.

Ἀπαναίνεσθαι *to refuse, deny.* ἀπανηναμένας E.930.

Ἀπανθίζειν *to gather flowers.* γλῶσσαν ἀπανθίσαι A.1647. *to gather the flower of speech, to give loose to the tongue.* In A.1647. some editors read ἀπηνθίσω or ἀπήνθισεν for ἐπηνθίσω. See ἐπανθίζειν.

Ἀπάνθρωπος *solitary, uninhabited,* P.V.20.

Ἀπαντλεῖν *to draw off, diminish from,* P.V.84.

Ἅπαξ *once,* A.847.990.1295. E.618. οὐχ ἅπαξ μόνον P.V.209. *more than once.*

Ἀπαξίουν in mid. v. *to deem unworthy,* E.345.

Ἄπαππος *without a grandfather.* οὐκ ἄπαππον Ἰδαίου πυρός A.112.302. *not underived from the fire on Ida.*

Ἀπαράμυθος *inexorable,* P.V.185.

Ἀπαρκεῖν *to suffice,* P.466. In A. 369. ὥστε κἀπαρκεῖν may either be from ἐπαρκεῖν or ἀπαρκεῖν. Blomf. observes that ἀπαρκεῖν is said *of things,* ἐπαρκεῖν *of persons,* and therefore prefers to derive it from ἐπαρκεῖν q.v.

Ἄπαρνος *refusing, denying.* ἃ τ' οὐδὲν ἄπαρνον τελέθει Πειθοῖ S.1024. *whom nothing can refuse.*

Ἀπαρτίζειν S.c.T.356. The meaning of this word appears to be *to complete, to make perfect.* Compare ἀπαρτί. Mœris gives for its Attic synonym the word ἀποτελεῖν. Sallier on Mœris translates this passage *sed illius festinatio non sinit gradum absolvere.* Blomf. adopts the reading of Guelph. οὐ καταρτίζει, in the sense of "*does not suffer it to rest.*" This, however, as Well. observes, is hardly the meaning of καταρτίζειν, but rather *restituere, conciliare.* Herm. proposes οὐ καταργίζει, which Erf. on Soph.

Ant. 439, Schütz, and Wellauer approve, but which Blomf. very properly rejects. Pauw translates οὐκ ἀπαρτίζει *facit ut pes sibi non sit æqualis, haste prevents him from making equal steps*, and this is perhaps nearly the true meaning. The particle καὶ refers to the spy alluded to in the preceding speech of the Chorus. Butler quotes Hesych. ἀπαρτίζει· τελειοῖ.

Ἄπαρχος *a leader*, P. 319.

Ἅπας *every one, every thing*, P.V. 35. A. 876. S. 624.—*all, the whole*, S.c.T. 18. 324. P. 245. E. 462. 708. 733. 804. 835. ἅπαντες *all*, P. 456. 771. A. 509. C. 889. S.c.T. 1041. ἅπαντα *everything*, P.V. 49. 265. ἅπαντ' ἀπήμων A. 540. *in all respects unharmed.*—With art. τὰς ἁπάσας νόσους P.V. 481. τὰς ἁπάσας ἡμέρας 752.

Ἀπάτη *deceit*, P. 93. ἄταν ἀπάτᾳ μεταγνούς S. 102. as explained by Schütz, *understanding when too late, by* (the discovery of) *our deceit, the harm* (done to them by our flight).

Ἀπατιμάζω, *to dishonour*, perf. pass. E. 95.

Ἀπαυρᾶν *to derive good or evil*, generally the latter. τοιαῦτ' ἀπηύρω τοῦ φιλανθρώπου τρόπου, P.V. 28. *such is the harm you have derived from your humanity.* Ἰάνων ἀπηύρα ναύφρακτος Ἄρης P. 911. *our naval force suffered harm from the Ionians.* Upon the forms ἀπηύρω, ἀπηύρα, and their meaning, see Buttm. Lexil. in voc.

Ἄπαυστος *never ceasing*, S. 569.

Ἀπέδιλος *unsandalled*, P.V. 135.

Ἀπειθεῖν *to disobey*, A. 1019.

Ἀπειλεῖν *to threaten*, S.c.T. 422. with dat. and acc. πύργοις ἀπειλεῖ δεινά S.c.T. 408. 531. In A. 1396, the vulg. is λέγω δέ σοι τοιαῦτ' ἀπειλεῖν, ὡς παρεσκευασμένης ἐκ τῶν ὁμοίων χειρὶ νικήσαντ' ἐμοῦ ἄρχειν, where no alteration is wanted but in the stopping. παρεσκευασμένης is the gen. abs. Blomf. retains the vulg. but points the passage badly. The constr. is λέγω δέ σοι ἄρχειν ἐμοῦ νικήσαντα χειρί, ὡς ἐμοῦ παρεσκευασμένης ἀπειλεῖν τοιαῦτα ἐκ τῶν ὁμοίων. *I bid you control me by conquering me with your hand, seeing that I am able to return your threats upon equal terms.*

Ἀπειλή *a threat*, P.V. 174.

Ἀπεῖναι *to be absent.* ἀπέστω A. 878. ἀπῆς S. 117. ἀπόντων A. 535. ἀπούσης E. 720.

Ἀπείπειν *to forbid, warn off*, A. 1306.—*to fail, come to an end*, S.c.T. 822.

Ἀπείργειν with gen. *to keep off*, S.c.T. 453. *to prohibit from*, C. 291. *to keep out.* τί δὴ πύλῃσι τὸν ἱκέτην ἀπείργετε; C. 562. *why do ye keep the suppliant outside at the gates?* This must be supposed to be addressed by one of the passers-by to the door-keepers. Well. has adopted the reading of Med. Guelph. Rob. ἀπείργεται, which he refers to Ægisthus; but for this there seems no necessity.

Ἀπειρόδακρυς *that never has known weeping*, S. 68.

Ἄπειρος *inexperienced*, P.V. 373. C. 116. etc.—*endless*, A. 1355.

Ἀπεμεῖν *to vomit forth.* ἀπὸ σφαγῆς ἐμῶν A. 1581. *vomiting forth* (a portion) *of the slaughtered food.*

Ἀπενθής *free from sorrows*, P.V. 958.

Ἀπένθητος *free from sorrowing*, E. 872. A. 869.

Ἀπεννέπειν *to forbid*, S.c.T. 1044. E. 916.

Ἀπέραντος *endless, without limit*, P.V. 153. 1080.

Ἀπέρατος *infinite*, S. 1035.

Ἀπέρωτος ἔρως *unholy, improper love*, by fig. oxymoron, C. 592. A. 1652.

Ἀπευθύνειν [ῡ] *to direct.* δεῦρ' ἀπευθύνῃ μολεῖν, A. 1652. sc. ὥστε, *direct him to come hither.*

Ἀπευκτός *to be detested, abominable*, S. 770. A. 624.

Ἀπεύχεσθαι *to repudiate*, E. 578.

Ἀπεύχετος *to be deprecated*, C. 153. —With dat. ἀπεύχετον δόμοις C. 616.

Ἀπέχειν *to keep off*, intransitively ἔα, ἄπεχε, φεῦ P.V. 659. transitively, A. 1096. E. 330. mid. v. S. 737.

Ἀπεχθεία *hatred.* δι' ἀπεχθείας ἐλθόντα P.V. 121. See ἔρχεσθαι.

Ἀπήμαντος *free from harm.* ἔστω ἀπήμαντον A.368. *let there be a condition free from calamity.*—*harmless, gentle,* S.571.

Ἀπήμων *safe from harm,* A.840. With gen. E.840.—*not causing harm,* S.183.

Ἀπήνη *a car,* A.880.

Ἀπία a name of the Peloponnesus, S.257.758. A.248. Schol. Venet. in Il. A.22. (ἡ Πελοπόννησος) Ἀπία ἐκλήθη ἀπὸ Ἄπιδος τοῦ Φορωνέως τοῦ Διός — *belonging to Apis.* Ἀπίαν βοῦνιν S.110. This word is entirely different from the ἀπίη γαῖα of the Iliad and Odyssey, in which ἄπιος is nothing but an adjective formed from ἀπό, as ἀντίος from ἀντί, and signifies *distant.* Moreover the α of ἀπίη in Homer is always short, whereas in ἀπία derived from Ἄπις the α, like that of Ἄπις, is long. See Buttm. Lexil. in ἀπίη γαῖα.

Ἄπις proper name of a man, S.259.266.

Ἀπιστεῖν *to disbelieve,* P.V.642.

Ἀπιστία *incredulity,* A.259.

Ἄπιστος *incredible,* P.V.834. S.274. S.c.T.828.—*disobedient,* βουλαὶ ἄπιστοι Λαΐου 824. *the counsels of Laïus by which he discredited the oracle of Apollo.* So in S.c.T.1021.—With gen. φίλων ἄπιστοι S.c.T.857. *not to be persuaded by friends.*

Ἄπληστος *insatiable,* P.V.371. A.102.—With gen. E.933. S.723.

Ἀπλοία *difficulty of sailing,* A.145.181.

Ἁπλοῦς *simple, straightforward,* C.547. ὡς ἁπλῷ λόγῳ *in simple truth,* P.V.46.613.977.

Ἁπλῶς *simply,* C.119.

Ἀπό *from,* marking the *place from which* anything goes or comes, or is removed, e.g. S.90.211, etc.—With anastrophe, as P.V.813. βυβλίνων ὀρῶν ἄπο. So P.452, etc. ἀπὸ ζῶντος ῥοφεῖν ἐρυθρὸν ἐκ μελεών πέλανον E.376. *to suck clotted gore from the limbs of a living man.* Ἀχαιῶν τῶν ἀπὸ στρατοῦ A.524. *the Greeks remaining of the army.* βαιά γ' ὡς ἀπὸ πολλῶν P.982. *few as remaining from many.*—*far from,* νούσων ἐσμὸς ἀπ' ἀστῶν ἴζοι S.667. ἀπ' ἐμᾶς ἐλπίδος A.970. *contrary to my expectation,*—*separate from,* οὐδ' ἀπ' Ἰσμηνοῦ λέγω S.c.T. *nor do I speak separate from* (i.e. excluding) *the Ismenus.* ἀπ' ὀμμάτων ἐπλάγχθη S.c.T.766. *he deprived himself of his eyes*—signifying *origin,* e.g. S.c.T.394, etc. μέλαν' ἀπ' ἀνθρώπων ἀφρόν, E.174. *from men eaten by them.* τῶνδ' ἐκὰς οὐδ' ἀπ' ἄλλων ἀλλ' ἀπ' αὐτῶν C.465. *by the agency not of others but ourselves.* χάρις δ' ἀφ' ἡμῶν ὀλομένων θαυμάζεται S.c.T.685. *the gratification arising from us perishing* (i.e. from our death) *is highly esteemed by the gods.* τἀπ' ἐμοῦ τεκμήρια S.268. *the proofs to be had from me.* ἀπὸ σοῦ βοσκὰν φεροίμαν E.255. *I would wish to make a meal of you*—signifying *the matter of which a thing is made,* τεύχῃ ἀπ' ὄμφακος πικρᾶς οἶνον A.944. —*the instrument with which a thing is done,* σφενδόνας ἀπ' εὐμέτρου A.282. *with a moderate cast of a sling,* ἴδοιτο πρευμενοῦς ἀπ' ὄμματος S.207. ἀπὸ γλώσσης A.787. *by word of mouth.* ἀπ' ἄκρας φρενός A.779. *superficially.* ἀπὸ γνώμης E.644. *according to the real opinion of the mind,*—signifying *the cause of a thing.* ἀπὸ ψυχῆς κακῆς A.1275.1627. *through cowardice.* μόρσιμ' ἀπ' ὀρνίθων ὐδίων A.152. *portended by the birds,*—signifying *the time since which a thing was done,* P.V.840. S.339. P.173.—*after,* denoting order of place, P.V.855. P.756.—*of time,* ἀπὸ στρατείας A.589. E.601. *after an expedition.*

Ἀπογυμνάζειν *to exercise,* S.c.T.423.

Ἀποδεικνύναι *to shew,* or *display,* A.709. E.958.—In mid. v. *to make, perform.* στάσιν ἀποδεικνύμενα P.V.1089.

Ἀποδικεῖν *to cast off, throw down.* 2 aor. ἀπέδικες, ἀπέταμες sc. τὸν ἄνδρα A.1384.

Ἀποδύρεσθαι *to bewail,* P.V.640.

Ἀποζευγνύναι *to unyoke,* pass.

Metaph. δεῦρ' ἀπεζύγην πόδας C.665. *I set out to come hither.*

'Αποθαυμάζειν *to admire*, A.309.

'Αποθραύειν *to shiver off*, P.402.

'Αποικία *a colony*, P.V.816.

"Αποικος *a stranger, a settler from a foreign land.* Χάλυβος Σκυθῶν ἄποικος S.c.T.710. a prosopopœia for *iron*, brought from the Chalybes, a Scythian nation.

'Αποιμώζειν *to lament*, A.320.C.1009.

"Αποινα neut. pl. *a penalty*, P.794. A.1394.1655.

"Αποινος S.93. Upon this word, which is probably corrupt, see δαιμόνιος.

'Αποκείρειν *to mow down, to destroy*, P.885.

'Αποκλάγγειν *to pronounce*, A.151.

'Αποκλαίειν *to bemoan*, P.V.640.

'Αποκλείειν *to shut out*, P.V.673.

'Αποκοπή *a cutting off*, S.821.

'Αποκρύπτειν *to conceal*, P.V.24.

'Αποκτείνειν *to kill*, A.1223.

A'ποκωκύειν [ῡ] *to bewail*, A.1524.

'Απολακτίζειν *to reject with disdain*, P.V.654. ἀπολακτίσασ' ὕπνον E.136. *flinging off sleep.*

'Απολακτισμός *a casting off* or *giving up*, S.915.

'Απολείπειν *to leave*, P.923.

'Απόλεμος *not to be overcome*, A.746. C.53. ἀπόλεμος πόλεμος P.V.906. oxymoron, *a war which ought not to be fought.*

"Απολις πόλις *a city no city.* Oxymoron, E.435.

'Απολλύναι *to destroy.* ἀπώλλυ P.644. ἀπώλεσε 467.543.553. A.1050. C.607. S.396.—*to lose*, P.719. S.c.T.967. mid. v.—ἀπολωλέναι *to be lost, to have perished.* οἴκτειρε μὴ 'πολωλότας S.206. *pity us ere we perish.* τἀπολωλότα S.896. *that which was lost.* ἀπώλλυτο P.270. ἀπώλετο P.320. C.94.

'Απόλλων *Apollo*, S.c.T.783, etc. 'Απόλλω acc. S.211. emphatically ἀπόλλων ἐμός A.1050. *my destroyer*, with allusion to the word ἀπολλύναι.

'Απομούσως *foolishly, absurdly.* κάρτ' ἀπομούσως ἦσθα γεγραμμένος A.775. *I pictured you as a very foolish person.*

"Απονος *free from suffering*, P.846.

'Απόξενος *not received with hospitality.* τοῦδ' ἀπόξενος πέδου E.844. *discarded by this country—an exile from a place*, A.1255. C.1038.

'Αποπέμπειν in mid.v. *to send away from oneself*, P.135.

'Απόπολις *an exile from the city*, A.1384.

'Αποπτύειν *to spit out, to detest*, E.293. generally in aor. 1. ἀπέπτυσα *I detest*, as P.V.1072. A.1165. C.195. In A.953. οὐδ' ἀποπτύσας δίκαν δυσκρίτων ὀνειράτων θάρσος εὐπιθὲς ἵζει φρενὸς φίλον θρόνον, ἀποπτύσας is the nom. abs. for ἀποπτύσαντος ἐμοῦ. Casaubon and others, whom Blomf. follows, read ἀποπτύσαν, unnecessarily. For other instances of the nom. absolute, cf. Eur. Iph. T.349. 695. Soph. Œd. T.60. Ant.266.419. A.968.980, etc.

'Απόπτυστος *detested*, E.182.

'Απόρθητος *inexpugnable*, P.340. This epithet is applied to Athens in Eur. Med.822.

"Απορος *difficult of passage*, P.V.906. See πόριμος.

'Απορρεῖν *to flow away*, pass. ἀπορρυέντος A.1267.

'Απορρηγνύναι *to break off, to yield up* (the breath) P.499.

'Απορρίπτειν *to cast away* (in a contemptuous sense), C.901. The sense, as well explained by Wellauer, is "profecto non *extrusi* te in hospitis domum, sed misi"—*to reject, despise*, S.479. E.206.

'Απορφανίζειν *to make an orphan, to bereave*, C.247.

'Αποσπᾶν *to pull away.* ἀποσπάσας κόμης S.883. *pulling by the hair.*

'Αποστάζειν *to shed in drops*, S.573. See αἰδώς.

'Αποστατεῖν *to stand aloof, to be absent from*, A.1075. C.438.813. E.65.392.

'Αποστέγειν *to keep out, be proof against*, S.c.T.216.

'Αποστείχειν *to depart*, S.750.

Ἀποστέργειν *to detest*, A.485. Upon the aposiopesis in this passage, which is equivalent to EITHER *he will bring us intelligence of a joyful kind*, OR *of a contrary sort, but* THAT *I detest to speak of*, cf. Herm. App. to Vig.ii.

Ἀποστερεῖν *to deprive*, with gen. P.V.684.—*to remove, take away*, P.V. 779. S.1048.

Ἀποστρέφειν *to turn away*, A.824. 1279.

Ἀποστροφή *a refuge from, a means of averting*, P.V.771.

Ἀποσῠλᾶν *to despoil*, pass. σκῆπτρον τιμάς τ' ἀποσυλᾶται P.V.171. *is to be deprived of the honour of his sceptre.*

Ἀποσφάλλειν pass. *to be deceived, to fail.* ἀποσφαλεὶς φρενῶν P.V.470. *demented.* γνώμης ἀποσφαλεῖσιν P. 384. *deceived in opinion.*

Ἀποτέμνειν *to cut off*, A.1384. See ἀποδικεῖν.

Ἀποτίειν *to expiate, atone for*, A. 1311. *to give in payment*, 1484.

Ἄποτμος *wretched*, P.272.

Ἀποτρέπειν *to avert*, S.857.868.877. In mid. v. *to turn from, dread*, S.c.T. 1052.

Ἀποτροπή *a means of averting*, P.217.

Ἀπότροπος *having the power to avert*, P.199. Stanley observes, "Cum triste quidpiam in somniis viderant antiqui, θεοῖς ἀποτροπαίοις sacrificabant. Xen. Symp. p. 699. οὐκοῦν, ἔφη ὁ Καλλίας, καὶ εὔχῃ μηδέποτε πλουτεῖν, καὶ ἐάν τι ὄναρ ἀγαθὸν ἴδῃς, τοῖς ἀποτροπαίοις θεοῖς. Talis fuit apud Romanos *Jupiter Prodigialis*. Plaut. Amph. ii. 2. *sed, mulier, postquam experrecta es, prodigiali Jovi, aut mola salsa hodie, aut thure, comprecatam oportuit.*" The same gods were likewise called ἀλεξητήριοι or ἀλεξίκακοι, cf. S.c.T.8.—With gen. ἀπότροπον κακῶν C.42. The passage C.152. ἴετε δάκρυ—πρὸς ἔρυμα τόδε κακῶν, κεδνῶν τ' ἀπότροπον ἄγος ἀπεύχετον, is very obscure. Herm. on Soph. Ant. 841. reads ἔρμα. Schütz. Seidler, Herm. Blomf. transpose κακῶν κεδνῶν τ', but without much improving the sense. Blomf. appears to be correct in translating ἔρυμα κακῶν κεδνῶν, *præsidium quo confugiunt pariter mali ac boni*, and also in assigning to ἀπότροπον a transitive force. By ἔρυμα is understood *the pouring of libations*, a means by which both good and bad seek to appease the dead, and to do this being, in Clytæmnestra's case, ἄγος ἀπεύχετον, the Chorus exhort each other to shed a propitiatory tear, *to obviate the effect of* (πρός) this ἔρυμα κακῶν κεδνῶν τε, and to avert (ἀπότροπον) the ἄγος ἀπεύχετον, incurred by the pouring out of these impious libations. The comma should be placed after κεδνῶν τ'.

Ἀπουσία *absence*, A.889.1232.

Ἀποφαίνειν in mid. v. *to display, set forth.* μοῦσαν ἀποφαίνεσθαι E. 299. *to deliver a song.* πρῶτα μὲν εὐδοκίμου στρατιᾶς ἀπεφαινόμεθα P. 843. *formerly we were distinguished as having a splendid military force.* The const. is ἀπεφαινόμεθα (ὄντες) εὐδοκίμου στρατιᾶς, which is equivalent to ἀπεφ. ἔχοντες εὐδόκιμον στρατιάν. See Bernhardy, Synt. Gr. iii. 45.46. and a further explanation of the whole passage under πύργινος.

Ἀποφθείρειν *to destroy*, C.254.256.

Ἀποφθίνειν *to perish, pass away*, A.831.

Ἀποφθορά *destruction*, E.178.

Ἀπόχρη *it suffices*, A.1556.

Ἀποχρήματος *not relating to money.* ἀποχρήματοι ζημίαι C.273. *penalties not regarding money.* So Blomf. Well. Blomf. reads ἀχρημάτοισι. Schütz understands it to mean *the loss of his paternal property inflicted by Ægisthus and Clytæmnestra.* This is probably correct. See ταυροῦσθαι.

Ἀποψῑλοῦν *to make bare of*, C.684.

Ἄπριγδα *firmly grasping.* ἄπριγδ' ἄπριγδα μάλα γόεδνα P.1014.1020. This adverb is the same with ἄπριξ, and is derived from α intensive and πρίειν *to set the teeth firmly together, to gnash.* It is less correctly explained by Hesych. Suid. Schol. on

Soph. Aj. 310. ὃ οὐχ οἷόν τε πρῖσαι διὰ τὴν σύμφυσιν. So Helladius, Phot. p. 869. Timæus, ἄπριξ, ἐμπεφυκότως, where see Ruhnken's note. Schütz rightly observes, "ἄπριγδα vox est pilos sibi præ dolore tenaciter et cum impetu vehementi evellentium." The word is well illustrated by Lobeck on Soph. Aj. 1030. where πρισθεὶς ἱππικων ἐξ ἀντύγων is equivalent to δεθείς. "Proprie πρίειν dicuntur τὰ ὠδοντωμένα, unde πρίων ὀδόντων Crinag. Epigr. xxxvii. 4. πριστῆρες ὀδόντες Epigr. ἀδεσπ. cc. πρῖσις ὀδόντων Plutarch de Irâ, tom. ii. p. 458. c. quæ solet esse iræ nota, similiterque Antipater, Thess. xliii. 3. Ἥρα πριομένη κάλλει Γανυμηδέος, et Apoll. iv. 1671. λευγαλέον δ' ἐπί οἱ πρῖεν χόλον, nec apud Hesychium πρίεται, φυσοῦται quicquid novandum præter φυσιοῦται quod ipsum irati facere solent. Indidem translata sunt δάκνειν χόλον Apollon. iii. 1170. θυμὸν ὀδαξ πρίοντες Oppian. Cyn. iv. 138. et αὐτοδαξ ὠργισμένοι Arist. Lysist. 687. Canis captam feram tenet ἐμπεπρικὼς τοὺς ὀδόντας Diod. xvii. 92. p. 444. Jam ut Latine dicitur mordicus tenere, in eundem intellectum poetæ verbum Græcum deflectunt, Opp. Hal. ii. 375. ἔνθα μεν ἀμφιβαλὼν περιηγέϊ πάντοθεν ὁλκῷ ἴσχει ἐμπρίει τε, de quo Scholiastæ multa commentantes unum afferunt quod ad veritatem dirigit, ἐμπρίει significare πιέζει, id est *arcte colligatum tenet:* quomodo lib. iii. 314. χεὶρ πριομένη *arcte constricta.* Hinc etiam adverbio significatio firmæ comprehensionis communicatur."

Ἀπριγκτόπληκτος *firmly aimed*, C. 419. from prec.

Ἀπροβούλως *imprudently*, C. 611.

Ἀπρόξενος *without an entertainer*, S. 236.

Ἀπρόοπτος *unforeseen*, P.V. 1076.

Ἀπρόσδεικτος *not to be pointed out, out of sight.* ἀπρόσδεικτος πέτρα S. 777. Here Abresch conjectures ἀπρόσδεκτος *inhospitable.* So Bothe.

Ἀπροσδόκητος *unexpected*, P.V. 683. S. 693.

Ἀπρόσκοπος *not seeing before, dimsighted.* ἐν ἡμέρᾳ μοῖρ' ἀπρόσκοπος βροτῶν E. 105.

Ἀπρόσοιστος *impossible to encounter*, P. 91.

Ἄπτειν *to join.* χορὸν ἅψωμεν E. 297. *let us join in the dance.* πάλην C. 855.—*to wrestle, to kindle*, A. 286. —*to touch, attack*, with gen. A. 1590. στράτευμ' ἀπτόμενον πυρὶ δαΐῳ S. c. T. 204. sc. τῆς πόλεως.

Ἄπτερος *without wings*, E. 51. 241. —*very swift* (with α intensive) A. 267.

Ἀπύειν *to pronounce*, P.V. 595. P. 122. Here ἀπύων is in the nominative absolute. See Brunck's note, and also under ἀποπτύειν — *to invoke*, S. c. T. 130.

Ἄπυρος *very fiery* (α being intensive) P.V. 882.—*without fire.* ἀπύρων ἱερῶν ὀργὰς ἀτενεῖς A. 70. This is understood by some to refer to the sacrifices offered to the Furies, which were made *without* wine *or fire.* The falsity of this latter assumption is shewn by Blomf. Gloss. in loc. who quotes E. 106. καὶ νυκτίσεμνα δεῖπν' ἐπ' ἐσχάρᾳ πυρὸς ἔθυον. Such, however, is the interpretation of the Scholiast, Stanley and Schütz. Blomf. explains it *templorum sacrificiis carentium*, quæ Paris neglexerat. This appears nearly correct, only that ἱερὰ had perhaps better be referred to the *sacrifices* themselves, which Paris had failed to offer (sc. when he impiously broke his allegiance to Ζεὺς ξένιος) than to the temples. Thus Hesych. ἀπύρου. ἀθύτου. Σοφοκλῆς Μυσοῖς. The passage in Pind. Ol. vii. 88. which Blomf. compares, has a different meaning.

Ἀρά *a curse*, P.V. 912. S. c. T. 637. 748. 769. 926. A. 445. 1383. 1387. 1599. C. 899. λάκτισμα δείπνου ξυνδίκως τιθεὶς ἀρᾷ A. 1583. See λάκτισμα and τιθέναι. The passage C. 143. ταῦτ' ἐν μέσῳ τίθημι τῆς κακῆς ἀρᾶς, κείνοις λέγουσα τήνδε τὴν κακὴν ἀράν, is obscure. Schütz for κακῆς conjectures καλῆς, which agrees with the sense. In the beginning Electra

prays for blessings on herself and Orestes, and likewise at the close of her speech: but in the *middle* of it, for destruction on her enemies. The chief objection to this is the meaning of ἀρά, which very seldom occurs in *a good sense*. The usage appears, however, defended by the analogy of ἀρᾶσθαι, which occurs as well in the sense of *praying for good things* as of *cursing*. Cf. Eur. Orest. 1138. and also by the epithet καλῆς being added to define it. Wellauer considers the words as corrupted from the following verse. Schütz's conjecture is approved by Butler and adopted by Blomfield.

Ἀρά personified in the sing. S.c.T. 70.677.815. C.681. plur. E.395. S.c.T. 875.935. C.400.

Ἄρα. Ἆρα; an illative particle, used:—I. to state an inference drawn from something previously expressed or conceived in the mind, e.g. κἀν τοῖς ἐμοῖς ἄρ', εἴπερ ἔν γε τοῖσι σοῖς C.221. *If in yours, then also in my own.* ὦ μέλεος, οἵαν ἄρ' ἤβην ξυμμάχων ἀπώλεσα P.719. sc. *if this be all true.* δίκη δ' ἄρ' εἶναί φησι S.c.T.628. *and accordingly she declares herself to be justice*, where the reference is to σωφρόνως ἡγουμένη in the preceding verse. Cf. S.c.T.473. P.464.580. 897. A.528. Also in interrogations where the interrogation refers only to *a part of the enunciation*, e.g. τίς ἄρα ῥύσεται; S.c.T.90. where the inquiry is not whether *any* would deliver them, which would require ἆρά τις ῥύσεται; but *who*, under such circumstances, should be that deliverer. Cf. P.V.597. P.140. P.V.515. and see Hermann's preface to Soph. Œd. Col.—II. In interrogations, referring to the whole enunciation, where an assent is demanded in consequence of something already stated or understood. In this case, the penultimate is lengthened. ἆρ' ὑμῖν δοκεῖ βίαιος εἶναι; P.V.737. *does he not, therefore, seem to you to be violent*, Cf. C.295.488.489. In these instances ἆρα has the force of ἆρ' οὐ; Cf. Soph. Œd. T.815. ἆρ' ἔφυν κακός; ἆρ' οὐχὶ πᾶς ἀναγνος; without a negative force. Ὀρέστης ἆρά που βλέπει φάος; A.1630. *What then, is Orestes perchance living?* Cf. E.181.715.943. It is sometimes placed in the middle of the sentence. ἐμοί τε καὶ σοί γ' ἆρ' ἐπεύξομαι τάδε; C.110. Cf. P.340. 631. ἆρα μή, in interrogation where doubt is implied. ὁ ναύτης ἆρα μὴ 'ς πρώραν φυγὼν πρύμνηθεν εὗρε μηχανὴν σωτηρίας; S.c.T.190. *does the sailor?* etc. implying, that he does not.—The distinction between the illative ἄρα and the illative interrogative ἆρα appears to have been generally observed by the Attics. Sometimes, however, ἆρα appears to have been used to express a strong asseveration without interrogation, as in C.219. αὐτὸς καθ' αὑτοῦ γ' ἆρα μηχανορραφῶ. Here, however, the interrogative might be inserted. πατρὸς ἀτίμωσιν ἆρα τίσει C.429. *she shall surely pay for*, etc. Here Butler proposes to read ἀντιτίσει. For further information concerning this particle, see Valck. on Phœn. 569. Herm. Soph. Ant. 628. on Viger p.656.7. Præf. Soph. Œd. Col.

Ἀραβία *Arabia*, P.V.418.

Ἄραβος proper name of a man, P.310.

Ἀραγμός *a battering*, S.c.T.231.

Ἀραῖος *involving a curse*, S.c.T. 767.880. A.1371. With dat. φθόγγον ἀραῖον οἴκοις A.228. *bringing a curse on the house.* γονὰν ἀραῖον A.1546. *a family*, or *succession of curses.*

Ἀραρότως *firmly*, S.923.

Ἀρᾶσθαι *to pray for, to imprecate*, in a bad sense, P.V.914. S.c.T.615.

Ἀράσσειν *to beat*, or *hammer*, P.V. 58. P.1011. pass. P.452.

Ἀραχναῖον αἶπος *Mount Arachnæum*, in the district of Argos, A.300.

Ἀράχνη *a spider's web.* ἀράχνης ἐν ὑφάσματι A.1471. *in the meshes of a spider's web.*

Ἄραχνος *a spider*, S.864. Also written ἀράχνης. Suidas and Etym.

M. quoted by Blomf. observe Ἀράχνη, θηλυκῶς. τὸ ὕφασμα. ἀράχνης δὲ, ἀρσενικῶς, τὸ ζωΰφιον. So Servius on Virg. Georg. 4. 246. remarks that in the antient writers the insect is called *araneus*, and the web *aranea*.

Ἀρβύλη *a shoe*, A. 918.

Ἀργεῖος *belonging to Argos*, and by synecdoche *to Greece*, e.g. S. 616. E. 433. and passim. Ἀργεῖοι *the Argives*, or *Greeks*, A. 258. and passim. On Ἀργεῖος ἀνήρ E. 727. see ἀνήρ. Ἀργεία θεός S. 295. Juno. Ἀργεῖον δάκος A. 798. *the Grecian horse*. Ἀργείας χθονός A. 489. *the territory of Argos*. Ἀργείην πόλιν C. 1042. *Argos*. τὸν Ἀργεῖον λεών E. 280.

Ἀργής *white*, E. 45.

Ἀργήστης proper name of a man, P. 300.

Ἀργηστής *white*, S. c. T. 61. E. 172.

Ἀργίας *white*, A. 114.

Ἄργος *Argus*, P. V. 567. 681. S. 301.

Ἄργος *the city of Argos*, S. 326, etc.

Ἀργός *not doing*. αἰσχρῶν ἀργός S. c. T. 393. *not doing disgraceful deeds*.

Ἄργυρος *silver*, P. V. 500. as *money*, P. 234. S. 913.

Ἀργυροστερής *stealing money*. ἀργυροστερῆ βίον C. 996. *the life of a robber*.

Ἀργυρότοιχος *having silver walls*, A. 1520.

Ἀργυρώνητος *purchased with silver*, A. 923.

Ἄρδειν *to irrigate*, P. 479. 792.

Ἀρδεύειν id. P. V. 856.

Ἄρδην *lifting up, carrying away*. ἄρδην ῥίψειε P. V. 1053. *let him take and hurl it*.

Ἄρδις *a goad, a sting*, P. V. 881.

Ἄρειν *to fix*, inus. whence mid. ἀραρέναι P. V. 60. *to be fixed*.

Ἄρειος *warlike*, P. V. 418. C. 417. Ionic ἀρήϊος S. c. T. 114. Ἄρειος πάγος *the hill of Mars*, E. 655. 660.

Ἀρείφατος *slaying by war, warlike*, E. 873. from φάω *to kill*.

Ἀρείων comp. *better*, S. c. T. 287. A. 81.

Ἀρέσκειν *to please*. In mid. v. *to appease*, fut. ἀρέσονται S. 642.

Ἀρήγειν *to assist*, S. c. T. 161. E. 223. with dat. P. V. 267. S. c. T. 14. C. 259. 867. E. 285. S. 372, etc.—*to avert*. ἄρηξον δαΐων ἄλωσιν S. c. T. 112. impersonally σιγᾶν ἀρήγει E. 541. *it is expedient to be silent*.

Ἄρηξις *help*. τίς ἐφαμερίων ἄρηξις; P. V. 546. *what help is there in mortals?*

Ἄρης *Mars*, S. c. T. 226. 326, etc. *war*, or *fight*. θηλυκτόνῳ Ἄρει P. V. 862. ναύφρακτος Ἄρης P. 913, etc.—*martial vigour*. Ἄρης οὐκ ἔνι χώρᾳ A. 78. *martial vigour is not in its seat*. οὐκ ἔνεστ' Ἄρης S. 730. Gen. Ἄρεος S. c. T. 64. 110. Dat. Ἄρει P. V. 862. S. c. T. 479. E. 659. S. 430. Acc. Ἄρη A. 48. E. 824. S. 628. 683. A. 365. also Ἄρην A. 1208. S. c. T. 45. 53. P. 86. S. 665. The first syllable is sometimes long, as in S. c. T. 125. 226. 326. 451. P. 86. Otherwise short, as in S. c. T. 394, etc.

Ἀρθμός *concord*, P. V. 191.

Ἀρίδακρυς *very tearful*, P. 910.

Ἀριθμημα *numbering*, E. 723.

Ἀριθμός *number*, P. 331, *the art of numbers*, P. V. 457.

Ἀριμασπός *an Arimaspian*, P. V. 807. a certain race in Scythia, so called according to Herod. iv. 27. from ἄριμα, signifying *one*, and σπού, the *eye*.

Ἀριόμαρδος name of a man, P. 38. 313. Upon the metrical difficulty in the latter verse, see Pors. Præf. ad Hecub. p. xxxix.

Ἀριστεύειν *to be the best*, P. V. 892.

Ἄριστον *the morning meal*, or *breakfast*. ἀρίστοισιν ὧν ἔχει πόλις A. 322. *meals made of such things as the city has*.

Ἄριστος *best, bravest*, S. c. T. 57. 165. 551. 574. P. 298. 434. With the force of the comparative, τῶν πρὶν εἰσόδων μακρῷ ἄριστα E. 31. *better than I have had on any former entrance*.

Ἀρκάς *an Arcadian*, S. c. T. 529. 535.

Ἀρκεῖν *to assist, stand in good stead*, P. 270.—*to suffice*. τοσοῦτον ἀρκῶ σοι σαφηνίσαι P. V. 624. *it is*

enough that I have explained so much. ἀρκεῖ S.c.T.230. *it suffices.* ἀρκείτω βίος A.1287. *I have lived enough.* παρ' οὐδὲν ἠρκέσω Ἥρας τελείας καὶ Διὸς πιστώματα E.204. Here the word ἠρκέσω is evidently corrupt. ἤρκεσ' ἄν, Heath's conjecture, has been adopted by Herm. Schütz and Bothe, and approved by Butler. The ἄν, however, as Wellauer observes, is unintelligible. ἤρκεσεν, which he recommends, is much better, *they have availed as nothing.*

Ἀρκούντως *sufficiently.* ἀρκούντως ἔχει C.879. *it is enough.*

Ἀρκτεύς name of a man, P.44.304.

Ἄρκυς *a net,* A.1087. C.994. plur. E.142.

Ἄρκυσμα id. E.112. Here ἀρκυστάτων has been adopted by recent Edd. from Turn. Vict.

Ἀρκύστατος *placed like a net.* πημονὴ ἀρκύστατος A.1348. *a calamity encompassing like a net.*—τὰ ἀρκύστατα P.99. *the place where a net is laid.*

Ἅρμα *a chariot,* P.46.84.186. S.c.T. 50.136. P.V.463. Metaph. νυκτὸς ἅρμα C.650. ἐν ἅρματι πημάτων ζυγέντα C.784.

Ἁρματόκτυπος *resounding with chariots,* S.c.T.186.

Ἁρμοῖ *lately,* P.V.618.

Ἁρμονία *a fixed decree,* P.V.550. as a proper name, *Harmonia,* S.1024.

Ἁρμόστωρ *a governor,* E.434.

Ἄρνησις *denial,* E. 558.

Ἀρνεῖσθαι *to deny,* P.V.266. A.1353. E.441.—With inf. δρᾶσαι οὐκ ἀρνούμεθα E.581.

Ἄροτος *a ploughing,* S.629. See ἄλλος.

Ἄρουρα *ploughed soil,* P.587. Met. ἄτης ἄρουρα S.c.T.583. in sens. obscœn.736.

Ἁρπαγή *rape, rapine,* ἁρπαγῆς δίκην A.520. *the penalty of rape,* S.c.T.333. S.505.—*a thing exposed to plunder,* P.738. S.c.T.1005.

Ἁρπάζειν *to carry off by violence,* A.614. S.c.T.241. In S.c.T.606. the sense is *to snatch his bared spear from his left side.* The shield was carried on the left arm, and under it, before the engagement began, they held the spear. Cf. Blomf. Gloss. in loc.

Ἁρπαλίζειν *to seize,* as intelligence, S.c.T.225. *to exact.* δί ὀργὰν ποινὰς —ἁρπαλίσαι πόλεως E.936.

Ἀῤῥηκτος *that cannot be broken,* S.187. P.V.6.

Ἀῤῥυσίαστος *that may not be seized,* e.g. *as a pledge or for a slave, inviolate.* "ἀῤῥυσίαστοι dicuntur *quos non licet in servitutem asserere,* quorum non dantur vindiciæ secundum servitutem." Schütz.

Ἀρσάκης name of a man, P.957.

Ἀρσάμης id. P.37.300.

Ἀρσενογενής *of the male sex,* S. 798.

Ἀρσενοπληθής *filled with males,* S.30.

Ἄρσην *belonging to the male sex.* ἄρσενος θρόνου A.251. στόλου S.482. τεκτόνων ἀρσένων S.280. *manly,* S. 930.—ἄρσην *a male,* A.835.1204. S. 388.634.929.—τὸ ἄρσεν *the male sex,* E.707. In C.497. οἴκτειρε θῆλυν, ἄρσενός θ' ὁμοῦ γόνον, the expression ἄρσενος γόνον *the male offspring,* is extremely harsh, but no satisfactory correction has been proposed.

Ἀρτάμης name of a man, P.310.

Ἀρτάνη *a halter,* A.849. S.151. In A.1062. the vulg. κἀρτάναι appears to be correctly altered by Stanley and Casaubon into κἀρτάνας, an accusative being required after συνίστορα. So Schütz, Blomf. κἀρτάναν Well. less probably.

Ἀρταφρένης name of a man, P.21.

Ἀρτεμβάρης name of a man, P.29. 294.933.

Ἄρτεμις *Diana.* S.1011. A.133.195. S.c.T.135.139. Προστατηρία Ἄρτεμις S.c.T.432. *the tutelar Diana.* Ἄρτεμις Ἑκάτη S.661. *Hecate.*

Ἄρτι *lately, just now,* S.c.T.516.

Ἀρτιβρεφής (?) *belonging to a young child.* ἀρτιβρεφεῖς βλαχαί S.c.T.332. *the cries of young children.* Here the vulg. is ἀρτιτρεφεῖς, which has been unnecessarily exchanged for

ἀρτιβρεφεῖς from MSS. by recent Edd.

'Αρτιζυγία *a recent marriage*, P. 534. ἀνδρῶν ἀρτιζυγίαν i.q. ἄνδρας ἀρτιζυγεῖς *their newly wedded lords.*

'Αρτίκολλος *nicely adjusted, convenient*, C.573. In S.c.T.355. for εἶς ἀρτίκολλον Blomf. reads εἰς ἀρτίκολλον, understanding ἥκει, i.e. *is come at a suitable time for learning the messenger's report.* See under ἰέναι.

'Αρτιτρεφής *newly reared*, S.c.T. 332. See ἀρτιβρεφής.

'Αρτίτροπος *lately turned;* an epithet (if the reading be correct) apparently applied to *virgins just arrived at maturity;* the sense of the whole passage in S.c.T.315. seems to be, *it is a mournful thing for virgins just matured to pass from their homes on a melancholy journey before receiving those rites which gather the flower of their virginity*, i.e. before they are married. See ὠμοδρόπος.

'Αρτίφρων *sane in mind*, S.c.T.760.

'Αρχαιόπλουτος *having long enjoyed wealth*, A.1013.

'Αρχαιοπρεπής *dignified by antiquity*, P.V.406.

'Αρχαῖος *former, antient*, S.c.T. 193. P.137.649.682.761. E.698. S.50. 318. by prolepsis, θεοῖς λάφυρα ταῦτα — ἐπασσάλευσαν, ἀρχαῖον γάνος A.565. *original*, C.279.—*obsolete, old fashioned*, P.V.317. — τἀρχαῖον *originally*, S.321.

"Αρχειν *to begin* (others following), P.401.345. θανάτῳ τίσας ἅπερ ἦρξε A. 1511. *what he did first.* Mid.v. *to make a beginning*, C.842. P.V.199.—*to govern*, or *command*, P.V.929. P.760. ἄρξας P.755. *having received the government.* Μάρδος ἦρξε 760. *came into power.* —With gen. P.36.etc.—With dat. P.V. 942.—Mid.v. used in passive sense προπιτνοῦντες ἄρξονται P. 581. *will be subject to government.* See under ἄγειν.

'Αρχέλαος *a leader of the people*, P.289. vulg. ἀρχελέιων.

'Αρχή *a beginning.* ἀρχὴ συμβολῆς P.342. ἔρωτος ἀρχάν S.c.T.672.—ἐξ ἀρχῆς *from the beginning*, E.274.553. ἀπ' ἀρχῆς S.339. *id.*—*authority, command*, P.V.166.231.759. S.c.T.178. S. 591. οὐρανοῦχος ἀρχά C.954. *the authority of heaven.* ἀρχὰς πολισσόνομους C.851. *the command of the city.*—*a magistracy*, S.480.681.—*a leader*, abstr. for concr. πομποὺς ἀρχάς A. 123. So in P.321. τοιῶνδέ γ' ἀρχῶν νῦν ὑπεμνήσθην περί, where if this reading of Canter (which is adopted by Well. and Blomf.) be correct, ἀρχῶν is not from ἀρχός, as Blomf. supposes, but from ἀρχή. See the passages which Blomf. himself quotes on A.123. where ἀρχὴ is thus used. In the present place, however, τοιῶνδ' ἀρχόντων νῦν is the reading of the majority of MSS. Med. has τοιῶνδέ γ' ἀρχόντων νῦν. So Rob. Vict. Porson adopts this, with the omission of νῦν. This is rather violent, as νῦν is omitted in scarcely any MSS. The change of ων into οντων may, perhaps, have arisen from the similarity of παρόντων below it in the following verse. The construction of C.77. ἐμοὶ δέ—δίκαια καὶ μὴ δίκαια πρέποντ' ἀρχαῖς βίου βίᾳ φερομένων αἰνέσαι, seems to be this, δίκ. κ. μ. δίκ. πρέποντ' (ἐστίν, h.e. πρέπει) ἀρχ. βίου β. φ. αἰνέσαι, h.e. *as for me, things just or unjust, are alike suited to the control exercised over my life by my tyrannical masters, so that I must acquiesce in them.* πρέποντα thus governs both the dative ἀρχαῖς and the infin. αἰνέσαι, two constructions being united. Also φερομένων depends on ἀρχαῖς βίου, which together form but one idea, on which the second genitive depends. See under ἄνθος.

'Αρχηγενής *originating.* κλαυμάτων ἀρχηγενῆ A.1611. *leading to weeping.*

'Αρχηγέτης *a leader*, S.181.248. ἀρχηγέτα S.c.T.990.

'Αρχηγός *a prince*, A.250.

'Αρχικός *regal*, C.258.

"Αρχων *a leader*, P.36.74. S.c.T. 656. A.1565.

'Αρωγή *assistance*, P.717. C.470. E.568. S.755. στρατιῶτιν ἀρωγάν A.

47.73. πολέμων ἀρωγάν A.218. *to help on the war.* In P.406. ἀρωγὴ δ' οὔτις ἀλλήλοις παρῆν, ἀρωγὴ governs the dative. *There was no means of assisting each other.*

'Αρωγός *a defender,* E.279. C.371. P.983. S.707.—adjectively, *auxiliary, useful,* with dat. P.V.999. gen. E.464.

"Ασαντος *not to be flattered,* C.416.

"Ασβεστος *unquenchable, exhaustless,* P.V.530.

'Ασεβεῖν *to deal impiously,* with acc. E.260.

'Ασεβής *impious,* S.c.T.813. A. 1472.1498. S.9.

"Ασημος *obscure,* P.V.665. ἄσημα δ' αὐτῶν λαβών A.1578. *taking some parts of them which he did not recognise.*

'Ασθενής *weak,* P.V.512.515.1013.

'Ασθμα *panting,* P.476.

'Ασθμαίνειν *to pant.* οὐδὲν ἀσθμαίνων μένει E.621. *not panting with violent exertion,* i.e. *easily.*

'Ασία *Asia,* P.57.73.576.893. P.V. 410.

'Ασίας *Asiatic,* P.245.541. P.V.737.

'Ασιατογενής *born in Asia,* P.12.

'Ασιῆτις *Asiatic,* P.61.

'Ασινής *safe from harm,* E.305. C. 1013. — *harmless, favorable,* ἀσινεῖ δαίμονι A.1314. S.c.T.808.

'Ασίς *Asia,* P.262.749. sc. γῆ.

'Ασκεῖν *to exercise,* P.V.1068.—*to adorn,* pass. ἠσκημένη P.178.

"Ασκοπος *not regarding,* with gen. A.449.—*unknown, obscure,* C.803.

"Ασμενος *willing, glad,* P.V.396. ἀσμένῳ σοι νὺξ ἀποκρύψει φάος P.V. 23. *much to your delight.* This construction occurs first in Iliad ξ.108. ἐμοὶ δέ κεν ἀσμένῳ εἴη. See Matth. Gr.Gr.388.Bernhardy, Synt.Gr.iii.9.

'Ασμένως *willingly,* P.V.730.

'Ασπάζεσθαι *to salute, welcome,* A. 510.

'Ασπαίρειν *to quiver,* P.939.

'Ασπασίως *blandly, softly,* A.1536.

'Ασπιδηστρόφος *brandishing a shield,* A.799.

'Ασπιδηφόρος *bearing a shield,* S.c.T.19.

'Ασπίς *a shield,* S.c.T.96.367.369. 382.447. 460. 471. 474.492. 494.502.541. 572. 643. — Met. *protection,* ἀσπὶς θράσους A.1412. παρ' ἀσπίδος S.c.T. 606. *from the left side,* where the shield was borne. See ἀρπάζειν.

'Ασπίστωρ *belonging to a shield.* ἀσπίστορας κλόνους A.392. *the tumult of shields.* Cf. Pindar, Isthm. i. 22. ὁπλίταις δρόμοις. Eur. El.442. ἀσπισταὶ μόχθοι.

"Ασπονδος *implacable,* A.1208.

'Αστακός name of a man, S.c.T. 389.

'Αστάσπης id. P.22.

'Αστεργάνωρ *hating men,* P.V.900.

'Αστήρ *a star,* A.7. See ἀντολή.

'Αστιβής *untrodden,* S.c.T.841.

'Αστικός *belonging to a city,* E.951. S.496.—opposed to ξενικός, ξενικὸν ἀστικόν θ' ἅμα S.613.

"Αστονος *deeply groaning,* (α intensive) S.c.T.839.

'Αστόξενος *one now a stranger, but once connected with the city,* S.351. See Schol.

'Αστός in plur. *citizens,* A.444. etc. In S.364. ἀστῶν δὲ πᾶσι τοῖσδε κοινώσας πέρι, there is evidently a corruption. Pors. ed.2. marks ἀστῶν as spurious. τῶνδε Pauw. Heath. Scalig. Both. The emendation proposed by Wellauer is perhaps the best. ἀστοῖς δὲ πᾶσι τῶνδε κοινώσας πέρι, οις and ων having been interchanged.

'Αστραβίζειν *to serve as a mule,* S.282. from ἀστράβη *a pack-saddle.* In this passage νομάδας εἶναι is to be joined, *they lead a wandering life with the camels serving as mules.*

'Αστραπή *lightning,* S.c.T.412.

'Αστράπτειν *to flash out,* P.V.356.

'Αστρογείτων *near the stars,* P.V. 723.

"Αστρον *a star, a heavenly body,* A. 4, etc. πρέσβιστον ἄστρων S.c.T.372. *the moon.* ὑπὲρ ἄστρων A.356. *beyond the stars,* i.e. *too far,* opposed to πρὸ καιροῦ *not far enough.* φλέγονθ' ὑπ' ἄστροις S.c.T.370. *blazing with stars.*

"Αστροφος *not turning back,* C.97.

Ἄστυ *a city*, S.544, etc. ἄστεος S.490.

Ἀστυάναξ *ruling the city*, S.996.

Ἀστυγειτονεῖσθαι *to occupy a neighbouring territory*, S.283.

Ἀστυγείτων *near the city*, A.300.

Ἀστυδρομεῖν *to ravage a city*, pass. πόλιν ἀστυδρομουμέναν S.c.T.203. On this redundancy of expression, see Lobeck on Soph. Aj.254. and the instances there collected.

Ἀστύνικος *victorious as a city*. ἀστύνικον πόλιν E.875. See Lobeck quoted in prec.

Ἀστυνόμος *presiding over the city*, A.88.

Ἀσυλία *inviolability*. ἀσυλίᾳ βροτῶν S.604. *security from harm at the hands of men.*

Ἀσφάδαστος *without struggling*, A.1266.

Ἀσφάλεια *security*, S.490.

Ἀσφαλής *safe, secure, certain*, P.341. A.1320.1570. πίπτει ἀσφαλὲς οὐδ' ἐπὶ νώτῳ S.85. *it has a certain issue.* ἀσφαλές adverbially, S.138. (if the reading be correct) *firmly, immovably.* Heath. conj. ἀσφαλῶς.

Ἀσφαλίας.† παντὶ δὲ σθένουσι, διωγμοῖσι δ' | ἀσφαλίας ἀδμήτας ἀδμήτα | ῥύσιος γενέσθω. S.139. This is obviously corrupt. Butl. conj. παντὶ δὲ σθένει 'ν δι- | ωγμοῖς ἀσμένως | ἀδμῆτος ἀδμήτα | ῥύσιος γενέσθω. Lachm. de Chor. Syst. p.59. πάντα δὲ σθένουσ' ἰυγμοῖς ἀσφαλὴς ἀδμῆτος ἀδμήτα. This latter is plausible; but, in so corrupt a passage, nothing can safely be decided upon.

Ἀσφαλῶς *securely*, P.V.61.

Ἀσχαλᾶν *to feel pain*. With dat. P.V.766.

Ἀσώδης *sandy, muddy*, S.31. from ἄσις.

Ἄσωτος *unwholesome, destructive*, A.1579.

Ἄταρ *but*, P.V.341.1013. P.325.

Ἀταρβής *not causing alarm*, P.V.851.

Ἀταύρωτος *unmarried*, A.236.

Ἄτε *since, inasmuch as*, S.c.T.127.

Ἀτέκμαρτος *not to be conjectured, unexpected*, superl. P.874.

Ἄτεκνος *childless*, S.c.T.810.—*causing barrenness*, E.755.782.

Ἀτέλεια *absence of authority, inefficiency*. θεῶν ἀτέλειαν ἐμαῖσι λιταῖς ἐπικραίνειν E.341. *to render the gods without authority as respecting prayers offered to myself.* Scholef. rightly explains θεῶν ἀτέλειαν ἐπικραίνειν by θεοὺς ἀτελεῖς ποιεῖν.

Ἀτέλευτος *never ending*, A.1426.

Ἀτενής *intense, stern*, A.71.

Ἄτερ *without*, P.V.287.454. S.c.T.538.665.731.1001. A.1119. C.334. E.382.520. S.372.684.894.

Ἀτέραμνος *impenetrable, stern*, P.V.190. from α and τείρω.

Ἄτερθε *without*, S.764.989.

Ἀτέρμων *without an end*, E.604.

Ἀτερπής *not enjoying, νούσων ἐσμὸς ἀπ' ἀστῶν ἴζοι κράτους ἀτερπής* S.668. *not enjoying the exercise of its power, powerless—not giving enjoyment, sad*, P.V.31.

Ἄτη *frenzy*, leading men to the commission of crime, S.c.T.583.669.992. P.808. A.356.1165. S.830.—*woe, mischief*, P.V.888.1074.1080. S.c.T.297. P.645.994. A.352.629.717.747.793.1256.1504. C.66.270.335.397.460.590.813.817.823.962.1072. E.350.937. S.102.465. (see ἀπάτη) ἄταν γαμετᾶς S.155.169. *the mischief done by (Juno) the wife (of Jupiter).* ἄτης μείζω 439. *greater than the loss incurred.* τὰν μελανόζυγ' ἄταν 525. abst. for concr. *the dark ship causing mischief to us.*

Ἄτη personified, *the goddess of woe*, S.c.T.937. P.968. A.1095.1203.1408. C.377. perhaps also A.717.

Ἀτημέλητος *unheeded*, A.865. See under λαμπτηρουχία.

Ἀτηρός *destructive*, P.V.748.—τὸ ἀτηρόν E.961. *woe.*

Ἀτίετος *dishonoured, disgraceful*, E.363.803. λεῖφ' ἕδρανα, κἰ' ἐς δόρυ, ἀτίετ' ἀνὰ πόλιν εὐσεβῶν. The sense of this is very obscure. Butler reads "ἃ τίετ' ἀνὰ πόλιν, οὐ σέβω. *Deos enim, ad quos te recepisti, qui in hac urbe coluntur, nihil revereor.*" Possibly the vulg. may have nearly the same meaning, *you who here in the*

city worship gods not reverenced (by me). The masc. is used again, as Butl. observes, in v. 838. On A. 1403. see εὐπρέπεια.

Ἀτίζειν *to dishonour,* S.c.T. 423. E. 513. S. 714.

Ἀτιμάζειν *to slight, dishonour,* P.V. 287. 785. S.c.T. 1009. E. 682. 877. S. 162. 373. 890.

Ἀτιμαστήρ *dishonouring,* S.c.T. 619. See ἀνδρηλάτης.

Ἀτιμία *dishonour,* E. 373. οὐκ ἀτιμίᾳ σέθεν E. 763. *without any dishonour to you.* ἀτιμίαν ἐσθημάτων P. 833. *tattered garments.* φυλάσσοι δ' ἀτιμίας τιμὰς τὸ δήμιον S. 679. is corrupt, as the metre shews. Butler for ἀτιμίας conj. ἀτρεμαῖα, h.e. *may it preserve its honours in peace.*

Ἀτιμοπενθής *melancholy at being dishonoured,* E. 760. 787.

Ἄτιμος *dishonourable,* S.c.T. 571. A. 345. C. 437. E. 363. S. 557.—*dishonoured,* A. 400. 1252. C. 439. 478. E. 204. 206. 313. 352. 692. 750. 788. 844. S. 609.—*without punishment,* ἄτιμα δ' οὐκ ἐπραξάτην A. 1418. *they met the penalty of their deeds.*—With gen. ἄτιμον ἐκφορᾶς φίλων ὕπο S.c.T. 1015. *without the honour of being buried by their friends.* πάντων ἄτιμον C. 293. δωμάτων ἄτιμα C. 403. *deprived of their homes.*

Ἀτιμοῦν *to dishonour, treat with contempt,* S. 634. pass. A. 1038. C. 627.

Ἀτίμως *disgracefully, without honour,* S.c.T. 307. 1012. P.V. 195. 921. C. 94. 428.

Ἀτίμωσις *a dishonouring* or *violation,* A. 685. C. 429.

Ἀτίτης *dishonoured, neglected,* A. 72.—Dor. ἀτίτας *unpunished,* E. 247. In the former passage, Wellauer pronounces the vulg. ἀτίτᾳ to be "sine sensu," and reads ἀτίται with Rob. Ald. Turn. Schütz, comparing E. 257. ὁ ματροφόνος ἀτίτας. Klausen, on the same passage, observes that the true form of this word is ἄτιτος, not ἀτίτης. ἀτίτης if it existed, he says, would have an active signification, "*not avenging,*" as τίτας in C. 65 means "*avenging.*" In E. 257. ἀτίτας, according to Klausen, is not the nom. case agreeing with ματροφόνος, but the acc. plural referring to the Furies, 'lest the matricide should escape *us* (thereby) *dishonoured* or *unavenged.*' This observation is true in general, but not always, the termination in της having occasionally a passive force. See Lobeck on Soph. Aj. 241. In the present case, the inflection rather points to a nominative ἀτίτης, not ἄτιτος. In the former passage, the reading ἀτίτᾳ appears equally good in sense with ἀτίται.

Ἄτλας *Atlas,* P.V. 348. 426.

Ἄτλητος *that ought not to be dared,* A. 396.

Ἀτμός *breath,* E. 133. *an odour* or *stench,* A. 1284.

Ἀτόλμητος in A. 365. *much daring* (?) The word occurs in a passage probably corrupt. πέφανται δ' ἐγγόνους ἀτολμήτων Ἄρη πνεόντων. Pauw and Casaubon understand it to mean *too daring,* α being intensive. Blomf. joins ἀτολμήτων Ἄρη *Martem rerum nefastarum.* Both ways are sufficiently harsh, but nothing better has been proposed.

Ἄτολμος *without courage.* ἀτολμός εἰμι δῆσαι e.g. οὐ τολμῶ, P.V. 14. *I have not courage to bind.* γυναικείαν ἄτολμον αἰχμάν C. 621. *the cowardly reign of a woman.*

Ἀτρείδης *the son of Atreus, Agamemnon,* A. 516. 1344.

Ἀτρεῖδαι *the sons of Atreus, Agamemnon* and *Menelaus,* A. 44. etc.

Ἄτρεστος *intrepid,* with gen. P.V. 414. ἀτρέστῳ καρδίᾳ A. 1375.

Ἀτρέστως *intrepidly,* S. 237.

Ἀτρεύς *Atreus,* A. 1565, etc. C. 734.

Ἀτρίακτος *invincible,* C. 335. "τριάζαι et ἀποτριάζαι dicebatur qui ter dejecerat adversarium; ideo τριάζαι est *vincere.* Unde ἀτρίακτος ἄτα Æsch. Ch. 336. *quæ expugnari non potest.*" Salm. quoted by Blom. Gloss. A. 165.

Ἀτρύμων [ῡ] *not worn out,* with gen. S.c.T. 857.

Ἄτρῡτος *unwearied, unflagging*, E. 381.

Ἄτρωτος *unwounded*, C. 525.

Ἀττικός *Attic*, E. 651.

Αὖ a particle denoting *repetition*, or *opposition*. — *again*, P.V. 67. 124. 566. 745. 880. S.c.T. 240. P. 431. 960. C. 1062. 1069. E. 245.—*moreover*, S.c.T. 503. C. 625. 838. P. 1009. S. 136. —to express opposition, *on the other hand*, S.c.T. 214. A. 1268. E. 914. S. 373. 565.—to express change, *in turn*, P.V. 823. P. 871. 904. A. 331. 1253.

Αὐαίνειν *to wither*, pass. αὐανθείς C. 258.

Αὐγή *a light*, A. 9. αὐγὰς ἡλίου S. 210. P. 696. *the sun-light*. Cf. P. 496. Met. βίου δυντὸς αὐγαῖς A. 1094. *the rays of setting life*. See πτώσιμος. κλύζειν πρὸς αὐγάς A. 1155. See κλύζειν. In A. 245. τορὸν γὰρ ἥξει σύνορθρον αὐγαῖς (so Well.), the readings differ. Med. and Rob. have σύνορθον. Guelph. Ald. Turn. σὺν ὀρθόν *divisim*. Vict. σύναρθρον. So Glasg. Hermann, Schütz, Blomf. which they explain "*agreeing with*." Wellauer, comparing both these readings, proposes σύνορθρον, which is in all probability correct. For αὐγαῖς Med. Farn. Vict. have ἀϋταῖς. So Stanl. Glasg. sc. *vocibus vatum*. Guelph. Ald. Rob. Turn. αὐταῖς. So Blomf. who refers it to τέχναι Κάλχαντος. Schütz conj. ἄταις. Elms. αὐτᾷ sc. δίκᾳ. Hermann, by the slight change of T into Γ conj. αὐγαῖς, which agrees admirably with Wellauer's conjecture, σύνορθρον, and this is probably the genuine reading. αὐταῖς, as referred by Blomf. to the *acts of Calchas* in v. 240. is certainly very doubtful, after the general observations in 241-244. The meaning is, *the event will come distinct, dawning with the morning rays*, a metaphorical expression denoting, that like as objects which are obscure in the night become visible when the day breaks, so also the future, though now obscure, will break upon us when the time for its development arrives. The connexion of the whole passage from τὰ δ' ἔνθεν in v. 239. seems to be this:—the Chorus has been describing the course of events to the time of the sacrifice of Iphigenia: the *actual sacrifice* he forbears to relate, but doubts not that the prophecies of Calchas referring to that event (see 144. seqq.) will come to pass. Nevertheless, with respect to inquiring into the future, since the righteous providence of God brings, by experience, to each the knowledge of his fate, let that suffice:—as for listening for it beforehand, since it *must* come, away with it; that would be as bad as groaning before we feel pain: for in the course of time it will be clearly developed, and then it will be early enough to concern ourselves with it. With respect to v. 243. see under ἤλυσις.

Αὐδᾶν *to speak*, or *declare*, P.V. 950. S.c.T. 514. E. 358.—*to command*, S.c.T. 1033. 1034. Mid. v. οὐ ῥητὸν αὐδᾶσθαι τάδε P.V. 768. δνοφερὰν τιν' ἀχλὺν κατὰ δώματος αὐδᾶται πολύστονος φάτις E. 358. See ἀχλύς. For the middle voice of this verb, cf. Soph. Phil. 130. 852. Aj. 772. pass. ὀργὴν ὁμοῖος τῷ κάκιστ' αὐδωμένῳ S.c.T. 660. *like in temper to him of whom the worst things are said* (by you).

Αὐδή *a voice*, S. 455. Dor. αὐδάν C. 816. S. 111. 122. P. 567. 904. αὐδᾷ A. 238.

Αὔειν *to cry*, S.c.T. 168.

Αὐθάδης [ᾰ] *haughty, cruel*, P.V. 64. αὐθάδης φρενῶν 909.

Αὐθαδία *haughtiness, self-complacency*, P.V. 79. 434. 1014. 1036. 1039.

Αὐθάδισμα *an act of haughtiness*, P.V. 966.

Αὐθέντης *self-murdering* or *murdering a relative*, E. 203. 1554.

Αὐθημερόν *on the same day*, P. 448. See Schäf. on Greg. Cor. P. 343.

Αὖθι *there, on the spot*, contr. for αὐτόθι, in an extremely corrupt passage, S. 808.

Αὖθις *again*, A. 331. 555. C. 126. 756. E. 727. 968. μάλ' αὖθις *yet again*, A. 1318. C. 643. 863.—*afterwards*, S.c.T.

558. A.305. *μετά τ' αὖθις* E.475. *in after-time.*

Αὐλή a court, P.V.122.

Αὐλίς Aulis, A.184.

Αὐλών a strait, P.V.733.

Αὐξάνειν to increase, P.742.

Αὔξειν id. mid. v. *σθένος μεῖζον αὔξεται* S.330. i.e. *ὥστε μεῖζον εἶναι.*

Αὐόνη a withering influence. Dor. E.319.

Ἄϋπνος never sleeping, or *resting,* P.V.32. S.c.T.188.

Αὔρα a breath, the air, A.677. P.V. 132. S.850.

Αὐτάδελφος of one's own brother, S.c.T.700. E.39.

Αὐτανέψιος relating to cousins, S. 911.962.

Αὐτάρκης helping itself, C.746.

Αὖτε a particle expressing opposition or repetition, *on the other hand,* S.c.T.5.953. P.179. A.321.498.539.544. 995. C.409. (in loc. dub.) E.49. S.469. —*again,* A.1048. C.404.974. E.248.

Ἀϋτεῖν [ῡ] *to utter, cry aloud,* S.c.T.366.621. A.902.1317. C.868. *ἀΰτει ὀξύ* P.1015. *μέγ' ἀϋτεῖ* C.309.

Αὐτή a sound, P.387. C.557. *στόνων ἀϋτᾶς* sc. *ἕνεκα* S.c.T.132.

Αὐτίκα immediately A.1578. C. 1016.

Αὐτόβουλος self-willed S.c.T.1044.

Αὐτογένητος of or *in the same family* S.8. *αὐτογενῆ τὸν γάμον* is commonly read here, which Wellauer properly disapproves because of the position of the article.

Αὐτοδάϊκτος slain by each other, S.c.T.717.

Αὐτόδηλος self-evident, S.c.T.830.

Αὐτοδίδακτος self-taught, A.964.

Αὐτόθεν from thence, S.95.

Αὐτόκλητος self-invited, E.163.

Αὐτόκτιτος made by nature, P.V. 301.

Αὐτοκτόνος self-murdering, or *murdering each other,* S.c.T.663.787.

Αὐτοκτόνως killing with his own hands, A.1618.

Αὐτόκωπος made with a hilt, C. 161. "*αὐτόκωπα* quæ non mittuntur, ut jacula, et sagittæ, quibus nullum est manubrium, sed quæ in pugnâ stataria adhibentur, cum ad digladiationem ventum est, enses, etc. quibus manubrium est." Butler.

Αὐτόμαρτυς an eye-witness, A. 962.

Αὐτοπήμων concerning, or *on account of one's own misfortunes,* S.c.T. 900.

Αὐτόπρεμνος with the very roots, altogether, E.379.

Αὐτός, αὐτή himself, herself, as opposed to something else, either more or less remotely, e.g. *ἀνήρ,*—*αὐτός τε καὶ τὸ πλοῖον* A.611. *θνητοῖς ἀρήγων αὐτὸς εὑρόμην πόνους* P.V.267. Cf. P.V.240.334.468. S.c.T.41.354. 479.632.634.655.795. P.5.255.291. A. 37.460.488.1242.1628. C.447.502.837. (see *ἄγγελος*) 839. E.544.549.611. S. 162. *αὐτή* P.778. C.520.524. S.703. *αὐτοῦ* A.585. *αὐτῆς* S.257. *αὐτῷ* P. 435. E.61. *αὐτόν* P.557. C.760. *αὐτοί* S.c.T.716, *αὐτῶν* C.466. E.663.—Joined with other pronouns to give them additional force, *αὐτὸς πρὸς αὐτοῦ* P.V.764. *ἐπ' αὐτὸς αὐτῷ* P.V. 923. *αὐτὴ καθ' αὑτήν* 1015. *αὐτὸς καθ' αὑτοῦ* S.c.T.388. C.219. *αὐτοὶ ὑφ' αὑτῶν* S.c.T.176. P.407. *τοῖς αὐτὸς αὐτοῦ πήμασι* A.810. *αὐτὸς ἔγωγε* A.31. *αὐτός συ* E.190, S.917. C.111. S.c.T. 236. *αὐτοῦ ἐκείνου* C.206. *αὐτοῦ σοῦ* S.c.T.614. *αὐτῇ ἐμοί* C.138. *αὐτόν σε* P.V.86. *αὐτόν με* C.223.274. *αὐτὸν τόνδε* 891. *τοῦτ' αὐτό* P.V.828. *αὐτοὶ ἡμεῖς* E.737. *αὐταὶ ὑμᾶς αὐτάς* P.V. 1077. *αὐτοῖσιν ἡμῖν* C.174. S.406. *αὐτὸν* for *αὐτόν με* E.280.—to express *exact locality. Νείλου πρὸς αὐτῷ στόματι* P.V.849. *at the very mouth of the Nile.* Cf. S.c.T.510. P.V.361. 721.723.731.830.——In the oblique cases, it frequently signifies merely *him, her, it. αὐτοῦ* P.V.305.855. P. 753. A.616. C.793. *αὐτῆς* C.870. *αὐτῷ* P.V.358.916.920. S.c.T.426.429.602. 651.1028. A.155. E.310. *αὐτόν* P.V. 360.683.774.911. P.823. A.665.854. C.568.701. S.304. *αὐτήν* P.V.48. P. 149. *αὐτώ* P.187. *αὐτῶν* S.c.T.56.180. *αὐτοῖς* P.V.250.458.485. P.231.234.

428.713. C.117. E.741.744. *αὐτούς* S.c.T.898. *αὐτά* P.V.439. P.512.—With datives, *αὐτοῖσι συμμάχοισι* P.V. 221. *with the allies and all.* *αὐταῖς ῥίζαις* P.49. *roots and all.* *αὐτοῖς ἐκείνοις ἀνοσίοις κομπάσμασιν* S.c.T. 533. *along with their impious boastings.* repeated. E.765.—*αὖθ' ἕκαστα* P.V. 952. *each several particular.*—*ὁ αὐτός the same.* *ταὐτοῦ* S.c.T.589. P.182. *ταὐτῷ* A.313. C.550.881. *τὸν αὐτόν* S.c.T.620. C.272. P.594. With dat. C.536. *τὴν αὐτήν* C.252. *ταὐτό* C.208. *ταὐτόν* P.V.847. C.749. E.595. S.324. *ταὐτά* A.805. *ταὐτά* for *κατὰ ταὐτά* P.V.275. *in the same manner.*

Αὐτόσσυτος self-impelled, E.163.

Αὐτόστονος mourning its own misfortunes, S.c.T.900.

Αὐτότοκος along with its progeny, A.135. Blomfield needlessly objects to this meaning, and renders it by *αὐτὸς καὶ ὁ τόκος.* See *αὐτόχθονος* and *αὐτόπρεμνος.*

Αὐτοῦ in that place, S.501. P.940. A.440. E.234.889.

Αὐτοῦ himself. *αὐτῆς herself,* A. 810.1296.1361.1391. C.219.—A.1270. 1524. P.V.1015. C.109. Dor. *αὐτᾶς* S.787. S.c.T.912. *αὐτῶν* S.c.T. 49. See *αὐτός.*

Αὐτουργία the murder of a relative, E.322.

Αὐτόφονος self-murdering, S.c.T. 832. A.1062.

Αὐτοφόνως by self-murder, S.63.

Αὐτόφορτος bearing his own baggage, C.664.

Αὐτόχειρ acting by his own power, S.587.

Αὐτόχθονος with the land and all, A.522.

Αυχεῖν to say or think confidently, P.V.538.691. A.492.1476. P.727. S. 325. *τὸν οὔποτ' αὐχοῦντα* E.531. *him who never thought it would be so,* E. 531. The negative is here joined with *αὐχεῖν* in the same way as in the expression *οὔ φημι* sc. so as to throw the force of the negative upon the verb which follows *φημὶ* or *αὐχῶ* in the sentence.

Αὐχήν the neck, C.871. P.187.—Metaph. *a strait.* *αὐχένι πόντου* P.72. the Hellespont.

Ἀφαιρεῖν to take away, E.432. With double acc. E.340. With gen. and acc. S.c.T.759. A.1558. Mid. v. id. E.314. —*to be deprived of,* passive, with acc. of the thing, C.956. S.911. In P. 420. *ἕως κελαινῆς νυκτὸς ὄμμ' ἀφείλετο,* the ellipsis seems rightly supplied by Butler sc. *ἡμᾶς ἐκ τῆς ὄψεως τῶν Ἑλλήνων.*

Ἀφάλλεσθαι to leap off, P.297.

Ἀφάνεια destruction. *οὐκ ἔστιν ἔπαλξις πλούτου εἰς ἀφάνειαν* A.374. *there is no help in wealth to prevent destruction.* Comp. *ἀφάνεια τύχας* Pind. Isthm.iii.49.

Ἀφανής invisible, S.c.T.842.

Ἄφαντος having disappeared, S. 762. A.610.679. —*hidden.* *ἄφαντον ἕρμα* A.979.

Ἄφαρ immediately, P.461.

Ἀφεγγής sightless, obscure. With gen. *ὀδμὰ ἀφεγγής* P.V.115. *an uncertain odour.* See under *ἄφωνος.*

Ἀφειδής not sparing, A.188.

Ἀφελκύειν to drink up. *ἀφέλκυσας* E.175.

Ἄφερκτος excluded from, C.440.

Ἄφερτος intolerable, A.376.384. 550.1074.1582. C.436.462. E.457.

Ἄφετος dismissed, abandoned, P.V. 669.

Ἄφθεγκτος speechless, E.236.

Ἄφθιτος imperishable, C.1033. E. 694.

Ἄφθογγος speechless, P.202.—*forbidden to speak,* E.426.

Ἀφθόνητος not envied, A.913.

Ἄφθονος not exposed to envy, A. 458.—*abundant, ungrudging,* A.296. S.317.

Ἀφιεροῦν to purify from guilt by religious rites. *ταῦτ' ἀφιερώμεθα* E. 429 *I have been thus purified.*

Ἀφίεναι to dismiss, P.V.315.—*to lose,* P.536.—*to relinquish,* S.c.T.288. —*to emit,* E.769. the second aorist middle of this verb appears to occur in A.400. *πάρεστι σιγᾶσ' ἄτιμος, ἀλοίσορος, ἄδιστος ἀφεμένων ἰδεῖν,* a passage

which is evidently corrupt. In the first place, *σιγᾶσα* is a word which does not exist, nor is Hermann's conjecture *σιγὰς* at all certain. Schütz conjectures *σῖγ' ἄτιμος*. He then before *ἀλοίδορος* inserts *ἀλλὰ*, which might easily have been omitted, from its similarity to the following syllable. For *ἄδιστος*, which gives no sense, Hermann conjectures *ἄπιστος*. For *ἀφεμένων* Schütz reads *ἀφεμέναν*, and refers it to Helen, who had *left her husband*. He also alters *ἰδεῖν* into *ἰδών*, which is hardly necessary, as the infinitive may be governed by *ἄπιστος*. Adopting the former conjectures, which are certainly very plausible, we may read (as Scholefield does) *πάρεστι σῖγ' ἄτιμος, ἀλλ' ἀλοίδορος | ἄπιστος ἀφεμέναν ἰδεῖν*. *he*, i. e. *Menelaus, stands by in silence, dishonoured, yet not reproaching, hardly believing that he sees that she is gone from him*. The lines, according to Butler's arrangement, are an iambic trimeter acatalectic, and an iambic dimeter acatalectic, to which in the antistrophe correspond *τὸ πᾶν δ' ἀφ' Ἑλλάδος αἴας συνορμένοις | πένθεια τλησικάρδιος*, in the former of which Butler transposes *ἀπ' αἴας Ἑλλάδος*, in order to make it correspond to the diiambus of the strophe. Wellauer's objection to the sentence being referred to Menelaus because he has not yet been mentioned, would be of no great weight even if he were not sufficiently introduced in the epithet *φιλάνορες* preceding.

Ἀφικνεῖσθαι to arrive, A. 425. C. 878. P. 485. Without a preposition, P. 15. A. 299. 425. 490. In S. 20. *τίνα χώραν εὔφρονα μᾶλλον ἀφικοίμεθα*; the meaning is, according to Matth. Gr. Gr. 513, *what country could we wish to arrive at?* If this be correct, the passage is not one of those where *ἄν*, as sometimes is the case, is omitted. See *ἄν*.

Ἀφίκτωρ a suppliant, S. 238. *the protector of suppliants*, *Ζεὺς ἀφίκτωρ* S. 1.

Ἄφιλος hostile, S. C. T. 504.—*without friends*, C. 293.

Ἀφίλως in an unfriendly manner, A. 780.

Ἄφιξις a supplication, S. 478.

Ἀφιστάναι to remove. ἀπέστασεν ἄχος C. 410.—*ἀφίστασθαι to depart, stand away*, C. 56. 859.

Ἀφνεός rich, P. 3.

Ἄφοβος without terror, P. V. 904.

Ἀφοίβαντος not cleared or *purified*, E. 228. From *φοιβαίνειν*. q. a. *φοῖβος*.

Ἀφόρμικτος without sound of the harp, E. 319. 328.

Ἄφορος causing sterility, E. 754. 781.

Ἀφραδμόνως unskilfully, P. 409.

Ἀφρασμόνως imprudently, A. 281.

Ἀφράσμων thoughtless, A. 1374.

Ἄφραστος inscrutable, S. 89.—*unspeakable*, C. 184. *ἄφρακτοι* Schütz. Well. from Med. Guelph. In P. 161. *μέριμν' ἄφραστος* is objected to by Well. because it *is described* in the following verses. He, therefore, conj. *μέριμνα φρακτός*. This is being hypercritical. He might as well have objected to Virgil's *Infandum, regina, jubes renovare dolorem*.

Ἀφροδίτη [ῑ] *Venus*, S. 550. 650. 1025. —Met. *grace, elegance*, A. 408.

Ἀφρόντιστος unthought of. οὐκ ἀφρόντιστος A. 1350. *the subject of much thought*.

Ἀφρός foam. S. C. T. 60. *ἀπ' ἀνθρώπων ἀφρόν* E. 174. *foam from men* (*devoured*),

Ἄφρων silly, E. 355.

Ἄφυκτος not to be escaped, P. V. 905. 1018. S. 102. E. 746. In S. 765. it is used actively *ἄφυκτον δ' οὐκ ἔτ' ἂν πέλοι κέαρ* i. e. as Schütz well renders it, *consistere cor præ timore haud potest quin confestim effugiat*. Abresch. compares Plaut. *cor colligatis vasis expectat meum, ut exulatum a pectore aufugiat meo*.

Ἀφύλακτος unguarded, A. 328.

Ἄφυλλος destroying leaves, E. 754. 781.

Ἄφωνος dumb, P. 805. *ἄφωνα σημανοῦσιν ὄμμασιν βροτῶν*. This is,

as Siebelis observes, one of those inaccuracies of expression sometimes found in Æschylus. He compares κτύπον δέδορκα S.c.T.99. χεὶρ ὁρᾷ S.c.T.536. ὀδμὰ ἀφεγγής P.V.115.

Ἀχαϊκός *Achæan*, A.178.182.610.

Ἀχαιός *Achæan, Grecian*, S.c.T. 306, etc.

Ἀχαΐς *the land of Achaia*, P.480. προσβολὴν Ἀχαΐδα S.c.T.28. *an assailing party of the Achæans.*

Ἀχάλκευτος *not made with brass*, C.486.

Ἄχαρις *unrequited.* ἄχαρις χάρις *an unrequited favour*, P.V.544.—*a worthless tribute of respect*, A.1525. C.42.

Ἀχείματος *free from storms*, S. 129.

Ἀχελωΐς *situated on a river*, P. 850. Wellauer appears correctly to understand Ἀχελωΐδες of the cities situated on the *river Strymon.* Schütz less correctly *urbes maritimæ.* Ἀχελῷος is put in the poets for *water* generally, but only for the *water of rivers.* Hesychius says, Ἀχελῷος πᾶν ὕδωρ. Eustath. ad Il. xxi. 194. (q.v.) more accurately Ἀχελῷος πᾶν πηγαῖον ὕδωρ. For this use of the word cf. Eurip. Bacch. 519.625. with Elmsley's note. Androm. 166. Arist. Lysist. 381. See also Virg. Geor. i. 9. *poculaque inventis Acheloia miscuit uvis.* Passow from Reg. P. Ald. reads Ἀχελωΐδος, to agree with πελάγους, and explains it of the sea *formed by the mouths of the Strymon*, but this is unnecessary.

Ἀχερούσιος *Acherusian*, A.1132.

Ἀχέρων *Acheron*, S.c.T.838.

Ἀχέτας *resounding.* Dor. for ἠχέτης P.V.574.

Ἀχηνία *penury, destitution*, C.299. ὀμμάτων ἐν ἀχηνίαις A.407. *when his eyes long for some lost object.*

Ἄχθεσθαι *to be indignant*, P.V. 390.

Ἀχθηδών *vexation*, P.V.26.

Ἄχθος *a vexation*, or *annoyance*, S.966. P.V.350. A.160.613.809. C. 829.

Ἀχλύς *gloom*, P.656. δνοφεράν τιν' ἀχλὺν κατὰ δώματος αὐδᾶται πολύστονος φάτις E.357. *mournful fame denounces against the house a gloomy darkness.* See αὐδᾶν.

Ἄχορος *not mixing in the dance, joyless.* ἄχορος βοάν S.628.665. *joyless in the shout of battle.*

Ἄχος *a source of grief*, as *any suffering* or *crime*, A.1072.1224.1459. 1539.1561. C.410.413.579.626. S.c.T. 78.929.958. P.629. S.13.853.

Ἀχρεῖος *useless*, P.V.363.

Ἀχρήματος *destitute of money*, P. 163. See ἀποχρήματος.

Ἀψευδής *incapable of lying, true*, S.c.T.26. C.552. S.243.575.

Ἄψορρος *returning*—adverbially, *again*, P.V.1023.

Ἀψυχία *cowardice*, S.c.T.241.365.

Ἀψύχως *cowardly*, S.c.T.174.

Ἀωρόννυκτος *in the dead of night*, C.34.

Ἄωρος *unseasonable*, P.488. E.916.

Ἄωτος *beauty, excellence*, S.652. μηδ' Ἀφροδίτας εὐνάτωρ βροτολοιγὸς Ἄρης κέρσειεν ἄωτον, referring to *the charms of virginity.* The masculine form ἄωτος used by Pindar and, for aught we know, by Homer, is the older: the neuter ἄωτον occurs only in Apollonius and the later poets. Buttmann (Lexil. in. voc.) in opposition to the common notion, that the original meaning of ἄωτος is *flower*, or *blossom*, and *thence* applied, like ἄνθος, to that which is *most beautiful* in anything, contends, from an examination of the passages in Homer where this word occurs (always in the meaning of wool or flax), that the first signification of ἄωτος was the *light downy locks* of the sheep, or flax plant, and hence transferred to anything singularly delicate or beautiful. He derives the word from ἄημι *to blow*, with which he compares the Latin *floccus*, from *flo.*

Β

Βᾶ for *βασιλεῦ O king!* S.869. 878. Passow compares *μᾶ* for *μᾶτερ* and *δῶ* for *δῶμα*.

Βαβυλών *Babylon*, P.52.

Βάγμα *a voice*, or *cry*, P.628.

Βάδην *walking slowly*, S.864. P.19.

Βάζειν *to speak*, or *utter*, C.869. S.c.T.465. P.585. *κακοῖσι βάζει πολλὰ Τυδέως βίαν* S.c.T.553. *he assails with many evil words.*

Βάθος *depth*, P.V.1031. Met. *an abyss of misfortunes*, P.457.698.

Βαθρεία *a foundation*, or *origin*, S. 839. See ἄγειος.

Βάθρον *a foundation*, P.798.

Βαθύβουλος *deep counselling*, P.138.

Βαθύζωνος *long-waisted*, C.167. P. 151.

Βαθύκολπος *id.* S.c.T.846.

Βαθύπλουτος *very rich*, S.549.

Βαθύς *deep*, S.c.T.575. *deep-*, or *rich-soiled*, P.V.655.—*βαθὺ πτῶμα* S.777. *a fall from a height—deep*, metaph. i.e. *cunning, subtle*, S.934. 402.

Βαθυχαῖος *extremely good*, S.838. Hesych. explains χαῖος by ἀγαθός. Butler translates it "*pious.*" See ἄγειος.

Βαθύχθων *deep-soiled, fertile*, S.c.T.288.

Βαιός *little*, P.440. *βαιά γ' ὡς ἀπὸ πολλῶν* P.982. *few out of so large a number.*

Βαίνειν *to tread, walk, go.* With *ἐν. ἐν ποικίλοις κάλλεσι βαίνειν* A. 898. *to walk on coloured tapestry.* Cf. A.910. With *εἰς. βαίνειν βᾶριν εἰς ἀντίστροφον* S.859. *to go on board the vessel. ἐς μεσημβρινὴν βῆναι κέλευθον* P.V.725. *πρός. βαῖνε φυγᾷ πρὸς ἀλκάν* S.812. *flee to a rescue. διά. βέβακεν ῥίμφα διὰ πυλᾶν* A.395. *she has passed the gates. ἐκ. ἐκ δόμων ἔβην* C.22. *I am come from the house. ἐς.* With acc. without prep. *βεβῶτ' ἂν ἀεὶ (†) τὴν πλανοστιβῆ χθόνα* E. 76. *having traversed the earth.* See under *ἄν.* With dat. *σὺ δὲ ναΐ, ναὶ βάσῃ τάχα* S.841. *you shall go away in the ship. βᾶτε δόμῳ* E.986. *go home.* Here the vulg. is *βᾶτ' ἐκ δόμων*, contrary to the sense. Herm. corr. *βᾶτε δόμον*, which Schütz adopts, and which must be admitted, unless *δόμῳ*, perhaps, is used adverbially, as *οἴκοι, πεδοῖ, πέδῳ κ.τ.λ. δι' ὧν αἰνομόροις νεῖκος ἔβα* S.c.T.887. *through which discord came upon them.* With adverbs, *φύγδα βάς* E.246. *having escaped. πεδοῖ βᾶσαι* P.V.272. *alighting on the ground*—abs. *to go away. βέβακεν ὄψις* A.413. *ὡς τάχιστα βᾶτε* S.188. *ἔβαν* P.18. Met. *βεβᾶσι* P. 963. *they are dead.—βοῦς ἐπὶ γλώσσῃ μέγας βέβηκε* A.36. *has set its foot upon my tongue.* See *βοῦς.—to flow, ποροὶ πάντες ἐκ μιᾶς ὁδοῦ βαίνοντες* C.71. *all flowing in one direction.*

Βάκτριος *a Bactrian*, P.298.310. 718.

Βάκτρον *a staff of office*, C.357. A.195.

Βακχᾶν *to rave. βακχᾷ πρὸς ἀλκήν* S.c.T.486. *raves with all his might.*

Βακχεία *revelry, rejoicing*, C.687. See καλός.

Βάκχη *a Bacchante*, E.25.

Βαλήν *a king*, P.649. a foreign word, probably connected with the Hebrew בַּעַל.

Βάλλειν *to fling*, or *cast. τρὶς ἓξ βαλούσης τῆσδέ μοι φρυκτωρίας* A.33. *having thrown thrice six.* Met. from dice. With prep. and adv. *πύργων ἔκτοθεν βαλών σφε* S.c.T.611. *ἐπὶ Τροίας πύργοις ἔβαλες δίκτυον* A.38. *ἀμφὶ πλευραῖς μασχαλιστῆρας βάλε* P.V.71. *πόλεως ἔξω βαλεῖν* E.668. S.c.T.1005. *εἰς ἔχθραν βάλῃ* P.V. 388. *bring into odium.* With prep. separated by tmesis. *τὸ μὲν πρὸ χρημάτων κτησίων ὄκνος βαλών* A.981. sc. *προβαλών. περὶ χεῖρε βαλοῦσα*

1540. sc. *περιβαλοῦσα. πότ' ἂν ἀμφιθαλὴς Ζεὺς ἐπὶ χεῖρα βάλοι*; C.388. sc. *ἐπιβάλοι stretch his arm over us. κηλῖδας ἐν χώρᾳ βαλεῖ* E.756. sc. *ἐμβαλεῖ*, or *ὥστε ἐν χώρᾳ εἶναι*. Cf. 820. *τὸ μάταν ἀπὸ φροντίδος ἄχθος βαλεῖν* A.160. sc. *ἀποβαλεῖν*. With dat. *τοὺς ἐμοὺς λόγους θυμῷ βάλε* P.V.708. *bear in mind. πρὶν χώραν τήνδε κινδύνῳ βαλεῖν* S.c.T.1039. *placed it in jeopardy*. So Blomf. in v. 1019. by conj. for *κἀνὰ κίνδυνον βαλῶ* reads *κἀμὲ κινδύνῳ βαλῶ*. See *ἀναβάλλειν*. pass. *βάλλεται γὰρ ὅσσοις Διόθεν κεραυνός* A.456. *is hurled across their eyes*. — intransitively. *ἐγὼ δὲ θερμόνους τάχ' ἐν πέδῳ βαλῶ*. A.1145. sc. *ἐμαυτήν will hurl myself on the ground. κατ' ὀφθαλμοὺς βαλεῖ* C.567. sc. *ἑαυτόν shall present himself to my eyes*. Cf. the expression *βάλλ' εἰς κόρακας κ.τ.λ. ποταμὸς εἰς ἅλα βάλλων* Il. Λ.721, etc. — *to cast down. βαλοῦσά τ' οἶκον ψῆφος ὤρθωσεν μία* E.721. — *to strike. μή τις πρόσωθεν ὄμματος βάλοι φθόνος* A.921. *ἔβαλλ' ἕκαστον θυτήρων ἀπ' ὄμματος βέλει φιλοίκτῳ* 231. *βάλλει μ' ἐρεμνῇ ψακάδι φοινίας δρόσου* 1363.

Βαλός *a threshold*, Dor. for *βηλός*. Lex. Rhet. ap. Ruhnken. Præf. ad Hesych. quoted by Blomf. *βατήρ — σημαίνει δὲ καὶ τὸν τῆς θύρας οὐδόν, ὃν Ὅμηρος βηλόν, οἱ δὲ τραγικοί, βαλόν*. So Hesych. *βαλόν, οὐδόν*.

Βάξις *a report*, A.10.464. See *ἁλώσιμος*. P.V.666. S.954. See *ἀμήνιτος*.

Βάπτειν *to dip, imbrue*, C.1006. P.V.865.

Βάρβαρος *barbarian, foreign*, P. 415, etc. The Greeks called all nations besides themselves *βάρβαροι*; and this appellation we find put by them in the mouths of all characters not Grecian. So a Persian woman is spoken of as *κλήρῳ λαχοῦσα βάρβαρον γαῖαν* opposed to Ἑλλάδα. This constantly occurs in the Persæ. So A.893. 1021. S.232. S.c.T.445. Compare also the passages quoted by Stanley, Eur. Iph. T.1170. Rhes.404. Orest.1507. Med.255. In the Hecuba, however, the Trojans are distinguished from the barbarians, but this is an exception. The usage of the word by the Latin poets is strictly similar, cf. Virg. Æn. ii.504. xi.768. Hor. Ep. i.2. Od. v.9. quoted by Stanley. Butler observes, that not only does Plautus, when translating from the Greek, apply the epithet *barbarian* to the Romans, but even of himself calls his countryman Nævius *barbarus* (Mil.Glor.ii.2.56.), nothing contemptuous, however, being implied in the expression.

Βᾶρις *a ship*, P.545.1031. S.816. 852.859. properly an Egyptian ship, from Baris, a city of Egypt.

Βάρος *a weight, τέκνων βάρος* C. 986. — Met. *weight of sorrow. ἁλίτυπα βάρη* P.907. *the weight of sorrow for ships and bodies tossed on the sea*. See *ἁλίτυπος*.

Βαρύδικος *deeply avenging*, C.924.

Βαρυδότειρα *giving severe misfortunes*, S.c.T.960.

Βαρύκοτος *severely enraged*, E.750.

Βαρύμηνις *id.* A.1461.

Βαρύνειν [ῡ] *to oppress, weigh down*, pass. A.181.810.1442.

Βαρυπεσής *heavily falling*, E.347.

Βαρύς *heavy*, chiefly in a metaphorical sense. Of persons, *severe, cruel*, P.V.77. P.507.814. E.681.700. S.410.638. *ὁ μὴ κύρσας βαρέων τούτων* E.892. *he who meets not with severity at their hands*. — Of things, *βαρὺ ἀμβόασον* P.564. adverbially, *in deep tones*, Opp. to *ὀξύ — severe, grievous, heavy to bear*, P.V.17. S.c.T. 314.792. P.1001. A.199.444.456.1645. *ζεύξω βαρείαις* 1624. sc. *ζεύγλαις* implied in *ζεύξω*. C.36. E.155.767. S. 105.337.342. With dat. A.1602. E. 700. For *φίλοισι βαρὺ ψῆγμα* A. 429. Schütz proposes *βραχύ*. So Butler. Well. however, properly translates the vulg. *graviter affligentes*. On *βαρεῖαι καταλλαγαί* S.c.T.749. Schütz observes. "*Difficilis inter fratres reconciliatio*; vel potius, *gravis et dura inter fratres transactio* seu *compositio*, qui jam in eo sunt, ut vi

et ferro litem transigant." The latter appears the best meaning, but Butler approves the former.

Βαρυστόνως *with deep groanings*, E.761.

Βαρύτῑμος *highly honoured*, S.24.

Βασίλεια *a queen*, A.84. P.148.

Βασίλειος *belonging to a king*, νόστῳ τῷ βασιλείῳ P.8. *the king's return.* βασίλειος στρατός 66. *the royal army.* βασιλεία ἰσχύς 581. βασιλείου τιάρας 652. οἴκοις βασιλείοις A.152. πελάνῳ βασιλείῳ 96. μελάθροις ἐν βασιλείοις C.339.1061. σώματι τῷ βασιλείῳ C. 713. βασίλεια πάθη 1066.

Βασιλεύς *a king*, P.5.24.44.140. 147.230.625.841.882. A.346.504.507. 757.1469.1495. C.355. S.c.T.746.802. S.294. οἰωνῶν βασιλεύς A.113. *the eagle.* βασιλεῦσι νεῶν, id. *the commanders of the ships.*

Βασιλικός *regal*, P.V.871.

Βάσκειν *to come*, P.653.

Βαστάζειν *to support*, P.V.1021.—*to grasp* or *hold*, A.35.—ἐν γνώμᾳ τόδ' ἐβάστασε P.V.890. *conceived this.*

Βατάνωχος name of a man, P.943.

Βαύζειν *to bark*, as a dog. Metaph. *to mutter*, or *bemoan.* τάδε σῖγά τις βαύζει A.437.—*to bark* or *cry for anything.* νέον δ' ἄνδρα βαύζει P.13. sc. θυμός *my heart calls for our youthful sovereign.* Stanl. aptly compares the use of *latrare* in Latin. Hor. Serm. ii.2. *Latrantem stomachum bene leniet.* Lucretius ii.4. *Nonne videtis nil aliud sibi Naturam latrare.* He is, however, wrong in referring νέον δ' ἄνδρα to the *whole Persian youth.* Yet such is the explanation of Schol. A. and B. So Butler. ἐὸν δ' ἄνδρα is a reading mentioned by Schol. A. and approved by Pauw. and Valck. Phœn. 1489. who also proposes to read ᾤχωκε νέον· Πέρσις δ' ἐὸν ἄνδρα βαύζει. Brunck incorrectly supposes Ἀσία understood from Ἀσιατογενής to be the subject to βαύζει. So Schol. A. This could only be right if the subject referred to were virtually the same in both cases. cf. Pind. Nem. vii.10. viii.21. (ed. Diss.) whereas in the present case the persons referred to in the first clause are *those who were gone*, in the second, the Chorus and others *who remained behind.* Pauw rightly refers βαύζει to θυμός. So Blomf. The latter, however, is wrong in considering the words πᾶσα γὰρ—ᾤχωκε as parenthetical; the two clauses πᾶσα γὰρ—ᾤχωκε and νέον δ' ἄνδρα βαύζει answer to each other, and the meaning is, *my foreboding heart is agitated within me*, on the one hand, *because all the strength of Asia is gone*, on the other, *because it yearns for the youthful hero.* The two clauses correspond respectively, though in an inverted order, to νόστῳ τῷ βασιλείῳ and πολυχρύσου στρατιᾶς in vv.8.9.

Βαφή *a stain*, as of blood, P.309.—*the dyeing of clothes*, A.934. C.1008. κρόκου βαφάς A.230. *the garments dyed with saffron.* χαλκοῦ βαφάς A. 598. *the dyeing of brass*, h.e. an impossibility. See ἀμίαντος.

Βδελύκτροπος *of an abominable sort.* E.52.

Βέβαιος *certain, sure*, P.V.297.454. E.482.

Βεβαίως *securely, soundly*, A.15.

Βέβηλος *profane*, S.504.

Βέλεμνον *a dart*, A.1475.

Βέλος *a dart*, A.357.496. C.160. 182.284.375. P.261.981. S.c.T.256. σχέδια αὐτόκωπα βέλη C.160. meaning *a sword.* Schütz proposes to read ξίφη. So the Scholiast explains it. The correction is needless, such repetitions frequently occurring. Met. κεραυνοῦ βέλος S.c.T.237.435.495. P.V.858.919. ἱμέρου βέλει P.V.625. ἀπ' ὄμματος βέλει A.232.772. πᾶν τετόξευται βέλος E.646. *we have urged all we have to urge—a sting*, S.551. —*of a storm.* βέλεσι ζάλης P.V.371.

Βέλτατος *best*, S.1040. ἀστῶν τὰ βέλτατα h.e. τοὺς βελτίστους E.465.

Βέλτερος *better.* βέλτερα πράσσειν S.c.T.319. *to fare better.* τὸ βέλτερον κακοῦ S.1055. *the lesser evil.*

Βέλτιστος *best.* ὑπὲρ τὸ βέλτιστον A.368. *beyond what is best.*

Βῆλος name of a man. S.314.

Βία *force, violence.* βίαν οὔτιν' ἐξοπλίζει S.92. *he exerts no force.* See δαιμόνιος. δυσφιλῆ βίαν E.54. *odiosam vim* vel *abominandum virus,* Wakefield; who compares Soph. Aj. 1411. ἔτι γὰρ θερμαὶ σύριγγες ἄνω φυσῶσι μέλαν μένος. Abresch properly observes that it corresponds to στάζουσιν αἷμα δυσφιλές in C.1054. εὐμενεῖ βίᾳ S.1053. *by gentle violence.* βία δ' ἀπημάντῳ σθένει παύεται S. 571. where the meaning seems to be, *the severity of Juno is stayed by the agreeable violence of Jupiter.*—βίᾳ *by force,* or *compulsion,* P.V.15.74. 357.380. S.c.T.47.513. P.191.757. S. 829.843.921. A.229.641.1011. C.78.—βίᾳ *in spite of.* Ἀπόλλωνος βίᾳ S.c.T. 728. βίᾳ δίκας S.424. βίᾳ καρδίας 779. φρενῶν βίᾳ S.c.T.594. this may either be taken thus with reference to Amphiaraus, or as meaning *by the violence of their spirit,* as referring to ἀνδράσι.—πρὸς βίαν id. πρὸς βίαν τινός E.5. *in spite of any one.*—πρὸς βίαν P.V.208.353.594.675. A.850. *by violence.*—In circumlocution with proper names. Πολυφόντου βία S.c.T. 430.551. *Polyphontes.* Πολυνείκους βία 623. Αἰγίσθου βία C.880. Τυδέως βίαν S.c.T.553. Ἀμφιάρεω βίαν 551. Λασθένους βίαν 602.—For instances of this common mode of expression see Monk's note on Eur. Hipp.794.

Βιάζεσθαι intrans. *to use violence, to struggle,* P.V.1012. *to drive violently onward,* A.1480.—With acc. ἀγέλαστα πρόσωπα βιαζόμενοι A.768. *to do violence to, to force.*—With doubl. acc. αὐδῶ πόλιν σε μὴ βιάζεσθαι τάδε S.c.T.1033. *not to act contrary to the city in this.*

Βίαιος *violent,* P.V.739. S.793.811. βίαια S.801. adverbially, *by violence.*—πρὸς τὸ βίαιον id. A.130.

Βιαίως *with,* or *by violence* C.542. δαιμόνων δέ που χάρις, βιαίως σέλμα σεμνὸν ἡμένων A.175. *sitting with violence on their awful seat,* i.e. using forcible means to teach mortals wisdom.

Βιᾶσθαι *to urge on,* A.375.

Βίβλος *a book,* S.925.

Βιβρώσκειν *to eat,* perf. pass. βεβρωμένας A.1068.

Βίος *life.* τὸν μακρὸν βίον P.V.535. *our length of life.* πνεῦμα βίου P.499. *the breath of life.* βίου δυντός A.1094. *the close of life.* ἀρχαῖς βίου C.77. *the control of my life.* ἀργυροστερῆ βίον C.996. *a robber's life.* ἄναρκτον βίον E.500. *a life without control.* παλιντυχεῖ τριβᾷ βίου A.452. *a reverse of life.* θαλλούσης βίον P.608. See θάλλειν. ἀρκείτω βίος A.1287. *let my life suffice,* h.e. I have lived enough. δακρύων βίον E.915. *a life of tears.* Cf. S.c.T.681. P.456. A.461. 751. 833.903. 1116. 1335. 1429. C.602. E. 884.974. S.915.991.

Βιοτή id. P.839.

Βίοτος id. βίοτον ἐκσωσοίατο P.353. *escape with their lives.* ἀσινῆ βίοτον C.1013. ἀνδροτυχεῖς βιότους E.913. βίοτον εὐαίωνα P.697. ἐν βιότου προτελείοις A.702. *in the first acts of life.* πληγαὶ βιότου E.893. *the afflictions of life.* ὁ μάσσων βίοτος P.694. *a longer span of life.*

Βλάβη *injury, harm,* P.V.765. A. 534. E.849.898. βλάβας ἔχω A.863. *I suffer harm.* βλάβας λαβεῖν C.491. E.766. *to receive harm.* βλάβην τιθέναι S.c.T.183. *to do mischief.* βλάβης ἄτερ S.372. *without harm.* δίκα τε καὶ βλάβα τοῦδε μητροκτόνου E. 469. *the cause and crime of the matricide.*—Abstr.for concrete. Σκύλλαν ναυτίλων βλάβην A.1207. *the pest of sailors.* σπλάγχνων βλαβὰς νέων E. 821. *exciting young hearts to mischief.* δίκην ἐπ' ἄλλο πρᾶγμα θηγάνει βλάβης μοῖρα A.1517. *for some other purpose of mischief.*

Βλάπτειν *to injure, annoy,* P.V. 196. cf.765. ὁ βλάπτων C.325. *the criminal.* In E.631. οἷσι μὴ βλάψῃ θεός, βλάψῃ refers to τὸ ἔρνος understood, *to them in the case of whom God does not destroy it.* With gen. βλαβέντα λοισθίων δρόμων A.119. *hindered from these last races.* See under λάγινος and cf. Odyss. α. 195.

ἀλλά νυ τόν γε θεοὶ βλάπτουσι κελεύθου, which Blomfield supposes Æschylus to have imitated. *βλαπτομέναν χρονισθεῖσαν ἐποίχεται* C.951. probably in the sense of *impeded, delayed*, in a very corrupt passage, upon which see under *χρονίζειν*.

Βλαστάνειν *to spring up*, S.c.T. 576. A.734.

Βλαστεῖν *to bring forth*, C.582.

Βλάστημα *an offspring*, S.c.T. 515.

Βλάστημος *bloom*, or *growth*, S.c.T. 12.

Βλαχή. See *βληχή*.

Βλαψίφρων *demented*, S.c.T.707.

Βλέπειν *to see*, P.V.445.—*φάος βλέπειν* P.291. A.1630. E.716. *to be alive. νόστιμον βλέπω φάος* P.255. *I see the day of my return.*—*βλέπειν* without *φάος*, in the same sense, A. 663. Met. *πρῶρα βλέπουσ' ὁδόν* S. 697.—With *εἰς* P.788. *looking at.*—*φόβον βλέπων* S.c.T.480. *looking terrible.* From *βλέπειν* in its meaning of *living* is deduced its signification in C.831. *πῶς ταῦτ' ἀληθῆ καὶ βλέποντα δοξάσω; how can I think these things true and real?*

Βλέφαρον *an eye-lid*, S.c.T.3. A. 15.

Βληχή *a cry*. Dor. *βλαχαί* S.c.T. 330.

Βλοσυρός *terrible*, E.161.

Βλοσυρόφρων *ferocious in purpose. βλοσυρόφρονα χλιδᾷ* S.813. See *χλιδᾶν*.

Βόαμα *a cry*, A.894.

Βοᾶν *to cry, resound*, P.V.429. S.c.T.64.312.363.374.450. P.597.952. A.1077. C.396. P.916.997.1005. S.853. *ἔνθεν πᾶσα βοᾷ χθών* S.578. *with whose fame the whole earth resounds.*

Βοή *a shout*, or *cry, a sound*, S.c.T. 84.251.376. P.272.394,899. A.312.1114. C.493.872. E.375. S.809. *ξὺν βοῇ* S.c.T.469. *with a cry. βοᾷ ὁ λεύκασπις ὄρνυται λαός* 88. id. In the sense of *war, fighting*, as used by Homer. *βοὰν ἔνδημον* S.566. *τὸν ἄχορον βοὰν Ἄρη* S.628. *aid, rescue. ἀστοῖσι κηρύσσειν βοήν* A.1322. *to call the citizens to the rescue. εἰ βραδύνοιεν βοῇ* S.711.

Βοηθεῖν *to come to the rescue*, S. 608.

Βοηλάτης *driving oxen*, S.303.

Βοῆτις *resounding*. Dor. *βοᾶτιν* P. 567.

Βοιωτός *Bœotian*, P.474.792.

Βόλβη name of a lake, P.486.

Βολή *a fling*, or *cast. κεραυνίους βολάς* S.c.T.412. *thunder-bolts.* — *a putting on, an application. βολαῖς ὑγρώσσων σπόγγος ὤλεσε γραφήν* A. 1303. *by its application.* See under *σπόγγος*.

Βόλος *a draught of fishes*, P.416.

Βορά *food*, P.V. 584. P.482, A. 1579. C.523. etc. *κρεῶν οἰκείας βορᾶς* A.1193. *food of their own flesh.*

Βόρβορος *mud*, E.664.

Βόρρεος *northern. βορρέαις πύλαις* S.c.T.509. one of the gates of Thebes.

Βόσκειν *to feed.*—pass. S.c.T.226. C.26.—mid. *to feed upon. βοσκόμενοι λαγίναν γένναν* A.118.

Βοσκή *food*, E.256.

Βόσκημα *that which nourishes*, or *fosters. βόσκημα πημονῆς* S.615. *an animal*, or *creature, ἀναίματον βόσκημα* E.292.

Βόσπορος *the Bosporus*, P.V.735. P.709.732.

Βόστρυχος *a curl*, C.165.176.228, etc.—Met. *a curl of fire*, P.V.1046.

Βοτήρ *a herdsman*, E.187. S.348. In S.c.T.24. *οἰωνῶν βοτήρ* does not refer to the feeding of birds for the purpose of augury, but simply means "*one whose office it is to watch the signs of birds as a shepherd watches his flock.*"

Βοτόν *any kind of cattle, an animal*, A.1142,1389. C.742. E.428.430. 867. S.563.673.

Βουθόρος *getting cows with young*, S.297.

Βούθυτος *sacrificing oxen*, S.687. C.259.

Βούκερως *horned like an ox*, P.V. 590.

Βουκολεῖν lit. *to feed oxen*. Thence, to *cherish*, to *soothe*, to *beguile.*

ἐβουκολοῦμεν φροντίσιν νέον πάθος A. 655. in mid. v. *to endeavour to mitigate, to decline,* or *shrink from.* καὶ μὴ πρόκαμνε τόνδε βουκολούμενος πόνον E. 78.

Βουκόλος *a herdsman,* S. 552.

Βούλαρχος *a chief counsellor,* S. 11. 948.

Βούλεσθαι *to wish,* P.V. 869. 931. P. 211.

Βουλεύειν *to advise,* P.V. 204. E. 667. S.c.T. 182. 230. *to plot, contrive, take counsel.*—P.V. 1032. A. 1196. 1332. 1597. 1610. 1617. P. 744. —βουλεύεσθαι mid. v. *id.* A. 820. C. 707. S.c.T. 205.—perf. pass. S. 994. P.V. 1000.—fut. mid. in pass. sense ψῆφος βουλεύσεται S.c.T. 180. *a vote will be passed.* See under ἄγειν.

Βούλευμα *a counsel,* or *design,* P.V. 170. 622. 764. 1057. S.c.T. 576. P. 168. 520. A. 1320. E. 563. 687.

Βουλευτέον *we must deliberate,* A. 821.

Βουλευτήριον *a council,* E. 540. 654. 674.

Βουλευτήριος *advising.* κακῶν Ἀδράστῳ τῶνδε βουλευτήριος S.c.T. 557. *advising Adrastus to these evils.*

Βουλευτός *designed.* αἰσχρῶς βουλευτοῖσι C. 487. *basely contrived.*

Βουλή *counsel, decision,* P.V. 219. 551. S.c.T. 824. A. 1331. C. 98. E. 590. —abstract for concrete, βουλὴν καταῤῥίψειε A. 858. *should overturn the council.*—Heath, however, translates this, "*should risk some daring measure,*" which is, perhaps, more agreeable to the spirit of the author.

Βούλιος *requiring prudence,* C. 661.

Βοῦνις *hilly,* S. 110. 121.

Βουνῖτις *id.* S. 757. But here βοῦνις is corrected for the metre by Pauw, Heath, Schütz, etc.

Βοῦς *an ox.*—βοῦς ἐπὶ γλώσσῃ μέγας βέβηκε A. 36. a proverb originally used of those who being bribed by money, hold their peace: thence employed respecting any who from some strong reason keep silence—the antient money was stamped with the figure of an ox, hence the origin of the phrase; others derive it from the strength of the ox trampling a snake underfoot; so Stanley.—*a cow,* P. 603. A. 1096. 1271. especially as referring to Io, as S. 17. 44. 161. 272. 295. 299. 302. 309. 564.

Βούστασις *an ox stall,* P.V. 656.

Βούτης *a herdsman,* P.V. 568.

Βουφόνος *slaying oxen.* θοίναις βουφόνοις P.V. 329. *feasts where oxen are slain.*

Βούχῖλος *foddering oxen,* S. 585.

Βραβεύς *a chief,* or *leader,* P. 294. A. 222. prop. *the arbiter of a contest.*

Βραδύνειν [ῡ] *to be slow,* S. 711. χεῖρα οὐ βραδύνεται S.c.T. 605. *his hand is not slow.*

Βραχίων [ῐ] *the arm,* S. 728.

Βραχύς *short, brief,* S. 271. P.V. 503. 941. P. 699.

Βρέμειν *to roar,* or *murmur,* S.c.T. 84. 360. A. 1001. E. 934. P.V. 422. mid. v. *id.* S.c.T. 332.

Βρέτας *the image of a god* or *goddess,* E. 80. 233. 387. 417. 424. 978. βρέτει E. 248. βρέτεα S. 458. βρέτη P. 795. S.c.T. 92. 167 194. βρετέων S.c.T. 94. S. 424.

Βρέφος *a young child,* A. 1067.

Βρίζειν *to sleep,* or *doze,* A. 266. C. 884. Met. *to sleep,* h. e. *lose its effect,* E. 270.

Βρίθειν *to weigh down,* P. 338. pass. *to be weighed down, loaded,* S.c.T. 138. the transitive sense is rather rare. cf. Pind. Nem. viii. 17. ὅσπερ καὶ Κινύραν ἔβρισε πλούτῳ.

Βριθύς *heavy, severe,* A. 193.

Βρόμιος a name of Bacchus, E. 24.

Βρόμος *a noise,* S.c.T. 195. 458.

Βροντή *thunder,* P.V. 925. 1019. 1047. 1064. 1085. S. 34.

Βρόντημα *id.* P.V. 995.

Βρότειος *human, of men,* P.V. 116. 767. A. 1162. 1300. E. 244. 390. 538. 869. S. 97.

Βρότεος *id.* E. 164.

Βροτοκτονεῖν *to slay mortals,* E. 399.

Βροτολοιγός *destroying mortals,* S. 651.

Βροτός *a mortal, a man, a woman,*

as opposed to a god, e.g. *μὴ καὶ λόγός τις Ζῆνα μιχθῆναι βροτῷ* S.291. So E.449.970. and passim, as *a man generally*, e.g. *οὔτε φωνὴν οὔτε του μορφὴν βροτῶν ὄψει* P.V.21. *πολλὰ βροτῶν διαμειβομένα φῦλα* S.538. So passim.—as a man *individually*. *ἢ πόλις βροτός θ' ὁμοίως ἔτ' ἂν σέβοι δίκαν*; E.498. Sometimes *a dead man*. *φόνου βροτῶν* P.412. *χέουσα τάσδε χέρνιβας βροτοῖς* C.127. where Herm. wishes to read *φθιτοῖς*.

Βροτοσκόπος *watching mortals*, E. 476.

Βροτοστυγής *hostile to mortals*, P.V.801.

Βροτοφθόρος *destroying mortals*, S. 261. E.756.

Βρόχος *a halter*, S.769. C.550.

Βρυάζειν *to bear oneself insolently*, S.880.

Βρύειν *to flourish, germinate, abound*. *τὰ δὲ—χρονίζοντα βρύει* C. 62. *spring up after long delay*. With dat. *ἀγαθοῖσι βρύοις* S.944. *παμμάχῳ θράσει βρύων* A.162.—It seems to be joined with a genitive in C.67. where the construction apparently is *ἄτα διαφέρει τὸν αἴτιον (ὥστε) βρύειν παναρκέτας νόσου*. *So that he incurs everlasting misfortune*. Well. compares *βρύων δάφνης* Soph. Œd. C. 16.

Βρύχιος *noisy with waves*. *ἅλμην βρύχιον* P.389. *βρυχία ἠχώ* P.V.1084. *the roaring of the sea*.

Βρώσιμος *to be eaten*, P.V.477. See *φάρμακον*.

Βρωτήρ *eating, consuming*, E.770. See *αἰχμή*.

Βύβλινα ὄρη the name of certain mountains, P.V.813.

Βύβλος *the papyrus*, S.742.

Βυθός *depth—the depth of the sea*, P.V.430. *ἐς βυθὸν μολεῖν* S.403. *τὸν ἐκ βυθοῦ κλωστῆρα σώζοντες λίνον* C. 500. h.e. *τὸν ἐν βυθῷ κλ. λ. σώζοντες ἐκ βυθοῦ*.

Βύσσινος *of fine flax*, S.c.T.1030. P.123.

Βυσσόφρων *deeply thinking*, C.641.

Βωμός *an altar*, S.c.T.15. P.199. 797. A.91.203.224.374.513.1008.1250. 1271. C.104.259.291. E.295.511.625. S.187.367.477. (see ἄλλος) 489.496. 641.732. *ἔστι δὲ κἀκ πτολέμου τειρομένοις βωμὸς Ἄρης φυγάσι* S.78. This is unintelligible. Ἀρῆς Marg. Ald. Turn. h.e. *propugnaculum noxæ*. Ἀρηφυγάσι. Heath. Schütz omits Ἄρης.

Γ

Γάγγαμον *a net*, A.352.

Γαῖα *Earth*, personified. Γαῖα *πολλῶν ὀνομάτων μορφὴ μία* P.V.210. *ἰὼ Γαῖα μαῖα* C.43. *τὴν πρωτόμαντιν Γαῖαν* E.2.—*the earth*, P.V.570. S.c.T.286.803.920. P.219.379.491.610. 619.893. C.125.482. E.867.885.912. S. 265.1009.—some *particular* country. Ἑλλάδα γαῖαν P.183. *Greece*. Μαγνητικὴν γαῖαν 484. *Magnesia*. γαῖ' Ἀσιάς 541. Ἀπίας γαίας A.248. *Peloponnesus*. See Ἀπία. Ἄργους γαῖαν S.15. *Argolis*. πατρὶς γαῖα S.c.T.567. *one's country*. ἑστιοῦχον γαῖαν P.503. *the land of our homes*. ἐς τήνδε γαῖαν E.11. ἀντίπορον γαῖαν S.540. *the opposite side of the channel*.

Γαιάοχος *girding the earth*, an epithet of Neptune. Ποσειδῶν γαιάοχος S.c.T.293.—*ruling the earth*, ep. of Jupiter, S.796.

Γάϊος *beneath the earth*. *τὸν γάϊον Ζῆνα* S.147. *Pluto*.—*on the land* (opp. to *on sea*). *ὅδε μάρπτις νάϊος γάϊος He who pursued us in ship, is already on the land*.

Γάλα *milk* (of the cow), P.603. (of a woman), C.526.539.885.

Γαλήνη *a calm*, A.720.

Γαμβρός *a connexion by marriage*, A.691.

Γαμεῖν *to marry*. *γαμεῖ γάμον* P.V.766.911. With acc. of person, *πῶς ἂν γαμῶν ἄκουσαν ἄκοντος πάρα ἀγνὸς γένοιτ' ἄν*; S.224. *How could a*

person marrying a woman against her own consent, and against that of her father, avoid impiety?

Γαμετή *a wife.* κοννῶ ἄταν γαμετᾶς S.156.170. *the mischief done by thy spouse,* "noxam ab uxore tuo metuendam." Heath. "Juno nuptiarum præses infaustis Danaidas vexat." J. Müller.

Γαμέτης *a husband,* P.V.899.

Γαμήλευμα *a marriage,* C.615.

Γαμήλιος *nuptial, in honour of marriage.* κοίτας γαμηλίου S.786. *the marriage bed.* χοὰς γαμηλίους C.480. *marriage libations.* γαμηλίου τέλους 799. *the rite of marriage.*

Γάμορος *an inhabitant, a landholder,* S.608.

Γάμος *marriage,* e.g. γάμου τυχεῖν μεγίστου P.V.557.651.741.861.895.903.949. S.c.T.762. A.725.1127. E.707. S.76.99.327.389.780.788.1013.1036. γαμεῖ γάμον P.V.766. (see γαμεῖν) 911. συγγενῆ γάμον P.V.857. *a marriage with relatives.* Αἰγυπτογενῆ γάμον S.1039. *marriage with the sons of Ægyptus.* φυξάνορα γάμον S.9. *a marriage with an odious man.* γάμον δυσάνορα S.1049. id. εὐναίων γάμων S.327. *the marriage bed.*

Γαμφηλή *the jaw,* P.V.355.

Γαμψώνυξ *having crooked talons,* P.V.486.

Γανάεις (?) lit. *bright,* thence *glad, joyful.* ἴτε μὰν ἀστυάνακτας μάκαρας Θεοὺς γαναέντες S.997. *approach the gods with gladness.* Stanley less correctly makes it transitive, *celebrantes.* The form γαναέναι from γανᾶν is certainly very doubtful; we should at least expect γάνημι, as in νίκημι from νικάω, ὄρημι from ὁράω, etc. It may be better to consider it as an adjective γανάεις, though this form with the short α is likewise suspicious.

Γανᾶν lit. *to shine,* hence *to be glad,* or *exult.* This verb is restored by Hermann in A.1365. χαίρουσαν οὐδὲν ἧσσον ἢ Διὸς νότῳ γανᾷ σπορητὸς κάλυκος ἐν λοχεύμασι. The vulg. reading here is γᾶν, εἰ σπορητὸς κάλυκος ἐν λοχεύμασι, h.e. as explained by Pauw, "*cumsatio in folliculi est puerperiis,* h.e. cum semen in eo est, ut primum emittat germen," or more correctly by Heath, "σπορητὸς ipsa sata designat, et subauditur verbum ἐστί. Verte *cum calyces sata parturiunt.*" Thus the vulg. is not wholly "sine sensu," as Well. observes, though it must be confessed that the collocation of the words is very awkward. Butl. conjectured γᾶν εὐσπόρητον. Pors. ἢ διοσδότῳ γάνει, which must be allowed to be a very elegant emendation, even although "verbum finitum desideratur," as Wellauer objects. The reader will choose between this and Hermann's correction recorded above.

Γάνος *anything bright, cheering,* or *refreshing,* often applied to *clear liquids,* P.475.607. λάφυρα—ἀρχαῖον γάνος A.565. so called, says Schütz, either because these spoils contained many *antient pieces,* or, by prolepsis, because they would be *in distant ages* a glory to the temples. See ἀρχαῖος. On A.1365. see γανᾶν.

Γάνυσθαι *to rejoice,* E.927.

Γάποτος *drunk up by the ground.* γαπότους τιμάς P.613. *libations.* γάποτον χύσιν C.95. id. γαπότους χοάς 162. id.

Γάρ *for,* generally placed second in the sentence, e.g. ἐγὼ γὰρ οὐκ εἰ δυστυχῶ κ.τ.λ. P.V.345.—sometimes third, e.g. ὁ λωφήσων γὰρ οὐ πέφυκέ πω. P.V.27.—very rarely fourth, e.g. τὸ μὴ φρονοῦν γὰρ κ.τ.λ. C.742. So E.764. C.632. It is used chiefly to assign the reason for the statement conveyed in the preceding sentence, e.g. P.V.85. ψευδωνύμως σε δαίμονες Προμηθέα | καλοῦσιν· αὐτὸν γάρ σε δεῖ προμηθέως. It is sometimes placed parenthetically in the sentence of which it assigns the reason. e.g. A.1039. ἐγὼ δ', ἐποικτείρω γὰρ, οὐ θυμώσομαι, C.73-75. ἐμοὶ δ', ἀνάγκαν γὰρ ἀμφίπτολιν θεοὶ | προσήνεγκαν. ἐκ γὰρ οἴκων | πατρῴων δούλιον ἐσᾶγον αἶσαν, δίκαια καὶ μὴ δίκαια κ.τ.λ. 105.

λέξω, κελεύεις γάρ, τὸν ἐκ φρενὸς λόγον E.221. ἐγὼ δ', ἄγει γὰρ αἷμα μητρῷον, δίκας μέτειμι τόνδε φῶτα κακκυνηγέτις. Thus more obscurely in A.774. σὺ δέ μοι τότε μὲν—οὐ γάρ σ' ἐπικεύσω, κάρτ' ἀπομούσως ἦσθα γεγραμμένος.—and in C.685. καὶ νῦν Ὀρέστης, ἦν γὰρ εὐβούλως ἔχων—ἐγγράφει. It is also sometimes put twice in two succeeding clauses, so that the latter γὰρ assigns the reason of the statement in which the former γὰρ is placed. So P.V.333. πάντως γὰρ οὐ πείσεις νιν· οὐ γὰρ εὐπιθής. So in P.V.182.184.294.296. S.c.T.318.320. P.164.165.656.657.880.890. A.518.520. 806.808.973.975. C.73.74.497.498.742. 744.983.984. S.694.695. It is also repeated in a somewhat different manner in A. 545.546.736.739. S.480.481. Wellauer is wrong in saying that each γὰρ is in these places referred to the *same sentence*. In A.735. δίχα δ' ἄλλων μονόφρων εἰμί. τὸ δυσσεβὲς γὰρ ἔργον μέτα μὲν πλείονα τίκτει, σφετέρᾳ δ' εἰκότα γέννᾳ. οἴκων γὰρ εὐθυδίκων καλλίπαις πότμος ἀεί, the second γὰρ is referred to the sentence containing the first γάρ, the meaning being, "one impiety begets another; *I say* impiety, for *righteous* houses are ever favoured in their offspring." γὰρ is here used where δὲ would rather have been expected. See Hermann's explanation of this passage quoted under δέ. I conceive the same to be the construction of the passage in S. 479. μηδ' ἀποῤῥιφθῇ λόγος ἐμοῦ· κατ' ἀρχῆς γὰρ φιλαίτιος λεώς. καὶ γὰρ τάχ' ἄν τις οἶκτος εἰσιδὼν τάδε, ὕβριν μὲν ἐχθήρειεν ἄρσενος στόλου, ὑμῖν δ' ἂν εἴη δῆμος εὐμενέστερος· τοῖς ἥσσοσιν γὰρ πᾶς τις εὐνόιας φέρει, by which I understand the king as telling them *not to divulge this as his advice, for that the people were fond of anything by which they could call authority in question, whereas, if they were left to their own* (uncontrolled) *feelings, they might possibly be induced to regard them with kindness*, In A.544. τὰ δ' αὖτε χέρσῳ καὶ προσῆν, πλέον στύγος· εὐναὶ γὰρ ἦσαν δηΐων πρὸς τείχεσιν· ἐξ οὐρανοῦ γὰρ κἀπὸ γῆς λειμωνίαι δρόσοι κατεψέκαζον κ.τ.λ. the first γὰρ refers to the former clause in v.544. and shews *why* they were on the land at all; the second explains the second clause, πλέον στύγος. *We had also other annoyances by land, since we were encamped close under the walls of the enemy, and more odious too, for*, etc. Instead of the second γάρ, when two sentences occur, of which the latter explains the former, δὲ is often used (see Hermann's note on δὲ in the sense of γὰρ quoted under δέ). πολλοὺς ὀδυρμοὺς καὶ γόους ἀνωφελεῖς φθέγξῃ· Διὸς γὰρ δυσπαραίτητοι φρένες· ἅπας δὲ τραχύς, ὅστις ἂν νέον κρατῇ P.V.33, etc. It is often also used elliptically in replies where something is implied, e.g. P.V. σαφῶς μ' ἐς οἶκον σὸς λόγος στέλλει πάλιν. Prometheus replies, μὴ γάρ σε θρῆνος ὀὐμὸς εἰς ἔχθραν βάλῃ. (True) *for I fear lest your grief for me should bring you into odium*. So 985. καὶ μήν σύγ' οὔπω σωφρονεῖν ἐπίστασαι, the reply is, σὲ γὰρ προσηύδων οὐκ ἂν ὄνθ' ὑπηρέτην. Thus frequently; in all which cases the ellipsis may readily be supplied. It is thus used in questions referring to what has preceded. e.g. in A.895. ἐγώ σ' ἔθρεψα, νῦν δὲ γηράναι θέλω, Orestes replies, πατροκτονοῦσα γὰρ ξυνοικήσεις ἐμοί; (to what purpose is that?) *for will you*, etc. But in A.1078. ἰὼ τάλαινα. τάδε γὰρ τελεῖς, κ.τ.λ. the γὰρ explains the τάλαινα preceding. So with the interrogative ἦ prefixed, as P.V.759. ἦ γάρ ποτ' ἐστὶν ἐκπεσεῖν ἀρχῆς Διός; referring to 758. Cf.747. referring to 746; 976. where ἦ κἀμὲ γὰρ is referred to καὶ σὲ δ' ἐν τούτοις λέγω in 975. In A.1339. ἦ γὰρ refers not to what has immediately preceded, but to the general expression of wonder by the Chorus that they do not investigate the real state of the case. Thus οὐ γάρ P.V.989. But in P.784. οὐ γὰρ refers to πῶς εἶπας, which is

here expressed. Ποῦ γάρ E.405. πῶς γάρ E.577. So τί γάρ P.V.517. πῶς γάρ τις—πημονὴν ἀρκύστατον φράξειεν κ.τ.λ. "for how *else*, i.e. than by saying such things as were fitted for the occasion, and concealing (τἀναντία) my real purpose, could, etc." Upon E.622. πῶς γὰρ τὸ φεύγειν τοῦδ' ὑπερδικεῖς ὅρα, Butler properly observes, "aliquid obscuritatis, h.l. attulit particula γὰρ quæ hic, ut sæpe, ad suppressam sententiam refertur. Subintelligendum est, ἀδικεῖς Ἀπολλον, vel tale aliquid." The ellipsis is less distinctly marked though equally implied in the interrogative form πότερα γάρ P.235. A.616. in πῶς γάρ A.620. τί γάρ A.203. E.202. 648. Cf. Herm. on Viger.493. "In omni interrogatione locus est particulæ γάρ, quia intelligitur semper *nescio*, vel *dic mihi*, vel simile quid. Unde et Latini *quisnam* vel *nam quæ*, et germani denn dicunt." πῶς γὰρ οὔ; C.743. in parenthesis. *For how can it be otherwise?* τί γάρ; is used elliptically in the end of sentences for τί γὰρ ἄλλο; *is it not so?* thus A. 1110. οὐδέν ποτ' εἰ μὴ ξυνθανουμένην, τί γάρ; 1212. καὶ τῶνδ' ὅμοιον εἴ τι μὴ πείθω· τί γάρ; C.877. οὐχ ὡς δ' ἀρῆξαι διαπεπραγμένῳ· τί γάρ; the construction is different where τί γάρ begins the sentence. See above. γὰρ is sometimes so used preceded by ἀλλὰ that the force of γὰρ depends on some succeeding proposition to which ἀλλὰ refers. Thus in Herod. ix.27. ἀλλ' οὐ γὰρ ἐν τῷ τοιῷδε τάξιος εἵνεκα στασιάζειν πρέπει, ἄρτιοί εἰμεν πείθεσθαι ὑμῖν, ὦ Λακεδαιμόνιοι, where the ἀλλὰ refers to the clause ἄρτιοί εἰμεν κ.τ.λ. and the parenthetical γὰρ has the force of ἐπεί. Sometimes ἀλλὰ γὰρ are thus placed without the intervention of another word, so that γὰρ cannot in construction be considered as parenthetical. Eur. Phœn. 1318. ἀλλὰ γὰρ Κρέοντα λεύσσω τόνδε δεῦρο συννεφῆ πρὸς δόμους στείχοντα παύσω τοὺς παρεστῶτας γόους. Where ἀλλὰ refers in sense to παύσω κ.τ.λ. and γὰρ to λεύσσω. See Elmsley's note on Heracl.481. Sometimes the proposition to which ἀλλά, strictly speaking, refers, is omitted; thus P.V. 943. ἀλλ' εἰσορῶ γὰρ τόνδε τὸν Διὸς τρόχιν. sub. ἀλλὰ ἐᾶν χρὴ ταῦτα· εἰσορῶ γὰρ κ.τ.λ. So in C.369. ἀλλὰ διπλῆς γὰρ τῆσδε μαράγνης δοῦπος ἱκνεῖται. sub. ἀλλὰ ταῦτα τί χρὴ λέγειν; E.764. ἀλλ' ἐκ Διὸς γὰρ λαμπρὰ μαρτύρια παρῆν. sub. ἀλλ' οὐκ ἀτιμίαν ἔχετε.—With εἰ expressing a wish, and referring to what proceeds. εἰ γὰρ ὑπ' Ἰλίῳ κατηναρίσθης—πολύχωστον ἂν εἶχες τάφον C.341. where γὰρ carries on the sense from Electra's former speech. εἰ γάρ μ' ὑπὸ γῆν—ἧκε·—νῦν δέ κ.τ.λ. where γὰρ refers to 140. seqq. and the apodosis is omitted. Elliptically εἰ γὰρ τύχοιεν ὧν φρονοῦσι πρὸς θεῶν S.c.T.532. when the reference is to ἃ μὴ κραίνοι. "Do not say so altogether; *for if* they themselves *should but experience these things, they would surely perish*, etc." εἴθε γάρ S.c.T.548. εἴθε γὰρ θεοὶ τούσδ' ὀλέσαιεν ἐν γᾷ, where γὰρ refers to the expressions just used and justifies them. *For I would that* (so does their impiety deserve it) *the gods might utterly destroy them*, cf. S.847.—Preceded by καί, expressing an *additional* argument, confirmation, or wish, P.V.439. S.c.T.1061. P.330. S.481.847.909.

Γαστήρ *the belly*, A.707.

Γε a restrictive particle, used chiefly to limit the force of a proposition to a certain part of it, upon which a peculiar emphasis is thus placed in contradistinction to the rest, e.g. ὡς ὑπιτιμητής γε τῶν ἔργων βαρύς P.V. 77. *since the censor at least* (whatever you may be) *is severe.* ἔστι γὰρ πλοῦτός γ' ἀμεμφής P.164. *we have abundant wealth indeed, but*, etc. κακός γε μάντις ἂν γνοίη τάδε C.766. *none but a bad prophet*, etc. τὴν πρίν γε χρείαν ἠνύσασθε P.V.702. *your former* (opp. to *the present*) *suit*, etc. μακράν γε μέντοι ῥῆσιν οὐ στέργει πόλις S.270. *long speeches*, κλαῦσοι γε—κεῖνται

S.237. *the branches are there at any rate.* νῦν γε C.130. *now indeed.* δίχα γε Διός P.V.162. *save only Jupiter.*—To define a statement more accurately, Μενέλεων δὲ πεύθομαι, εἰ νόστιμός γε καὶ σεσωσμένος πάλιν ἥξει A.604. *I inquire about Menelaus, that is to say, whether he will come.* τὸν ἕβδομον—λέξω οἵας γ' ἀρᾶται καὶ κατεύχεται τύχας. So also according to one reading in P.V.950. οὔστινας κομπεῖς γάμους, πρὸς ὧν γ' ἐκεῖνος ἐκπίπτει κράτους. Here πρὸς ὧν τ' is commonly read.—To *qualify* assertions already made, shewing that a statement is to be taken with some limitation, e.g. οὐ μὴν ἄτιμοί γ' ἐκ θεῶν τεθνήξομεν A.1252. *Be that as it may, we shall at least not die dishonoured,* etc. οὐ μὴν ἀκόμπαστός γ' ἐφίσταται πύλαις S.c.T.520. οὐ μήν τι ποιναῖς γ' ᾠόμην τοιαῖσί με κατισχανεῖσθαι P.V.268. σπορᾶς γε μὴν ἐκ τῆσδε φύσεται θρασὺς τόξοισι κλεινός P.V.873. h.e. *so much at least we will say,* etc. ἐπεί γε μέντοι λευκόπωλος ἡμέρα πᾶσαν κατέσχε γαῖαν P.378. opposed to v.376. When οὐ μὴν precedes γε it is always separated from it by the intervention of some other word or words.—In affirmations or commands, introducing something which gives additional force to the previous statement, and to which attention is thereby particularly drawn. In this case, it is generally joined with καὶ or καὶ μήν, separated, as in the preceding instance, by some other word, e.g. ἦ μὴν κελεύσω, κἀπιθωΰξω γε πρός P.V.73. *I will order, and, what is more, I will also,* etc. ὁρῶ, καὶ παραινέσαι γέ σοι θέλω τὰ λῷστα 307. καὶ σθένος γ' ἐκολούσθη P.992. καὶ μὴν παρών γε κοὐ λόγους ἄλλων κλύων φράσαιμ' ἄν P.258.954. Cf. S.c.T.227. A.1161. C.203. καὶ δυστυχούντων γ' εὐμαρὴς ἀπαλλαγή S.334. καὶ πρός γε τούτοις—εὖχου τὰ κρείσσω S.c.T.247. καὶ πρόσω γ' ἐμοί 988. καί δεῦρό γ' ἀεὶ τὴν τύχην οὐ μέμφομαι.—Without καί or καὶ μήν. δορός γε τῷδ' ἀντηρέτας S.c.T.981. *aye! and that too as this man's antagonist.* ἄτης γε μείζω S.439. *and those too greater than the loss* (the vv.439.440. should probably be transposed. See γόμος). εἰπεῖν γε μέντοι δεῖ σ' ὅπως κατέκτανες E.561. τάπερ πάθομεν ἄχεα πρός γε τῶν τεκομένων C.413. *and that too at a parent's hand.* τιμάς γε μὲν δὴ τὰς ἐμὰς πεύσει τάχα E.397. *you shall hear our office also,* sc. *as well as our origin,* etc.—In assenting to questions, defining the ground of the assent by introducing a special proof, e.g. τούτων ἄρ' ὁ Ζεὺς ἐστιν ἀσθένεστερος; οὔκουν ἂν ἀκφύγοι γε τὴν πεπρωμένην P.V.515.6. *yes, at least he could not escape destiny.* καὶ νῦν φλογωπὸν πῦρ ἔχουσ' ἐφήμεροι; ἀφ' οὗ γε πολλὰς ἐκμαθήσονται τέχνας P.V.253.4. *yes, and from it also they will,* etc. Cf. P.V.748.770.776.933. A.527. S.292. 308.—In giving a qualified assent, or suggesting an objection to something already *stated* or *asked,* e.g. οὔκουν τοῦτο γινώσκεις, ὅτι ὀργῆς νοσούσης εἰσὶν ἰατροὶ λόγοι; Ἐάν τις ἐν καιρῷ γε μαλθάσσῃ κέαρ P.V.279. Cf.984. *yes, provided any one seasonably,* etc. Cf. φήμη γε μέντοι δημόθρους μέγα σθένει to which Clyt. again objects ὁ δ' ἀφθόνητός γ' οὐκ ἐπίζηλος πέλει A.912.913. τοῖς δ' ὀλβίοις γε καὶ τὸ νικᾶσθαι πρέπει 915. Cf.1227. καὶ μὴν ὀφείλων γ' ἂν τίνοιμ' αὐτῷ χάριν P.V.937. ἀλλ' ἡ δίκη γε συμμάχων ὑπερστατεῖ S.338. *yet still,* etc. ταχύς γε μέντοι δῆμος ἐκφυγὼν κακά S.c.T.1035. βαρύς γε μέντοι Ζηνὸς ἱκεσίου κότος S.342. Cf.727.1042. Τρέφει δέ γ' ἀνδρὸς μόχθος ἡμένας ἔσω C.908. ὁ δ' ὕστατός γε τοῦ χρόνου πρεσβεύεται A.1273. νίκην γε μέντοι καὶ κακὴν τιμᾷ θεός; S.c.T.698. where the objection more properly assumes the interrogative form. παῦροί γε πυλλῶν P.784. *no, only a few out of many.* With negative, οὔ (sc. ἠτείμηται) πρίν γε χώραν τήνδε κινδύνῳ βαλεῖν S.c.T.1039. With more distant reference, ἀτὰρ σφοδρύνῃ γ' ἀσθενεῖ σοφίσματι P.V.1013. *but* (be

all this as it may) *you surely*, etc. So, in the same speaker, εἶδόν ποτ' ἤδη Φινέως γεγραμμένας δεῖπνον φερούσας· ἄπτεροί γε μὴν ἰδεῖν αὗται E. 51. *these however are without wings.*—With participles, assigning a special reason for something ἥδε συμφορὰ δάκνει, ἀτιμίαν γε παιδὸς ἀμφὶ σώματος ἐσθημάτων κλύουσαν P. 833. *namely, because I hear of*, etc. εἰδώς γ' εὖ A. 908. *since I know well what I am about.* ἀλλ' εὖ γε πράξας μήτ' ἐπιζευχθῇς κ.τ.λ. C. 1040. *but since you have fared well*, etc. (here the vulg. is εὖτε πράξας. εὖγε πράξας Glasg. εὖ γ' ἔπραξας Tyrwhitt.) πῶς δ' οὔ; σέβουσαί γ' ἀξιάν τ' ἐπ' ἀξίων E. 413. (this verse is corrupt. See ἐπάξιος.)—So with a finite verb. ὅδ' αὖτέ γ' οὖν—ὑπόδικος θέλει γενέσθαι E. 248.—In exclamations, or strong asseverations, confining the emphasis to some particular word, e.g. ἦ μαίνεταί γε A. 1034. *surely she is nothing less than mad*, cf. 1086. ἄγαν καλῶς κλύουσά γε S. 699. *obeying it only too well.* ἄγαν γ' ἀληθόμαντιν ἐρεῖς 1214. *only too true a prophetess.* πημονῆς δ' ἄλις γ' ὑπάρχει A. 1641. *there is surely enough of woe.* ἀλλὰ μὴν εὔνους γε—τήνδ' ἐκύρωσας φάτιν P. 222. *with good intent at least.* βαρεῖά γ' ἅδε συμφορά 1001. *indeed it is a sad event.* βαιά γ' ὡς ἀπὸ πολλῶν 982. φεῦ ταχεῖά γ' ἦλθε χρησμῶν πρᾶξις 725. ὡς πάντα γ' ἐστ' ἐκεῖνα διαπεπραγμένα 254. πολλοῦ γε καὶ τοῦ παντὸς ἐλλείπω P. V. 963. μύραινά γ', εἶτ' ἔχιδν' ἔφυ C. 988. καὶ πολλαχῇ γε δυσπάλαιστα πράγματα S. 462. βαρέα σύ γ' εἶπας 337. καλῶς γ' ἂν ἡμῖν ξυμφέροι ταῦτα S. 734. It has sometimes an ironical force. πολλῷ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφυς ἢ σαυτόν P. V. 335. αὐτὸς καθ' αὑτοῦ γ' ἆρα μηχανόρραφῶ C. 219. but here the readings differ. Salvin. proposes τἆρα. So Elmsl. πρό γε στενάζεις P. V. 698.—With conditional particles, describing the condition more strictly. εἴπερ γ' ἀπ' ἐχθροῦ κρατὸς ἦν τετμημένος C. 196. Cf. S. 339. with a word intervening, κἀν τοῖς ἐμοῖς ἄρ', εἴπερ ἔν γε τοῖσι σοῖς C. 221. Cf. 492. A. 1222. With pronouns, to give emphasis or express opposition.—With ἐγώ P. V. 322. 1055. A. 861. 1313. S. c. T. 1017. Probably also 263. σύ P. V. 984. οὗτος P. V. 1067. P. 724. A. 359. ὅδε P. 256. P. V. 60. 906. E. 850. In C. 4. τάδε γε the reading of Arist. Cod. Rav. τῷδε is perhaps correct. ἡμεῖς A. 647. 1186. ὑμεῖς P. V. 1060. τοιόσδε P. 321. with ἄλλος. οὐκ ἄλλο γ' οὐδέν P. V. 258. Cf. S. c. T. 834. P. 205. In limiting requests, commands, or entreaties. μή μοι πόλιν γε—ἐκθαμνίσητε S. c. T. 71. μήπω γε P. V. 635. κράτος μέντοι πάρες γ' ἐκὼν ἐμοί A. 917. δός δέ γ' εὔμορφον κράτος C. 483. In C. 957. ἄνα γε μάν δόμοι. ἄναγε is probably the correct reading.—In A. 331. οὐκ ἂν γ' ἑλόντες αὖθις αὖ θάνοιεν ἄν, γε appears to have but little meaning. Dindorf Præf. ad Poet. Scen. Græc. quotes this as one of the passages where the copyists have inserted this "particulam παμφάρμακον," from being ignorant that ἄν is either long or short. On this point see his remarks here, and in his preface to Soph. p. lvi. See him also on Arist. Vesp. v. 228.—Sometimes it answers to δέ in a following clause, ναῶν γε ταγοί—στρατὸς δ' ὁ λοιπός P. 472. Cf. S. 64. 206. S. c. T. 1054.

Γεγωνεῖν *to declare, speak distinctly*, P. V. 521. 660. 789. 822. 992. Imper. γέγωνε from perf. mid. γέγωνα P. V. 192. 786.

Γεγωνίσκειν a lengthened form of the prec. P. V. 600.

Γεγωνός *clearly sounding*, S. c. T. 425.

Γειτονεῖν *to be near*, S. 761. P. 303.

Γείτων *neighbouring* P. 67. S. c. T. 468. With gen. γείτονες καρδίας μέριμναι S. c. T. 270. *cares sitting close to the heart.* With dat. S. c. T. 484.—νόσος γείτων ἐρείδει A. 976. *presses close.*

Γελᾶν *to laugh.* γελᾷ ἐπ' ἀνδρὶ θερμῷ E. 530. *laughs him to scorn.*

Γέλασμα *laughter*, P. V. 90.

Γέλως *laughter*, C. 441. 727.

Γέμειν *to be filled.* With gen. τῆς ἀληθείας γέμων A. 599. *replete with truth.* πημονᾶς γέμων 984. *fraught with woe.* With dat. S. 654. according to some, but see γεραρός.

Γεμίζειν *to fill*, A. 431.

Γέμος *a dish, a mess*, A. 1194.

Γενεά *family, race*, P. 876. S.c.T. 1061. A. 1553. *origin.* χρυσογόνου γενεᾶς φῶς P. 80. *some of the golden shower.*

Γενέθλιος *natal, giving birth*, E. 283. *in honour of birth.* γενέθλιον δόσιν E. 7. *a birth-gift.*—*proceeding from a parent.* γενεθλίους ἀράς C. 899. *a parent's curses.*—*presiding over a family.* θεοὺς γενεθλίους καλεῖ S.c.T. 621.

Γένεθλον *origin, descent*, S. 287.—*offspring*, A. 758. 889. C. 256.

Γενειάς *a beard*, P. 308.

Γένειον *the chin*, P. 1013. S.c.T. 648.

Γενέτης *presiding over a family*, E. 73.

Γέννα *a race*, P. 896. A. 1456. οὐρανίαν γένναν P.V. 164. *the celestial race.* πέμπτη γέννα 855. *the fifth generation.*—*descent.* τρίτος γένναν P.V. 776. *third in descent*, etc. P.V. 894. σφετέρᾳ εἰκότα γέννᾳ A. 738. *resembling their original.*—*progeny*, S.c.T. 730. C. 245. P. 908. λαγίναν γένναν A. 118. *the hare kind*, put periphrastically for *one of the hare kind*, h.e. *a hare.* See under λάγινος, and cf. ἀμέτερον γένος P. 142.

Γενναῖος *generous, noble*, A. 600. 1278. E. 595.

Γενναίως *generously, honourably*, A. 1171.

Γεννᾶν *to bring forth*, S. 47.

Γέννημα *the act of generation*, P.V. 852.

Γεννήτωρ *a parent*, S. 203.

Γένος *kindred, relationship.* χώρις τε γένους P.V. 290. *besides being related.* ἐγγύτατα γένους S. 383. *nearest in kin.* ἐχθρῶν ὁμαίμων καὶ μιαιόντων γένος S. 222. *violating the rights of kindred.* ἐν γένει *of kin.* προστροπαίων ἐν γένει πεπτωκότων C. 285. *of our own family.* γένος ἀμέτερον P. 142. *one of our race.* See πατρωνύμιος.—*origin, descent.* γένος μὲν οἶδα E. 396. λέξας χώραν καὶ γένος 414. γένος τοὐμὸν ὡς ἔχει 432. γένος for κατὰ γένος *by descent.* Ἀργεῖαι γένος ἐξευχόμεσθα sc. εἶναι S. 271. Cf. 275. 269. 318. δι' ἃς τοι γένος εὐχόμεθ' εἶναι τᾶσδ' ἀπὸ γᾶς ἔνοικοι 531. γένος Λυρναῖος P. 316.—*offspring.* Οἰδίπου γένος S.c.T. 789. Αἰγύπτου γένος S. 330. 722.— *a race* or *family*, S.c.T. 127. 795. 815. 934. 969. P. 181. A. 664. 773. 1088. 1547. 1579. C. 1011. S. 16. 146. 198. 492. 528. 579. 583. 588. 626. 797. P.V. 232. 560. 671. τὸ φωτῶν γένος 549. *the race of mortals.* βροτῶν γένος C. 627. βασιλικὸν γένος P.V. 871. *a line of kings.* δαιμόνων γένος S.c.T. 218. γυναικῶν γένος 238. Σπαρτῶν γένους 456. *the Thebans.* Οἰδίπου γένος 636. 783. 1048. Λαΐου γένος 673. βαρβάρων γένει P. 426. Περσικῷ γένει 508. γένος τὸ Περσᾶν 974. τὸ Πλεισθένους γένος A. 1584. οὐδενὶ σπαρτῶν γένει E. 388. *no race of created beings.* γένος Πελασγῶν S. 250. Παμφύλων γένη 547. γένος Αἰγύπτιον 797.—*a certain class* or *quality of persons.* ἀνδρῶν ξὺν θεοπτύστῳ γένει S.c.T. 686. ἥτις αἶα τοῦτ' ἐπεύχεται γένος τρέφουσ' ἀνατεὶ μὴ μεταστένειν πόνων E. 58. τὸ τῶν δικαίων τοῦτ' ἀπένθητον γένος E. 872.

Γένυς *a jaw*, S.c.T. 115.

Γεραιός *aged*, S. 475. P. 152. 257. 668. 690. 818. comp. γεραιτέρα E. 810. —*antient.* Πριάμου πόλις γεραιά A. 693.

Γεραρός *venerable*, as from age, etc. γεραροῖς ἐπίχαρτον A. 704. *a favorite with the aged.* In S. 653. γεραροῖσι γεμόντων θυμέλαι the meaning, as explained by Pauw, is "*senibus venerandis*, in quorum gratiam copia ista suppeteret, ut digne sacra facerent," γεμόντων will then be taken absolutely, "*let them be filled* with gifts." Abresch quotes some instances of verbs of fulness with a dative, and thus Schütz translates, *ministeriis fre-*

quentibus affluant. The other explanation, however, appears the best." *and for the aged priests, let the altars,* etc.

Γέρας *a prerogative, privilege,* or *honour,* P.V.38. A.891. C.255. E.200. 372. S.964. plur. γέρα P.V.82.107.229. 437.

Γεραφρονεῖν *to think as an old man,* S.356.

Γέρων *aged,* S.c.T.604. P.718. A. 1602. S.174.756.839. pl. P.574.A.319. 570.1642.—Met. applied to inanimate things, as γέρων λόγος A.730. *an antient story.* γέρων φόνος C.794. *an antient murder.*

Γεύεσθαι *to taste,* A.1195.

Γέφῡρα *a bridge,* P.722.

Γῆ *Earth,* personified, S.c.T.69. P. 621.632. S.301.867.869.876.878.—*the earth,* P.V.90.415. μυχὸς γάρ 431. *the subterranean recess* (e.g. μυχὸς χθόνιος, see Herm. App. Vig.111.) 560. ὅπη γῆς 564.669.685. (see πρό) 926. S.c.T.16.343.930.999. P.216. ἔνερθε γῆς 225. *below the earth,* 218.526. 586.616.825. A.546.873.990.1519. ἄνωθεν γῆς 1561. *above the earth.* τοὺς γᾶς νέρθεν C.39.123.146.276. κατὰ γῆς 371. E.961. *below ground,* C.468. 578. E.159. ὑπὸ γᾶν 167.324. P.V. 152. κατὰ γᾶν 352.802.833. *under ground.* γῆς ὕπαι 395.989.—opposed to the sea, S.747.814.855. P.V.90.—denoting some particular country, e.g. γῆν τε καὶ Κάδμου πόλιν S.c.T.74. *the Theban land,* Cf. S.c.T.549.610. τηλουρὸν γῆν P.V.809. *a distant land.* πατρῴας γῆς S.c.T.622. P.896. A. 526. E.725. *one's country.* σκληρᾶς γῆς P.311. *a rugged land,* ἡ γῆ P. 778. sc. Ἑλλήνων *Greece.* γᾶ 896. *Persia.* τῆς ἁλούσης γῆς A.330. *the captured land.* διαποντίου γᾶς C.347. *a foreign land.* αὐτόν τε καὶ γῆν E. 280. *Argos.* γῆν ἣν Ἀχαιῶν ἄκτορες —ἔνειμαν ἐμοί 376. *Attica,* Cf. C.992. ὧν πόλις, ὧν γῆ S.23. Cf. E.948. ἐκ γῆς ἥλασεν 305. *Argos,* Cf.560.648. 659.672.685.757.—Κολχίδος γᾶς P.V. 413. *Colchis.* Ἰαόνων γῆν P.174. *the land of the Ionians.* γῆς Ἀσιάδος 245. *Asia.* γᾶς Ἀσίδος 262. γῆς Ἀχαΐδος 480. *Achaia.* γᾶν Ἀσίαν P.594. γῆν Ἑλλάδα 795. *Greece.* γῆ Πλαταιῶν 803. *Platæa.* Ἰλιάδος γῆς A.441. *Troy.* Ἀερίας γᾶς S.71. *Egypt.*—τὰν σὰν γᾶν S.c.T.101. γᾶς τᾶσδε S.c.T.48. 151. Cf. P.664.857. A.531. 605.1255.1393.1565. C.123.533.1038. E.751.767.814. S.181.248.312.532. 604.930.

Γηγενής *earth-born, a son of the soil,* S.247. P.V.351.567.680.

Γηθεῖν *to rejoice.* Dor. γαθούσῃ φρενί C.761.

Γῆθεν *from the earth,* S.c.T.229. E.864.

Γηράναι *to grow old.* νῦν δὲ γηράναι θέλω C.895. *I wish to be allowed to grow old.*

Γηραιός *aged,* S.601. P.840.

Γηραλέος *aged,* P.167.

Γηρᾷν *to preserve to old age.* οὐδ' ἐγηράσαν τροφῇ S.871.

Γῆρας *old age, decay,* A.1604. Met. οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος S.c.T.664. *this pollution will never pass away.*

Γηράσκειν *to come to old age.* γηράσκων χρόνος E.276. P.V.983. *time as it goes on.*

Γηρύεσθαι *to speak,* P.V.78. S.455.

Γηρυών prop. name, A.844.

Γίγας *a giant,* S.c.T.406. *earth-born,* A.677.

Γίγνεσθαι *to be born, to be gotten or produced,* P.694. E.207.631. C.202. γιγνομέναισι λάχη τάδ' ἐφ' ἁμὶν ἐκράνθη E.329. *to us at our birth.* σέθεν ἐξ αἵματος γεγόναμεν S.c.T.129. κἀκῶν δ' ἕκατι κἀγένοντο E.71. Met. ἕως γένοιτο μητρὸς εὐφρόνης πάρα A. 256.—*to come to pass, to take place.* γνώμης ἀπούσης πῆμα γίνεται μέγα E.720. Cf.353.444. S.914. S.c.T.141. ὃ μὴ γένοιτο 5. *which Heaven forbid.* οὕτως γένοιτο 508. *may it be so,* Cf. C.545. P.430. A.20. ἐπεὶ γένοιτ' ἂν ἥλυσις 243. *since it must come.* γένοιτο μολόντος εὐφιλῆ χέρα ἄνακτος οἴκων τῇδε βαστάσαι χερί A.34. *may it be my lot,* etc. Cf. C.380. γένοιτο δ' ὡς ἄριστα 660. Cf. C.771. ἀλλὰ μὴ

γένοιτό πως 1122. *εἰ μόχθων γένοιτο τῶνδ' ἅλις γ'* 1644. *πιστὰ γένοιτο χώρᾳ* C.391. Cf. C.100.203. E.274. S.449. 773.1033. A.884. *γενέσθω* S.922. *let it be done. γένοιτ' ἂν ἄλλα* S.440. *others might be gotten.—to become, to turn out, to be. οὐδ' ἑλκοποιὰ γίνεται τὰ σήματα* S.c.T.780. *οὐ σφάγια γίνεται καλά* 361. *πῶς σοι ξύμμαχος γενήσεται* 568. Cf. P.V.319. S.c.T.421. A.609. E.131. S.471.774. *γενήσομαι* P.V.1005. E.66. S.c.T.1036. *ἐγενόμην* P.847. S.c.T.761. *γενοῦ* S.c.T.121. 131. A.99. C.2.19.244. S.413.530. *γένεσθε* S.c.T.76. P.167. C.84. *γενοίμην* S.387.760. *γένοιο* C.697. *γένοιτο* S.c.T.9.384.387.502. P.208.230. A. 338.1172.1489. C.829. E.288.522.554. 640. S.225.442.752. *γένωμαι* A.205. S.330. *γένῃ* S.c.T.659. E.74. S.198. *γένηται* P.738. A.1632. P.V.463. *γενέσθαι* P.V.484. S.c.T.623. P.214. A. 217.1503. C.139.691. E.256.762. S. 289.—*παισὶ δὲ μᾶλλον γεγένηται* C. 373. *it has fallen more severely on the children* (sc. Orestes and Electra) *than on myself.* So Schütz. The Schol. whom Heath follows, improperly refers it to Agamemnon. *ἔνδον γενοῦ* C.231. *compose yourself,* Cf. Ter. And. ii. 4. *Proin' tu fac apud te ut sies. ξὺν δὲ γενοῦ,* h.e. *ξυγγενοῦ* 453. *assist me. τί γένωμαι* S.c.T. 279. *what is to become of me? τί ῥέξω; γένωμαι;* sc. *τί γένωμαι* E.757. 784. *οὐδ' ἔχω τίς ἂν γενοίμαν* P.V. 907. *I know not what would become of me.*

Γινώσκειν to know, P.V.104.309. 377. perf. *ἔγνωκα I know* P.V.51. fut. *γνώσῃ* A.781.1399.1602. *γνώσῃ τάχα* A.1633. *you shall soon know the consequences,* 2 aor. *ἔγνων* A.1077. imp. *γνῶθι* S.421. *γνώσεται* S.55.—*to form an opinion. κακός γε μάντις ἂν γνοίη τάδε* C.766. *to resolve, decide. γνῶθι τίνα πέμπειν δοκεῖς* S.c.T.632. 634. *γνῶθι ναυκληρεῖν πόλιν* 634.—*to condemn.* i.q. *καταγινώσκειν.* pass. *οὗτινα δημηλασίαν γνωσθεῖσαι* S.7. *not condemned to a public expulsion.*

Γλυκύς sweet, agreeable, P.V.632. 700. On the latter passage see *ὡς.*

Γλῶσσα the tongue, P.V.78.319. 329.886.891. S.c.T.241.421.538. P.398. 583. A.36. (see *βοῦς*) 623.671.1000. 1201.1372.1612.1647. C.307.557.574. E. 794.846.928.943. S.441.927.972. *δίκας οὐκ ἀπὸ γλώσσης κλύοντες* A.787. *hearing the cause not from the mere sound of words,* i.e. deciding according to the truth. *γλώσσης χάριν* C. 264. *for talking's sake.*

Γνάθος the jaw. Met. P.V.64.368. C.278.322. *πόντου Σαλμυδησία γνάθος* P.V.729. *a gorge of the sea.* Blomf. compares Virg. G. iv. 467. *Tænarias etiam fauces, alta ostia Ditis.*

Γνάμπτειν to bend, P.V.997.

Γνάπτειν to tear piecemeal, P.568.

Γναφεύς a fuller, C.749.

Γνῶμα an opinion, A.1325.

Γνώμη an opinion, A.1321. *στόματος γνώμην* 1454. *the opinion expressed. σώφρονος γνώμης ἁμαρτεῖν* 1649. *γνώμης ἀποσφαλεῖσι* P.384. *deceived in their opinion. παρὰ γνώμην* A.905.906. S.449. *contrary to my opinion. ἀπὸ γνώμης* E.644. *from their real judgment.* — *intelligence, mind,* P.V.287.454.890. E.720.—*will, purpose,* P.V.525.542.1005.—*design,* P.V. 869. P.710.

Γνώμων a judge, A.1101.

Γνωρίζειν to make known, P.V.485.

Γνωστός known, acquainted, C.691.

Γοᾶσθαι to lament, P.1029. pass. *γοᾶται κατάπτυστον* C.623.

Γόεδνος mournful, S.191. adverbially *γόεδνα mournfully,* P.1013.1020. *γόεδνα δ' ἀνθεμίζομαι* S.69. is explained by the Schol. *τὸ τῶν γόων ἄνθος ἀποδρέπομαι I indulge in grief. ἀνθεμίζομαι* may, however, perhaps better be referred to *παρειάν,* and *γόεδνα* be understood adverbially — *mourning, γόεδνος ὤν* P.996.

Γοερός melancholy, A.1149.

Γοής (?) *γοήτων νόμον* C.809. Blomf. alters this to *γοητῶν* as from *γοητής* (?) from *γοάω,* h.e. *a song of mourners. γοήτων* from *γοής a juggler,*

is, according to him, unsuited to the sense of the passage. That γοής may mean the same, sc. *a mourner*, appears doubtful. The whole passage καὶ τότε δὴ πλοῦτον δωμάτων λυτήριον θῆλυν οὐριοστάταν ὁμοῦ κρεκτὸν γοήτων νόμον μεθήσομεν πόλει, is so obscure and probably corrupt, that it is difficult to decide anything upon it. By πλοῦτον δωμάτων λυτήριον, Abresch understands *the riches of the house, which now would be freely dispersed for the good of the people;* Heath more correctly, *divitias ædium in expiationem*, sc. that by liberality they might in some measure atone for their crime. These explanations, however, are nugatory, from the obvious corruption of the words. Blomf. conj. καὶ τότ' ἤδη πολύν. From the expression λυτήριον we may possibly infer that γοήτων νόμον *a song of enchanters* is correct. *And then* (sc. when Mercury shall lend his aid) *we will utter for the sake of the city a female strain of enchantment, auspiciously performed to the sound of timbrels, to release the house* (from the curse). If πλοῦτον be correct (which, or some other substantive, seems to be required by ὁμοῦ following), the meaning will be, that *both by liberality with their wealth* (either offered in sacrifice or given in largess) *and also by songs of enchantment, they would seek to remedy the evil.*

Γόμος *a cargo.* ἄτης γε μείζω καὶ μέγ' ἐμπλήσας γόμον S.439. This is unintelligible. Butler, conj. καὶ μέγ' ἐμπλῆσαι γόμον sc. ὥστε. This affords a good meaning: μείζω refers to ἄλλα, sc. *other possessions, even larger than the loss, so as fully to make up the cargo.* The construction would be rather better if the verses 439. 440. were transposed.

Γομφόδετος *fastened with nails*, S.826.

Γόμφος *a nail*, S.923. S.c.T.524.

Γομφοῦν *to fasten with nails*, S.435.

Γονή *a generation*, P.V.776. P.804. —*a family, a race.* γονὴ ἀραῖος A. 1546. *a succession of curses.*

Γονίας *blowing from a family.* Met. χειμὼν γονίας C.1063. *a storm* or *family commotion.* On the names of winds ending in ίας and formed from substantives, see Bl. Gloss. in loc. Schneid. in Lex. less correctly understands γονίας as the gen. of γόνιος sub. αὔρας.

Γόνος *progeny* S.308. C.251.—*procreation.* τὸν ἔκτισεν γόνῳ S.163.—ἄρσενος γόνον C.495. *the descendant of the male branch.* See ἄρσην. γόνος —πλουτόχθων E.906. *a rich produce of the soil*, but this is doubtful, from something being lost in the MSS.

Γόνυ *the knee.* κάμπτειν γόνυ *to rest oneself*, P.V.32.396. ἐπὶ γόνυ κέκλιται P.894. *is humbled, thrown down.* So. A.64. γόνατος κονίαισιν ἐρειδομένον said of *a vanquished combatant.*

Γόος *a mourning cry*, S.c.T.639. 836.899.947.950. P.537.573.683.691. 910.1007.1032. A.57.1049.1420. C.318. 327.442. S.109. P.V.33.

Γόργειος *belonging to the Gorgons*, Γοργείοισι τύποις E.49. *the figures of the Gorgons.*

Γοργόνειος *id.* P.V.795.

Γοργόνες *the Gorgons*, P.V.801. C.1044. E.48.

Γοργός *terrible*, S.c.T.519.

Γοργῶπις name of *a lake* in the Isthmus of Corinth, A.293.

Γοργωπός *looking terribly*, P.V.356.

Γοῦν *at any rate, at least*, A.421. 1399. S.19.

Γραῖα *aged*, E.69. 145.—*old, dried*, A.286.

Γράμμα *a letter*, S.c.T.416.628.642. γραμμάτων συνθέσεις P.V.548. *combinations of letters*, γραμμάτων ἐν συλλαβαῖς S.c.T.450. id.

Γραῦς *an old woman*, E.38.

Γράφειν *to write.*—mid. v. Met. *to write upon the mind.* ἐν φρεσὶν γράφον C.443. S.969. pass. S.690.969.—*to describe, pourtray.* κάρτ' ἀπομούσως ἦσθα γεγραμμένος A.775. *painted in unseemly colours.* γεγραμμένας δεῖπνον φερούσας E.50. *painted as carrying off the feast.*

Γραφή *a picture.* πρέπουσα ὡς ἐν

γραφαῖς A.233. *looking as if in a picture,* 1302. See σπόγγος. In C.230. εἰς δὲ θηρίων γραφήν, Pauw and Schütz correct ἐν δέ, which Butler approves, sc. *et quæ in illis est, ferarum picturam.* Blomf. and Wellauer explain εἰς as referring to ἰδοῦ or βλέψον *look upon it.* This is very harsh. May εἰς probably have the same sense as ἐν, γράφειν εἴς τι being equally good with γράφειν ἔν τινι? The words will then be equivalent to θηρία εἰσγεγραμμένα.

Γρύψ *a gryphon, a fabulous bird,* P.V.806.

Γύα *a field,* P.V.369.710. Elmsley on Bacch.13. Heracl.839. contends that the masc. form γύης is preferable in the Attic writers.

Γύαλον *a low ground, a plain,* S.545.

Γυιοβαρής *oppressing the limbs,* A. 63.

Γυῖον *a limb,* P.877. μελαγχίμοις γυίοισι λευκῶν ἐκ πεπλωμάτων ἰδεῖν S.701. *with dark limbs appearing to view from under white garments.*

Γυιοπέδη *a getter,* P.V.168.

Γυμνάζειν *to harass,* P.V.588. A. 526, pass. P.V.594.

Γυμνός *naked,* S.c.T.414. Met. *destitute.* γυμνός εἰμι προπομπῶν P.993.

Γυμνοῦν *to lay bare, to draw forth* (as a sword or spear), S.c.T.606. See ἁρπάζειν.

Γυναίκειος *female, belonging to women.* τῷ γυναικείῳ γένει S.c.T.170. *the female sex.* γυναικείῳ νόμῳ A. 580. *after the manner of women.* γυναικείαν αἰχμάν C.621. *a woman's rule.* γυναικείων στόλων E.818. *processions of women.* ἐν γυναικείοις τύποις S.279. *in forms such as women wear.* γυναικείας πύλας C.865. *the gates leading to the women's apartments.* γυναικείοισι δώμασι C.36.

Γυναικόβουλος *counselling as a woman,* C.617.

Γυναικοκήρυκτος *published by a woman,* A.474.

Γυναικόμιμος *imitating a woman,* P.V.1007.

Γυναικοπληθής *composed of women,* P.122.

Γυναικόποινος *avenging a woman,* A.218.

Γυνή *a woman,* as opposed to *a man* or otherwise, e.g. ἀνὴρ γυνή τε S.c.T.179. μέλει γὰρ ἀνδρί, μὴ γυνὴ βουλευέτω, τἄξωθεν 182, etc. — λόχος παίδων, γυναικῶν E.981. οὗτοι γυναῖκας ἀλλὰ Γοργόνας λέγω E.48. τὰν μὲν βοός, τὰν δ' αὖ γυναικός S.565.— *a woman,* generally, e.g. S.c.T.627. 1029. and passim.—as a contemptuous epithet. ἀλλ' ἦ γυναικῶν ἐς πόλιν δοκεῖς μολεῖν S.891.—added to the offices of females. δμωαὶ γυναῖκες C.82.1044. *handmaidens.* τελεσφόρος γύνη τόπαρχος C.653. Here Schütz, from the addition of τίς, understands it to mean *a housekeeper.* This Butler rightly refutes, observing that the construction is ἐξελθέτω τις, δωμάτων τελεσφόρος γύνη, βασίλεια γύναι P.615. *O queen.* In S.c.T.207. πειθαρχία γάρ ἐστι τῆς εὐπραξίας μήτηρ, γύνη, σωτῆρος, γύνη if correct must be taken with Brunck, as instead of the voc. γύναι. Blomf. corr. γύναι.—*a wife,* A.16.251.558.592.1481. C.88. E.202. P.152.396.690.

Γυπίας *inhabited by vultures,* S.774.

Δ

Δᾶ *O earth,* P.V.567. A.1042.1046. E.805.836. It is a Doric form of γῆ upon which the Etymologicon quoted by Stanley observes, οἱ Δωριεῖς τὴν γῆν δᾶν λέγουσι, καὶ Δίαν, ὡς καὶ τὸν γνόφον, δνόφον· φεῦ δᾶ οὖν, φεῦ γῆ. The form occurs in Aristoph. Lys. 198.

Δαδάκης proper name of a man, P. 296.

Δαῆναι *to understand,* φροντίσιν δαείς C.595. ἐδάη λαγοδαίτας πομπούς τ' ἀρχάς A.122. *he understood the import of.*

Δαίδαλος *curiously wrought,* E.605.

Δαίειν to kindle, A. 482. C. 850.—*to feed,* E. 295.

Δαΐζειν to cleave, κάρανα δαΐξας C. 390.—*to kill,* A. 201.—*to lay waste, destroy,* S. 664.

Δαϊκτήρ piercing, S. c. T. 899.

Δαΐκτωρ piercing, excruciating, S. 779.

Δαιμονᾶν to lie under an evil influence, to rave, C. 559. S. c. T. 992.

Δαιμόνιος sent from God, S. c. T. 873. P. 573. *Βίαν δ' οὔτιν' ἐξοπλίζει τὰν ἄπoινον δαιμονίων* S. 93. This passage is corrupt, the verse in the antistrophe *δυσπαραβούλοισι φρεσίν* requiring the penult. of *ἄποινον* to be short. Hence the reading and explanation of Heath, Schütz, and Pearson are nugatory. Pauw conj. *τὰν ἄπονον,* but gives an absurd explanation. Wellauer proposes an easy emendation, *πᾶν ἄπονον δαιμονίων*; the sense will then be, *yet he exerts no violence: every act of divine power or persons being done without labour.* —*a divinity,* male or female, opposed to a mortal. *ἐλθεῖν τιν' αὐτοῖς δαίμον' ἢ βροτῶν τινά* C. 117. *πάντες οἱ κατὰ πτόλιν δαίμονές τε καὶ βροτοί* E. 970.—*a god* or *goddess* generally, E. 530. *ὦ χρυσοπήληξ δαῖμον* S. c. T. 102. *Mars. τοῦ χθονίου δαίμονος* S. c. T. 505. *Typhon.* in plur. P. V. 85. 199. 229. 492. 663. 921. S. c. T. 77. 92. 157. 193. 218. 497. P. 710. 797. 966. A. 175. 621. C. 212. 430. E. 23. 101. 292. 769. 881. 889. 908. S. 79. 214. 477. 674. 870. 900. *ἀποτρόποισι δαίμοσι* P. 199. see *ἀποτρόπος. τοὺς γῆς ἔνερθε δαίμονας* C. 123. *the gods below. γραίας δαίμονας* E. 145. *the Furies. παλαιὰς δαίμονας* 697. *id. πολιοῦχοι δαίμονες* S. c. T. 805. *the tutelar gods of the city. δαίμονες ἀντήλιοι* A. 505. *the gods placed before the doors of houses.*—in sing. *a ruling genius, fortune,* either *good* or *bad; a good deity. ὅταν ὁ δαίμων εὐροῇ* P. 593. Cf. 594. *a bad deity,* presiding over a race, family, etc. S. c. T. 687. 794. 939. P. 337. 346. 464. 507. 711. 831. 875. 885. 904. A. 746. 1148. 1447. 1456. 1461. 1550. —*fortune,* P. 154. 811. A. 1652. 1648. C. 506.—*a deified person. τὸν δαίμονα Δαρεῖον* P. 612. Cf. 633.

Δάϊος 1. *hostile.* 2. *wretched.* Herm. on Soph. Aj. 771. observes, that *δάϊος* in the sense of *wretched* has the Doric form even in iambics, but that where it denotes *an enemy,* the common form *δῄιος* is employed. In lyric passages, he remarks that the Doric form is used for both meanings. This observation appears not quite correct. *δάϊος* occurs in the sense of *enemy* in iambics in S. c. T. 260. *λάφυρα δᾴων,* which is the reading of all MSS. and Edd. Here Blomf. against all these reads *δῄων.* On the other hand, in C. 619. *δῄοισιν* occurs in a chorus, where the MSS. and Edd. all have *δῃΐοις,* with *η.* Here Herm. and Schütz read *δᾴοισι.* In P. V. 352. either sense may be given to the word. It seems then that nothing can be with certainty decided with respect to the usage of the two words. From *δῄιος an enemy,* we have the verb *δῃϊόω,* and the adjectives *ἄδῃος.* Soph. Œd. C. 1533. and *δῃάλωτος.* Again, from *δάϊος wretched,* comes *δαϊόφρων* S. c. T. 901. *Δαΐος* in the sense of *hostile,* occurs in P. V. 421. S. c. T. 112. 132. 204. P. 252. C. 423. E. 154. S. 1050. in the sense of *wretched,* in P. 274. 278. 947. All these are lyric passages. Once (see above) *δαΐων the enemy,* in iambics S. c. T. 260. but in A. 545. *δῃΐων.* See Lobeck on Soph. Ajax. 784.

Δαϊόφρων exciting mournful feelings, S. c. T. 901. from *δάϊος* (q. v.) *wretched.* The vulg. here is *δαΐφρων,* which the metre, as well as the sense, shews to be wrong; *δαΐφρων* means either *warlike,* or *prudent* (see Buttm. Lexil.), neither of which are applicable here.

Δαίς a feast, A. 712. 1215. 1575. *δαῖτες* C. 476.

Δαΐς fight. ἐν δαΐδι S. c. T. 908. Here the abbreviated form *ἐν δαΐ* is read by Med. Regg. H. L. and adopted by Schütz, Schwenk, Blomfield and Lachmann.

Δαιταλεύς *a guest*, P.V.1026.

Δακνάζεσθαι *to bite.*—Mid. *to bite oneself, to gnash the teeth in pain*, P. 563.

Δάκνειν *to bite*, P.V.1011. C.989.—*to wound* or *hurt*, S.c.T.381. δεδηγμένῳ *chafed* or *irritated* (as a wound), C.830. but the reading is uncertain. Wellauer proposes δόμῳ for φόνῳ, it not being the φόνος but δόμος which was ἑλκαίνων and δεδηγμένος. He also rightly observes, that it would hardly be consistent in Ægisthus to make allusion to the *former murder*. He is wrong, however, in supposing that the dative φόνῳ cannot mean *accedens ad cœdem*, cf. S.c.T.419, etc. Schütz considers δεδηγμένῳ to have an active signification, which is very improbable.

Δάκος *a beast* or *monster*, S.c.T. 540. A.1205. C.523. P.V.584. Ἀργεῖον δάκος A.798. *the Grecian horse.*

Δάκρυ *a tear*, S.c.T.50. P.V.641. A.197. C.150. δάκρυα S.c.T.946. δακρύων P.V.146. S.573. E.914. δάκρυσι P.531. A.1529.

Δακρύειν [ῡ] *to weep*, A.70. C.79. With acc. *to weep for*, A.1468. mid. v. S.c.T.796. The penult. of this verb is long. See Pors. on Med.1218. who considers C.79. corrupt. This verse, however, ought not to be written as an iambic trimeter, but as a dochmiac, sc. στύγος κρατούσῃ | δακρύω δ' ὑφ' εἱμάτων ματαίοις. So Blomf.

Δάκρῡμα *a tear*, P.131.

Δακρυογόνος *exciting tears*, S.665.

Δάκρυον *a tear*, A.261, etc.

Δακρυοπετής *causing tears to drop*, S.105.

Δακρυσίστακτος *dropping tears*, P.V.398.

Δακρῡτός *mourned with tears*, C. 235.

Δακρυχέειν, *to shed tears*, S.c.T. 902.

Δακτυλόδεικτος *pointed out by the finger, conspicuous*, A.1305.

Δαλός *a torch*, C.600.

Δαμάζειν *to subdue*, C.321. οὗτοι οὐ δαμάζεται i.e. δαμάζεται S.861. *it does not fail to subdue*, pass. P.271. S.c.T.320.747.

Δάμαλις *a heifer*, S.346.

Δάμαρ *a wife*, P.V.559.837.

Δάμιος. See δήμιος.

Δάμνασθαι *to subdue*, mid. v. P.V. 164.—pass. S.882. aor. 1. pass. δμηθέντες P.872. aor. 2. δαμείς A.1426. 1474.1500. P.V.424.604.863. C.362. πληγεὶς θεοῦ μάστιγι παγκοίνῳ 'δάμη S.c.T.590. for ἐδάμη by elision.

Δαναοί *the Greeks*, as descendants of Danaus, A.66.145.

Δαναός a proper name, S.11.316. 947.957.

Δάπεδον *a plain*, C.787. P.V.831.

Δάπτειν *to devour* or *consume*, Met. P.V.368. pass. 435.901. — *to tear*, δάπτω παρειάν S.67.

Δαρειογενής *born of Darius*, P.6. 141.

Δαρεῖος proper name, P.152, etc.—In P.643. the oldest editions have the form Δαρειάν, which Brunck and Porson alter into Δαρεῖον. Brunck rightly doubts the form Δαρειάν. What Δαρειάν can be is difficult to say. In P.653. likewise, we have βάσκε πάτερ ἄκακε Δαρειάν, οἳ: where Pauw reads Δαρεῖ' ἄν', οἳ, i.e. ἀνάβασκε. Schütz in ed. 1. Δαρεῖ' ἄνει, *Darie redi*, but in his second ed. follows Porson, who retains the vulgate.

Δαρόβιος *long lived*, S.c.T.506.

Δαρός *long*. δαρὸν χρόνον S.511.—δαρόν adv. *long*, P.V.651.942. See Ἀθάνα.

Δάσκιος *very shady*, P.308.—*obscure*, S.87.

Δασμοφορεῖν *to pay tribute*, P.578.

Δατάμας proper name, P.921.

Δατήριος *dividing*. πατρῴων χρημάτων δατήριοι S.c.T.693. *pretending a division of their father's property.*

Δατητής *a divider*. Dor. δατητάς S.c.T.926.

Δαυλιεύς *of Daulis*, C.663.

Δαυλός *shaggy, bushy*. Met. *dark, obscure*, S.87.

Δαφνοφόρος *bearing laurel*, S.687.

Δαφοινός *bloody, bloodthirsty*, P.V. 1024. C.599.

Δέ a conjunction, generally placed second in a sentence, e.g. φιλανθρώπου δὲ παύεσθαι τρόπου P.V.11. sometimes third, e.g. τὴν πεπρωμένην δὲ χρὴ αἶσαν φέρειν ὡς ῥᾷστα P.V.103. more rarely fourth, e.g. ἐν τῷ προθυμεῖσθαι δὲ καὶ τολμᾶν τινα ὑρᾶς ἐνοῦσαν ζημίαν; P.V.381. It signifies: 1. (as opposed to μὲν preceding) *but*, e.g. ἀλγεινὰ μέν μοι καὶ λέγειν ἐστὶν τάδε, ἄλγος δὲ σιγᾶν P.V.197. *these things are, indeed, painful to speak of, but it is painful also to keep silence.* 2. Without μέν, *but, nevertheless,* to express something opposed to what has preceded, e.g. σύμφημ', ἀνηκουστεῖν δὲ τῶν πατρὸς λόγων οἷόν τε πῶς; P.V.40. *I assent: nevertheless, how is it possible to disobey the commands of Jupiter?* 3. To carry on the subject, equivalent almost to καὶ *and*, e.g. ὡς ἂν διδαχθῇ τὴν Διὸς τυραννίδα στέργειν, φιλανθρώπου δὲ παύεσθαι τρόπου P.V.11. *that he may be taught to acquiesce in the sovereignty of Jupiter, and to cease from his good will to men.* 4. With a negative in the clause preceding, it has the force of ἀλλά, *but, on the contrary*, e.g. οὐ κατ' ἰσχὺν οὐδὲ πρὸς τὸ καρτερόν, δόλῳ δέ P.V.211. *not by strength nor by violence, but by cunning.* μή τι χλιδῇ δοκεῖτε μήτ' αὐθαδίᾳ σιγᾶν με, συννοίᾳ δὲ δάπτομαι κέαρ 434. *think not it is from pride that I am silent; on the contrary, my heart is rent with care*, etc. 5. In interrogations it is used, 1. to express transition, e.g. ποίου χρόνου δὲ καὶ πεπόρθηται πόλις; A.269. *But how long since has the city been laid waste?* 2. In the first part of an interrogation, referring to something preceding, e.g. κλύεις φθέγμα τᾶς βούκερω παρθένου; πῶς δ' οὐ κλύω τῆς οἰστροδινήτου κόρης; P.V.590. *Do you hear the voice of the virgin? Why, how can I help hearing her?* In P. 326. (which Hermann explains thus, though δὲ is preceded by ἀτάρ, and thus made unnecessary) πόσον τι the reading of Turn. is adopted by Glasg. ed. Blomf. etc. In this construction its usage is very similar to that of γάρ, q.v. This usage of δὲ obtains also, 6. without interrogation, to assign a reason, e.g. ἐπαναδίπλαζε καὶ σαφῶς ἐκμάνθανε, σχολὴ δὲ πλείων ἢ θέλω πάρεστί μοι P.V.820. *Repeat the question*, etc. FOR *I have more leisure than I wish.* Thus P.V.824. 953. S.c.T.76.231. P.139.692. etc. Upon this meaning of δέ, Hermann on Viger p.675. has this observation, "Proprie non magis δὲ pro γάρ, quam apud Latinos *autem* pro *enim* dicitur; sed ubi quid in reddendâ ratione sic affertur, ut id partem aliquam rei, de quâ servus est, constituat, plane ut in quâvis narratione, ubi novum præcedentibus prædicatum accedit, δὲ et *autem* locum habent, quippe ob id ipsum, quod novum quid accedit, oppositionem quandam fieri indicantes. Hom.Il.ξ.416. de arbore fulmine icta, τὸν δ' οὔπερ ἔχει θράσος, ὅς κεν ἴδηται, ἐγγὺς ἐών· χαλεπὸς δὲ Διὸς μέγαλοιο κεραυνός: *timet, qui prope videt fulmen immitti: grave autem fulmen Jovis est.*" The remarks of the same critic upon the contrary use of γὰρ where δὲ might be expected, are also well worth quoting. "Observa, non raro γὰρ dici, ubi δὲ expectasses. Cujusmodi loci sæpe fraudem fecerunt criticis, ut ad emendationem confugerent: v.c. apud Æsch. A.767. (739.ed.Well.) τὸ γὰρ δυσσεβὲς ἔργον μέτα μὲν πλείονα τίκτει, σφετέρᾳ δ' εἰκότα γέννᾳ. οἴκων γὰρ εὐθυδίκων καλλίπαις πότμος αἰεί. Hic pro secundo γὰρ fuerunt qui, quod prorsus alienum est, præsertim in tragico, δ' ἄρ' scriberent. Recte vero poeta γὰρ posuit, etsi poterat δέ; sed alia, prouti hæ aut alterâ particulâ utare, conformatio sententiæ est. Si δέ, opposita duo simpliciter commemorantur: *ex impiis factis mala, ex justitiâ autem felicitas nascitur.* Sin γάρ, prior sententia primaria est, altera autem quasi obiter, ut quæ per se vera sit, prioris confirmandæ caussâ adjicitur: *ex impiis*

factis mala nascuntur: nam justitia semper bonos fructus habet. Et sic ubique, ubi γὰρ pro δὲ positum videri potest. 7. In answering, or remarking on something preceding, e.g. *γένοιτο δ' οὕτως* C.545. *well, may it be thus.* So E.217.975. S.219. For the use of δὲ in replies with an adversative sense, see Erfurdt on Soph. Œd.Tyr.380. 8. To express mere opposition, e.g. *ἡ κτανοῦσα, ἐμὴ δὲ μήτηρ.* C.188. *she who slew him, and who is my mother.* Cf. C.828. 9. Where the same word is repeated, to give force to the expression, e.g. *δεινὰ λέξαι, δεινὰ δ' ὀφθαλμοῖς δρακεῖν* E. 34. *παροίχεται πόνος, παροίχεται δέ κ.τ.λ.* A. In this case *μὲν* very commonly precedes *δέ*. e.g. *βαρεῖα μὲν κῆρ τὸ μὴ πιθέσθαι, βαρεῖα δ' εἰ τέκνον δαΐξω* A.200. 10. Preceded by *καὶ* with some other word intervening, e.g. P.V.975. *καὶ σὲ δ' ἐν τούτοις λέγω and I reckon you also among these.* So P.149.538.765. C.866. E. 65.384. S.791. Porson on Orest.614. denies that these particles are ever used by the tragic writers in this collocation, but this remark has been justly refuted by Schäfer Ad Long. p.350. Herm. on Vig.677. 11. It is sometimes used in the apodosis of a sentence, especially (as Herm. observes) when the former member is rather long, to distinguish it more clearly from the protasis. Thus in P.405-407. the protasis is *ὡς δὲ——· παρῆν*, and the apodosis is *αὐτοὶ δὲ—— παίοντο κ.τ.λ. when the mass of ships became crowded together, and they had no means of aiding each other, then they were struck*, etc. Butler not remarking this conj. *αὐτοί θ'*, which Blomf. follows. Thus, in the apodosis after *εἰ*. A.1031. *εἰ δ' ἀξυνήμων οὖσα μὴ δέχει λόγον, σὺ δ' ἀντὶ φωνῆς φρᾶζε καρβάνῳ χερί if through ignorance you do not understand me, do you* THEN *make a sign with your hand.* So in E.845. *εἰ μὲν ἀγνόν ἐστί σοι πειθοῦς σέβας, γλώσσης ἐμῆς μείλιγμα καὶ θελκτήριον, σὺ δ' οὖν μένοις ἄν· εἰ δὲ μὴ θέλεις μένειν κ.τ.λ.* where the letter *δὲ* answers to *μέν*, the former *δὲ* being in the apodosis of the first clause. There is a curious instance of *δὲ* inserted after *εἴτε* in a long sentence (cf. Herm. Vig. 676.) in S.c.T.727. *Ἀπόλλωνος εἴτε Λάϊος βίᾳ, τρὶς εἰπόντος ἐν μεσομφάλοις Πυθικοῖς χρηστηρίοις, θνήσκοντα γέννας ἄτερ σώζειν πόλιν, κρατηθεὶς δ' ἐκ φίλων ἀβουλίαις ἐγείνατο μὲν μόρον ἀυτῷ*, where Well. wrongly places a full stop after *πόλιν*. The whole sentence is in apposition with *παραιβασίαν ὠκύποινον* in v.725. In C.615. *ἀκαίρως δέ*, many conjectures have been proposed, all of them very unsatisfactory. Wellauer conceives that *δὲ* is used in the apodosis after *ἐπεί*, and that *δυσφιλὲς γάμηλευμα* and the other accusatives are governed by *τίω*, to be understood from v.620. where it is repeated. The sense would then be, "Since I have mentioned atrocious crimes, I then celebrate, though unseasonably, a hateful marriage," etc. See *τίειν*. Thus after a parenthesis, when the sense has been interrupted, *δὲ* is introduced, A.12-16. *εἶτ' ἂν νυκτίπλαγκτον ἔνδροσόν τ' ἔχω εὐνὴν ὀνείροις οὐκ ἐπισκοπουμένην· (φόβος γὰρ—ὕπνῳ) ὅταν δ' ἀείδειν ἢ μινύρεσθαι δοκῶ κ.τ.λ. whenever I occupy my couch unvisited by dreams (for,* etc.) *whenever,* I SAY, *I think to prevent sleep by song,* etc. So in C.687. *καὶ νῦν Ὀρέστης, (ἦν γὰρ—πόδα) νῦν δ' ἦπερ κ.τ.λ.* Compare Soph. El.776. where *δὲ* is similarly used after a long parenthesis.—It is also used in addressing. *ὦ Περσέφασσα, δός δέ γ' εὔμορφον κράτος* C.483. Upon this construction see Porson on Eur. Orest.614.

Δεῖγμα an apparition, a spectre, A.950. Here Cas. and Stanl. read *δεῖμα*, which has been unnecessarily adopted by Schütz and Blomf.

Δείδειν to fear, ἔδεισα S.c.T.185. *δέδοικα* 231.746. A.1515. E.368. P. 737. *δέδια* P.V.183.904. *δείσας* A.907.

δείσασα S.c.T.172. E.38. δείσαντες S.737. δεδοικώς E.669.

Δεικνύναι *to shew, display, point out.* δείξω E.632. ἔδειξα P.V.456.480. δεῖξον 610.626. δείξατε S.c.T.159. C. 978. δεῖξαι P.V.170.916 τὰ πίστ' ἐδειξάτην A.637. *gave pledges,* πήματ' ἐδείξατ' ἐκ φυγᾶς S.c.T.964. *caused.* This, as the Schol. observes, refers only to Polynices, although the plural is used. στομάτων δείξομεν ἰσχύν C. 710. *exert it.*

Δείλαιος *wretched,* P.317. P.V.581. —*pitiful,* C.510.

Δεῖμα *terror,* P.V.581. S.509.561. 719, etc.—*a thing causing terror,* P.V. 694. P.206. C.517. δεῖμα πολιτῶν S.c.T.1053. *fear of the citizens.* δειμάτων ἄχη, by periphrasis. C.579. *odious terrors.*

Δειμαίνειν *to fear,* P.V.41. S.70. P.592. Here τις is understood from βροτοῖς.—*to terrify,* E.494. The construction of this latter passage is, as Müller observes, ἔσθ' ὅπου τὸ δεινὸν εὖ (καθήμενον) καὶ φρενῶν ἐπίσκοπον καθήμενον δειμανεῖ, i.e. *there are cases in which the terrible, sitting in the right place and controlling the soul, will put it in fear.*

Δειματοσταγής *dropping with terror* (formed by the analogy of αἱματοσταγής, etc.), C.829. Here Stanley and Abresch. read αἱματοσταγὲς unnecessarily.

Δειματοῦσθαι *to be frightened,* δειματούμενοι λόγοι C.832. *timid words.*

Δεῖν *to want.* τοῦ παντὸς δέω P.V. 1008.—impers. δεῖ, *there is need of.*—With gen. of thing, C.866. E.94.793. S.412. followed by infin. P.V.872.877. S.402.—With acc. of pers. and gen. of thing. αὐτὸν γάρ σε δεῖ προμηθέως P.V.86.—With dat. of person and gen. of thing. ὅτῳ δεῖ φαρμάκων παιωνίων A.822.—δεῖ *it is necessary, it behoves.* τί ταῦτα πενθεῖν δεῖ; A.553. 584. C.541.575.604.657.661. E.254. 561.790. S.385.445. P.V.9.—δεῖσθαι m. v. *to have need of.* ἑρμηνέως ἔοικε δεῖσθαι A.1033. E.696. S.353. *to desire.* δέομαι ἀντία φάσθαι P.686. So Pauw, and recent. for vulg. δείομαι. δίομαι Dind.

Δεῖν *to bind,* E.611. P.V.15.

Δεινός *terrible, formidable,* P.27. 241.568. S.c.T.408.578. A.1188. C.247. 579. E.34.100.124.224. *august, dread,* P.58.—*urgent, strong* (as a motive), P.V.39. S.1022. E.827. *skilled,* P. 40.—With infin. δεινὸς εὑρεῖν ἐξ ἀμηχάνων πόρους P.V.59. τὸ δεινόν C. 625. E.668. *that which is terrible.* τὸ δεινόν E.492. *terror.* See δειμαίνειν.

Δεῖπνον *a supper, a meal,* P.367. A.126.1583. E.51.108. S.782.

Δεισήνωρ *fearing a husband,* A.148.

Δέκα *ten,* P.V.776. P.331.421. A. 1587.

Δεκάς *the number of ten,* P.322.

Δέκατος *tenth,* A.40.490.

Δέκτωρ *one who undertakes,* E.195.

Δελτογράφος *describing as on a tablet, mindful,* E.265.

Δέλτοι *tablets,* P.V.791.

Δελτοῦσθαι *to engrave* (as on tablets). Met. S.176.

Δελφός a proper name, E.16.

Δέμας *the body,* P.V.146.363.1020. 1053. S.c.T.504.524. P.205.448. A. 1118. C.288. S.297.—periphr. μητρῷον δέμας E.84. *a mother.*

Δεμνιοτήρης *keeping the bed, causing to keep the bed,* A.53.1424.

Δενδροπήμων *injuring trees,* E.898.

Δεξιός *right.* τὸ δεξιὸν κέρας P.391. *the right wing.* δεξιᾶς χερός A.1378. *the right hand.*—*lucky, auspicious,* P.V.487. A.143.

Δεξιοῦσθαι *to salute with the right hand.* With dat. A.826.

Δεξιώνυμος i.q. δεξιός *right-handed.* χερσὶ δεξιωνύμοις S.602. *right hands.*

Δέος *fear,* P.689.

Δέργμα *a look,* P.82.

Δέρη *the neck* or *throat,* A.320. 849.1238. C.562.

Δέρκεσθαι *to see* or *behold,* P.V. 54.304.538.845. ἐδέρχθης P.V.546. δέρχθητε 93.140. δρακεῖν A.588. E. 34. δέδορκεν P.968. δεδορκώς P.V. 682. A.1152. S.404. Ἄρην δεδορκότων S.c.T.53. *looking like Mars,* h. e. *fierce.* Opp. to ἀλαός E.312. Cf.366.

κτύπον δέδορκα S.c.T.99. *I perceive a noise.*

Δέσμιος *having power to bind,* E. 297.319. ὕμνος δέσμιος "*carmen ligatorium* est, ex genere incantationum quo Furiæ Orestem, se quasi constricturas et in potestatem suam redacturas esse, minitantur." Schütz. Stanley quotes a passage from Synesius, ἐγώ γέ τοι καὶ ἐπῳδὰς οἶδα καὶ καταδεσμοὺς καὶ ἐρωτικὰς κατανάγκας αἷς οὐκ εἰκὸς ἀντίσχειν οὐδὲ πρὸς βραχὺ τὴν Γαλάτειαν.

Δεσμός *a chain,* P.V.6.113.141. 154.176.507.772.1008. C.975, etc. *imprisonment* P.V.97. A.1604. pl. δεσμούς P.V.523. δεσμά P.V.52.511.993. This is one of those nouns which, being masculine or feminine in the singular, allow the plural to be neuter. Porson on Med.494. cites as instances of this, δίφρος, δίφρα, κύκλος, κύκλα, κέλευθος, κέλευθα, δεσμός, δεσμά, σῖτος, σῖτα, in addition to which Bl. Gl. P.V.6. cites τράχηλος, ἐρετμός, τάρταρος, ῥύπος, μηρός, μόχλος, πυραὶ or πύρα. So Mœris, p.127. Δεσμά, οὐδετέρως, Ἀττικῶς. δεσμοί, ἀρσενικῶς, Ἑλληνικῶς.

Δέσμωμα *a chain work,* P.731.

Δεσμώτης *chained,* P.V.118.

Δεσπόζειν *to be master,* P.V.209. With gen. δεσπόσειν Ζηνός P.V.932. *to have a clear conception of,* A.529. —*to be owner of,* C.186.

Δέσποινα *a mistress* or *lady,* P.345. C.530.

Δεσπόσιος *of* or *like a master,* S. 825.

Δεσπόσυνος *belonging to a master,* C.930.

Δεσποτεῖν *to rule as a master,* pass. δεσποτεῖσθαι *to be tyrannized over,* C.101. τὸ δεσποτούμενον and βίοτος δεσποτούμενος E.501.666. *the condition of one under despotic authority.*

Δεσπότης *a lord* or *master,* P.165, etc. voc. δέσποτα P.1006, etc. δεσπότης μαντευμάτων S.c.T.26. *skilled in divinations.* In P.665. ὅπως καινά τε κλύῃς νέα τ' ἄχη, δέσποτα, δεσπότου, φάνηθι, the construction, as Blomf. rightly observes, is Δέσποτα, φάνηθι, ὅπως κλύῃς—ἄχη δεσπότου. The former referring, of course, to Darius, the latter to Xerxes. Wellauer wrongly compares it with ὦ πιστὰ πιστῶν v.667. In plural, signifying only one person, A.32. C.52. 80.

Δεῦρο *hither,* P.V.827. P.521. A. 273.1631.1652. C.136.177.665. E.460. 735.993. S.946. δεῦρο ἑξοκέλλεται S. 433. *what it comes to is this.* δεῦρ' ἐποπτεῦσαι i.e. δεῦρ' ἐλθόντα ἐποπτεῦσαι C.576.—δεῦρ' ἀεί E.566. *ever up to this time.* Upon this phrase, Porson, on Orest.1679, observes, "Hæc vox δεῦρο, quæ plerumque locum, significat, hic de tempore ponitur. Mixta quidammodo notione sumitur, in Heracl. 850. τἀπὸ τοῦδ' ἤδη κλύων Λέγοιμ' ἂν ἄλλον, δεῦρο δ' αὐτὸς εἰσιδών." He then cites many instances of the same construction, q.v. ποῖ δή με δεῦρο ἤγαγες; A.1109. *what is this place whither you have brought me? πρὸς δῶμα δεῦρ' ἀστοῖσι κηρύσσειν βοήν* A.1322. *to desire the citizens to come hither to the house to the rescue.*

Δεύτερος *second,* C.8.203. E.3. Γηρυὼν ὁ δεύτερος A.844. *a second Geryon.* δευτέραν πεπληγμένος sc. πληγήν A.1318. δευτέροις διώγμασι E.134. *by a second pursuit.* τὸ δεύτερον A.1052. *a second time.* δεύτερον adv. *in the second* or *next place,* P. 215.392. C.1066.

Δέχεσθαι *to receive* or *accept,* S.c.T.683. A.503. C.292. δέξεται P.V. 862. E.876. ἐδέξω A.1519. δέδεγμαι E. 854. δέδεκται C.333. δεχοίμην E.219. δέξαιτο C.559. E.407. S.27. δέχου E.227.853. δεξάσθω S.216. δέξασθε A.507. δέξασθαι A.587. δεδεγμένη E.602. C.739. *to admit.* ἄντλον ἐδέξατο, see ἄντλος S.c.T.778. *to understand.* εἰ μὴ δέχει λόγον A.1030. δέχομένοις λέγεις θανεῖν σε A.1638. *we are glad to hear you speak of your death.* ὅρκον δέχεσθαι E.407. to receive an oath on the part of the accuser that oneself is guilty,

opposed to ὅρκον δοῦναι. Butler's note on this passage is worth quoting: "Hic et in seqq. multa sunt ex re forensi petita. ὅρκον διδόναι non ad Minervam spectat, quæ jusjurandum in quod juret Orestes, concipiat, ut nos Anglicè dicimus, *to give him the oath, to administer the oath to him,* quod est apud Græcos ἐξάρχειν ὅρκον, sed ad Orestem, qui jurejurando suo se purgat, et sic *offert* jusjurandum innocentiæ suæ accusatoribus, et contra ab illis jusjurandum reatus, ut ita dicam, *accipit.* Quod hic δέξασθαι ὅρκον, id alibi λαβεῖν ὅρκον. Ὅρκον διδόναι est igitur ejus qui jurat, non ejus qui jusjurandum imponit. Eur. Supp. v. 1231. ὅρκια δῷμεν τῷδ' ἀνδρὶ πόλει τ'. Chorus scilicet promittunt seque et Adrastum juraturos ut nunquam bellum inferant Atheniensibus. Theseus autem ὅρκον λαμβάνει. Cf. v. 1186. ἀλλ' ἀντὶ τῶν σῶν καὶ πόλεως μοχθημάτων Πρῶτον λάβ' ὅρκον· τόνδε δ' ὀμνύναι χρεὼν Ἄδραστον· οὗτος κύριος, τύραννος ὤν, πάσης ὑπὲρ γῆς Δαναΐδων ὁρκωμοτεῖ. Hic patet τὸν δόντα ὅρκον Adrastum esse, τὸν λαβόντα vel δεξάμενον, Thesea. Sic Iph. Taur. v. 735. ὅρκον δότω μοι τάσδε πορθμεύσειν γραφάς. Hic ὅρκον δίδωσιν is qui jurat, Orestes, non quæ jusjurandum exigit, Iphigenia."

Δή a conjunction, often bearing much the same signification with ἤδη. Denoting present time, e.g. περαίνεται δὴ κοὐ ματᾷ τοὔργον τόδε P.V. 57. *is already being done.* ἐνταῦθα δή 850. δὴ νῦν S.c.T. 637. With past tenses, e.g. μάχης γὰρ δὴ κεκύρωται τέλος C. 861. ὦπται πάλαι δὴ καὶ βεβούλευται τάδε P.V. 1000. joined with νῦν and τότε. νῦν δή A. 536. τότε δή S. 566. δὴ τότε S.c.T. 196. ἔστε δή P.V. 455. 659. *until at last.* With future tenses, e.g. τοῦτο δὴ σαφηνιῶ P.V. 227. ἐς τὸ λοιπὸν εἴ τι δὴ λῷον πέλοι P. 578. τότε δή C. 806. With this is connected its use with the imperative in exhortations, for, as Zeunius on Vig. viii. 5. xv. (qu. v.) observes, "qui hortatur, is suadet, ne quid differatur," e.g. εἶα δὴ φίλοι λοχῖται A. 1634. 1636. ἄγε δή A. 767. ἄκουε δή P.V. 633. πρὸ δὲ δὴ χθρῶν, ὦ Ζεῦ, θές C. 779. Also in asking questions, e.g. ποῖ δὴ πατεῖς; C. 721. So τί δή; P.V. 118, etc. πῶς δή; A. 529, etc. ποῦ δή; C. 887. πότε δή; C. 709.—Καὶ δή is used as equivalent to ἤδη,—καὶ δὴ φίλον τις ἔκταν' ἀγνοίας ὕπο S. 494. *ere now many a one has killed,* etc. or to express that something is already done, which is required to be done, e.g. τάδε φράσαι δίκαια Διόθεν κράτη B. καὶ δὴ πέφρασμαι S. 432. *consider,* etc. B. *Well, I have considered already.* So P.V. 54. 75. S.c.T. 455. S. 502.—to express a supposition of the speaker, καὶ δὴ δέδεγμαι· τίς δέ μοι τιμὴ μένει E. 854. *well, suppose I have received it? what honour,* etc? καὶ δὴ θυρωρῶν οὔτις ἂν φαιδρᾷ φρενὶ δέξαιτο C. 558. *suppose none of the doorkeepers should admit me.* It is also an illative particle, signifying, *therefore, then,* e.g. τοιοῖσδε δή σε Ζεὺς ἐπ' αἰτιάμασιν αἰκίζεται P.V. 255. So P.V. 216. 298. P. 224. 482. it is in this case often preceded by μέν, e.g. τοιαῦτα μὲν δὴ ταῦτα P.V. 498. P. 196. 374. 404. by γὲ μέν, e.g. ἐγώ γε μὲν δὴ τήνδε πιανῶ χθόνα S.c.T. 569. A. 647.—As an affirmative particle, *indeed, in truth.* πέποιθα δή S.c.T. 503. e.g. αἴ, αἴ, κακῶν δὴ πέλαγος ἔῤῥωγεν μέγα P. 425. ἰὼ δὴ κατ' ἄστυ P. 1027. S. 320, etc. It is thus joined to adjectives, etc. to increase their force, e.g. δυσπόλεμον δὴ γένος τὸ Περσῶν P. 974. πολλὰ δή E. 139, etc. κακῶν ὕψιστα δὴ κλύω τάδε P. 323. μόνον δή P.V. 423. ἀεὶ δή P.V. 42. οὐ δή που P.V. 1066. *assuredly not.* ἦ δή C. 731. *of a surety.* Cf. S. 270. A. 1186. It is also joined to the relative, to express something certain and readily to be admitted, e.g. ὅθεν δὴ γένος ἡμέτερον S. 15. *whence, as is well known, is our descent.* δαίμονες, οἳ δὴ Κάδμου πύργους τούσδε ῥύεσθε S.c.T. 805, etc.—Used ironically, καὶ δοκεῖτε δὴ ναίειν ἀπενθῆ πέργαμα P.V. 957. *and ye think, forsooth,* etc. So A.

1616. ὡς δὴ σύ μοι τύραννος Ἀργείων ἔσῃ *as though, forsooth*, etc.

Δηάλωτος *taken by the enemy*, S.c.T.73.

Δῆγμα *a bite*, A.765.1136.

Δῆθεν *forsooth*, P.V.202.989. This particle is used ironically when something is spoken of as being the pretended, not the real object, or thought, of any one. Blomf. compares Thucyd. 1.127. 3.110.

Δήϊος *an enemy*, A.545. C.619. ἐπ' ἀνδρὶ δηΐοισιν ἐπικότῳ σέβας. Wellauer explains, "*one odious to his enemies on account of his dignity.*" The passage is probably corrupt. See δάϊος.

Δήλιος *Delian*, E.9.

Δηλοῦν *to narrate, make clear*, C. 834. P.511.

Δημηγόρος *haranguing the people, spoken in public*, S.618.

Δημηλασία *public expulsion*, S.6. Here Tyrrwh. conj. δημηλᾰσίαν to avoid the elision of ι in οὔτιν'. So Lobeck on Soph. Aj. 802. (qu.v.) vulg. δημηλασίᾳ. See γινώσκω.

Δημήλατος *publicly expelled*. φυγὴ δημήλατος S.609. *exile inflicted by the people.*

Δημιοπληθής *filled with the public wealth*. κτήνη τὰ δημιοπληθῆ *possessions composing the public wealth*, A.128.

Δήμιος *public*. ἱερῶν δημίων S.168. δώματα τὰ δήμια S.935. βωμοῖς τοῖς δημίοις E.625. τιμᾶν δαμιᾶν 808.839. ἕλκος τὸ δήμιον A.626. opposed to Ὄλμων, as the *public* part of the evil. φρενὸς δαμίας C.55. *the public mind*. μαστίκτωρ δάμιος E.156. *the public scourger* or *executioner*.—τὸ δήμιον S.365.680. *the commonwealth* or *government.*

Δημόθρους *attended with popular clamours*. δημόθρους ἀναρχία A.857. φήμη δήμοθρους A.912. *popular report*. δημόθρους ἀράς A.1383.1387. *public curses.*

Δημόκραντος *made* or *confirmed by the people*, A.445. δημοκράντου δ' ἀρᾶς τίνει χρέος A.445. *it performs the office of* (h.e. is like to) *a curse made by the people.*

Δημόπρακτος *id.* S.920.

Δημορρῐφής *hurled by the people*. δημορρῐφεῖς ἀράς A.1599.

Δῆμος *the people*, S.c.T.997.1035. P.718. S.483.596.619. ἄνευ δήμου S. 393. *without consent of the people*. δήμου κρατοῦσα χείρ S.599. *the popular majority*, (see χείρ). λευστῆρα δήμου μόρον S.c.T.181. *a death by stoning inflicted by the people.*

Δήν *long*. τοὶ δ' ἀνὰ γᾶν Ἀσίαν δὴν οὐκ ἔτι Περσονομοῦνται P.576. *are not much longer to live under the laws of the Persians*, cf. Hom. Il. A. 416. ἐπεί νύ τοι αἶσα μίννυθά περ οὔτι μάλα δήν.

Δηναιός *antient*, P.V.996.914.

Δηξίθῡμος *torturing the heart*, A. 723. Upon similar expressions to this see Burm. Prop. iii. vi. 27. who quotes P. 157. καί με καρδίαν ἀμύσσει φροντίς.

Δήποθεν *surely, unquestionably*, a particle used like δήπου to strengthen an asseveration, C.623.

Δήποτε A.563. *at length.*

Δῆρις *contention* or *strife*, S.407. νίκην δήριος A.916. *a victory in a dispute.*

Δῆτα *truly, indeed*, a particle used 1. To strengthen an asseveration, command, wish, etc. e.g. οὐ δῆτα P.V.347.772. *no indeed.* So S.c.T. 795. P.949. C.1017. With imperative, μὴ δῆτα P.V.1077. With opt. expressing a wish, ἴδοιτο δῆτ' ἄνατον φυγὰν ἱκεσία Θέμις S.354. ἦ δῆτα S.c.T.652. *most surely.* With relative, οἵ δῆτ'—ὤλοντο S.c.T.111. ἦν δῆτ'—ἔνειμαν E.377. ἰὼ δῆτα *alas! alas!* P.1028. 2. To strengthen an interrogation, as τί δῆτα μέλλεις; P.V.630. *why, pray, do you delay?* Cf.749. A.1237.1259. S.298. ποῖ δῆτα; C.1071. πότερα δῆτα; S.c.T.91. ποῦ δῆτα; C.903. πῶς δῆτα; A.608.1184. καὶ πρὸς τί δῆτα τυγχάνω κατευγμάτων; C.216.—Where the same word is repeated, e.g. δι' εὐωνύμων τετυμμένοι. τετυμμένοι δῆτα S.c.T.871.

yes, struck indeed? Cf. S.c.T.860. 916.967. S.207.213.

Διά with genitive, denoting motion *across* or *through*. στείχει ἴουλος διὰ παρηΐδων S.c.T.516. *the down is growing over his cheeks.* βέβακεν ῥίμφα διὰ πυλᾶν A.395. *she has gone through the gates,* Cf. S.c.T.545.870. A.412. C.54.444. E.75. S.251.490.542.546. 1006.—*in*, implying the idea of *passing through.* βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενος S.c.T.575. φλέγει λαμπὰς διὰ χερῶν 415. cf.495. πότερα τοξουλκὸς αἰχμὴ διὰ χερός γ' αὐτοῖς πρέπει; P.235. ἱκετηρίας—ἔχουσαι διὰ χερῶν S.190.—denoting *interval of space.* μεταξὺ ἀλκὰ δι' ὀλίγου τείνει πύργος ἐν εὔρει S.c.T.744. *leaving only a narrow separation.*—*interval of time.* διὰ μακροῦ χρόνου P.727. *at a long distance of time.*—*duration of time.* δι' αἰῶνος P.969. C.26. E.533. *throughout life, for ever.* δι' αἰῶνος μακροῦ S.577. τὸν δι' αἰῶνος χρόνον A.540. *the whole time of life.*—denoting the *instrumental cause.* διὰ θεῶν S.c.T.215. *by the blessing of the gods.* δι' ὧν (sc. κτεάνων) αἰνομόροις, δι' ὧν νεῖκος ἔβα S.c.T.886. δι' ἅς τοι, γένος εὐχόμεθ' εἶναι γᾶς ἀπὸ τᾶσδε S. 531. (With anastrophe, φρυκτωρῶν διὰ πεισθεῖσα A.576.)—denoting the *manner of an action.* διὰ δίκας πᾶν ἔπος ἔλακον C.776. *with justice.* διὰ τέλους P.V.273. E.64, *completely, from beginning to end.* διὰ παντός id.P.V.283. C.849. (prob. 1014.) E.932. with ἔρχεσθαι κ.τ.λ. δι' ἀπεχθείας ἔρχεσθαι *to engage in hostility.* τὸν πᾶσι θεοῖς δι' ἀπεχθείας ἐλθόντα P.V.121. διὰ μάχης ἥξω τέλους S.470. *engage in the issue of battle.*—With accusative, denoting *through*, or *across.* στρατὸς περᾷ κρυσταλλοπῆγα διὰ πόρον P.493. Cf. S.c.T.475.838. C.1014. S.14.848. *in*, implying the idea of *passing through.* Cf. above. οἶκτος οὔτις ἦν διὰ στόμα S.c.T.51. *there was no expression of sorrow in their mouths.* λέγει τοῦτ' ἔπος διὰ στόμα 561. In S.c.T.188. διὰ στόμα has been altered by Schütz into διαστόμια, q.v.—denoting the *cause* to which a thing is owing, διὰ τὴν λίαν φιλότητα βροτῶν P.V.123. δι' ἔριν αἱματόεσσαν A.682. δι' αἵματα C.64. δι' ὀργάν E.936. δι' ἀμὸν γάμον S.99. *to obtain my alliance.* διὰ Ἰαόνων χέρας P.555. *through the prowess of the Ionians.*—separated by tmesis from its verb. διὰ χερί ποτε λαχεῖν κτήματα S.c.T. 771. So, perhaps, in P.532. διὰ μυδαλέοις δάκρυσι κόλπους τέγγουσι, but here Glasg. Blomf. join διαμυδαλέοις.—δίαι poetically for διά. διαὶ γυναικός A.436. διαὶ Διός A.1464. διαὶ βίου C.602. διαὶ Δίκας 632. With anastr. κακῶν δίαι A.1104. γυναικὸς δίαι A.1428. Αἰγίσθου δίαι C.645. See above.

Διαβοᾶν *to exclaim, shriek out.* conj παντάλαν' ἄχη διαβοάσω P. 630.

Διάγειν *to pass through.* βίοτον διήγαγες P.697. *to conduct.* πόλιν ὀρθοδίκαιον πρέψετε διάγοντες E.949. *ye will gain distinction by conducting the state on right principles of justice.* Abresch compares the constr. πρέψετε διάγοντες with ἀγγέλλων πρέπει A.34. and πρέπουσ' ἔχοντες 1195. In P.663. τί τάδε, δυνάτα, δυνάτα, περὶ τᾷ σᾷ δίδυμα διάγοιεν ἁμάρτια πάσᾳ γᾷ σᾷ; the reading is corrupt, and various conjectures have been proposed. Turn. whom Pauw, Heath, Brunck, and others follow, reads διάνοιεν. Blomfield proposes δι' ἄνοιαν, but alters the whole passage. If we adopt this very easy emendation (δι' ἄνοιαν) and suppose δυνάτα to be equivalent to δυνάστα, the passage may, perhaps, be explained thus: "*What, O prince, is this double penalty for error arising from folly, concerning* (or affecting) *thy land, even the whole of thy land?*" ἁμάρτιον (cf. A.523.) is *the penalty of error.* The error lay in Xerxes' undertaking the expedition δι' ἄνοιαν cf.736. πῶς τάδ' οὐ νόσος φρενῶν εἶχε παῖδ' ἐμόν; the double penalty was the destruction both of the fleet and army, cf.714. ναυτικὸς

στρατὸς κακωθεὶς πεζὸν ὤλεσε στρατόν. Only one of these calamities, viz. that of the ships, is alluded to in the passage, because, as Pauw observes, the spirit of Darius presents itself, and prevents any more being said.

Διαγινώσκειν *to decide*. διαγνῶναι δίκην E. 679.

Διάδετος *fastened through*. διάδετοι γενύων χαλινοί S.c.T. 115.

Διαδοχή *a succession*, A. 304.

Διαδόχος *succeeding to*. With gen. P.V. 462. 1029.

Διαδρομή *a hurrying through, a ravaging*, S.c.T. 333.

Διαδρόμος *running about, hurried*. διαδρόμους φυγάς S.c.T. 173.

Διαθρύπτεσθαι *to become luxurious* or *spoilt*. πλούτῳ διαθρυπτομένων P.V. 893.

Διαί i. q. Διά q.v.

Διαίνειν *to moisten* sc. with tears. It is used rather curiously in P. 995. δίαινε δίαινε πῆμα h.e. *weep for the misfortune*. In this passage some defend the anapæst in the second place, as in a lyrical passage, others suppose a synizesis of ιαι. Dindorf thinks the ε of the former word may have been dropped by apocope (Præf. ad Poet. Sc. Gr. p. vi). The former opinion is the more probable, cf. Soph. Aj. 692. ἔλυσε γὰρ αἰνὸν ἄχος ἀπ' ὀμμάτων Ἄρης, where Herm. rejects γάρ. See under ἐπιβοᾶν.—Mid. v. διαίνεσθαι P. 254. 996. *to weep*. διαίνου ὅσσε 1021.

Διαῖξις a proper name, P. 958.

Διαιρεῖν *to decide*, with acc. διαιρεῖν δίκας E. 450. διαιρεῖν τοῦτο πρᾶγμα E. 466. with περί, *to decide concerning*. διαιρεῖν τοῦδε πράγματος πέρι E. 600.

Διαίρεσις *a decision*. ἐν διαιρέσει E. 719 *in the decision*.

Διαΐσσειν *to penetrate*. ἀχὼ ἄντρων διῆξεν μυχόν P.V. 133.

Δίαιτα *a mode of life*, P.V. 488.

Διακληροῦν *to assign respectively by lot*, S. 956.

Διακναίεσθαι *to be torn piecemeal, to be worried*, pass. P.V. 94. 539.—*to shiver*, A. 65. "κναίειν est vellicare, ut fullones pannum, ab antiquâ formâ κνάω, κνῆμι, unde κνήθω, κνάπτω, et similia." Bl. Gl. in P.V. 94.

Διάκονος *a servant* or *messenger*, P.V. 944.

Διακρίνεσθαι *to separate after a contest*, S.c.T. 866. Stanley, Hermann, and Butler, however, reject these two verses, which are, as Bl. observes, evidently derived from the Schol. διήλλαχθε. ἡ διαλλαγὴ ὑμῶν οὐκ ἐπὶ φιλίᾳ γέγονεν, ἀλλ' ἐπ' ἀναιρέσει τοῦ σιδήρου.

Διαλαγχάνειν *to divide by lot*, S.c.T. 798. separated by tmesis, 771.

Διαλγής *piercing with grief*, C. 66.

Διαλλακτήρ *a reconciler*, S.c.T. 891.

Διαλλάσσειν *to reconcile*, S.c.T. 864.

Διαμαθύνειν [ῡ] *to level with the ground*, A. 798.

Διαμείβειν *to pass over, to traverse*. διαμεῖψαι δωμάτων στυγερὰν ὁδόν S.c.T. 316. *to set out upon a hateful journey from their homes*. Mid. v. id. πολλὰ βροτῶν διαμειβομένα φῦλα S. 538. In P.V. 285. ἥκω δολιχῆς τέρμα κελεύθου διαμειψάμενος πρὸς σέ, Προμηθεῦ, the διαμειψάμενος is not to be joined with τέρμα, as Schütz translates it, but with κέλευθον understood from κελεύθου. See Wunderl. Obss. Critt. p. 185.

Διαμπάξ *right through*, with gen. P.V. 65. S. 543. 923.

Διαμπερές adv. *right through*. διαμπερὲς οὖς ἵκετο C. 374. *passed right through my ear*. From διαναπείρω.

Διαμυθολογεῖν *to give utterance in speech to a thing*, P.V. 891.

Διαμφίδιος *different*, P.V. 554. Hesych. explains it, ἀλλοῖον, διαπαντὸς κεχωρισμένον· ἀμφὶς γὰρ χωρίς. See Buttmann's Lexil. in ἀμφίς. διαμφίδιον in this passage refers to τόδ' ἐκεῖνό θ', in v. 555. *the altered strain approached me, this and that* (being different) *which*, etc. Schol. A. τότε

γὰρ γαμοῦντί σοι τὸν ὑμέναιον ᾠδομεν, νῦν δὲ δυστυχοῦντί σοι θρῆνον.

Διάνοια *mind, feeling,* A.771. E. 940. S.101. S.c.T.813. εἴη δ' ἀγαθῶν ἀγαθὴ διάνοια E.967. *may they preserve a grateful sense of benefits received.*

Διανταίος *piercing right through.* ξίφος διανταίαν οὐτᾷ sc. πληγήν C. 631. Cf. S.c.T.876. *inflicts a piercing wound.* διανταίῳ βέλει C.182. διανταία Μοῖρα E.320. *all-pervading, efficacious.*

Διαπάλλειν *to assign by casting of lots.* χθόνα ναίειν διαπήλας S.c.T. 713. *having assigned them by lot land to occupy.*

Διαπερᾶν *to cross over,* σὺ τοίνυν οἶσθα διαπερῶν. S.c.T.978. Schütz refers διαπερῶν to the expedition of Polynices, cf. v.908. οἶσθα refers to the preceding line. *Thou, O Polynices, understandest it by coming hither,* sc. how powerful the Fury is. Pauw, with the Schol. refers it to *death.* διαβὰς διὰ τῆς μοίρας, *trajiciens Acheronta.* Blomf. prefers this.

Διαπεύθεσθαι *to ascertain,* A.781.

Διαπλόος *sailing hither and thither.* διαπλόον καθίστασαν ναυτικὸν λεών P.374. *kept them constantly engaged in sailing about.* διαπλόος is here employed as an adjective.

Διαπονεῖσθαι *to be administered,* A.19.

Διαπόντιος *across the sea,* C.347.

Διαπορθεῖν *to destroy,* P.700.

Διαπράσσειν *to act* or *execute.* περὶ ἀνθρώπων διαπράσσουσι E.913. ἐπ' ἔργοις διαπεπραγμένοις C.728.—*to destroy or kill,* C. 867. P.254.509. C. 1002.

Διαπρέπειν *to be conspicuous,* P.968.

Διαρκεῖν *to last through, have permanent effect,* S.c.T.824.

Διαῤῥαίειν *to destroy utterly,* P.V. 236.

Διαῤῥοθεῖν *to excite by clamour,* διερῥόθησαν' ἄψυχον κάκην S.c.T.174. with dat.

Διαῤῥύδην *so as to flow away.* οὐ διαῤῥύδαν C.65. *so that it cannot flow away.*

Διαρταμεῖν (ἄρταμος) *to make by tearing piecemeal,* P.V.1025.

Διασπαράττειν *to tear in sunder,* P.191.

Διαστοιχίζεσθαι *to arrange* or *order,* P.V.230.

Διαστόμιον *the bit of a bridle,* S.c.T.189. This is Schütz's reading of the passage. The vulg. is διὰ στόμα, which is inadmissible on account of the metre. See Dind. Ann. in loc.

Διαστρέφειν *to alter* or *pervert,* S. 994.

Διάστροφος *distorted, changed,* P.V. 676.

Διάτεγγειν *to moisten,* P.532. disjoined by tmesis. Porson, on account of the distance between the preposition and verb, reads διαμυδαλέοις, which Blomf. approves.

Διατέμνειν *to cut through, to traverse,* S.540.

Διατιμᾶν *to honour,* S.c.T.1038. In this passage, Wellauer's explanation seems to be the true one. He considers οὐ διατετίμηται as equivalent to ἠτετίμηται. Antigone then will reply to the question σὺ τιμήσεις τάφῳ; *will you honour him by sepulture?— Why not? has he ever yet been not-honoured* (i.e. *dishonoured*) *by the gods?* to which the herald replies, οὔ, i.e. οὐκ ἠτετίμηται πρίν γε κ.τ.λ. For this use of the negative cf. S.861. Dind. considers the verse corrupt.

Διατομή *a cutting asunder, slaying,* S.c.T.917.

Διατόρος *penetrating, piercing,* P.V. 76.181. Met. E.536.

Δίαυλος *a double race,* i.e. where they ran to a certain point and then back to the starting point, A.335. used by Metaph. of the expedition to Troy, where it was necessary, not only to reach Troy, but also to return home in safety.

Διαφέρειν *to tear in sunder*, C.66.

Διαφθείρειν *to destroy* A.596.1239. pass. P.102.—*to weaken* or *alter*, γνώμην μὴ διαφθεροῦντ' ἐμέ A.906.

Διαφθορά *destruction, distortion*, P.V.646.

Διδάσκαλος *a teacher*, P.V.391. E.269. With gen. of thing taught and dat. of pers. as διδάσκαλος τέχνης βροτοῖς P.V.110. *a teacher of arts to mortals*, so S.c.T.555. Πράγματος διδάσκαλος E.554. *the setter forth of the case.* ἔμοιγε χρώμενος διδασκάλῳ, P.V.322. *if you take my opinion.* οὐδ' ἐμοῦ διδασκάλου χρῄζεις, 374. *you do not need me to instruct you.*

Διδάσκειν *to instruct, inform*, P.V. 196.382. C.116. E.409. S.514. With doubl. acc. E.571. τίνα καιρόν με διδάσκεις; S.1046. *to what moderation do you advise me?* In A.1605. δεσμὸς δὲ καὶ τὸ γῆρας αἵ τε νήστιδες δύαι διδάσκειν ἐξοχώταται φρενῶν ἰατρομάντεις, the order is ὁ δὲ δεσμὸς αἵ τε νήστιδες δύαι ἐξ. φρεν. ἰατρ. (εἰσί) διδάσκειν καὶ τὸ γῆρας h.e. *can teach even old age.* pass. v. *to be taught.* διδάσκεσθαι βαρὺ τῷ τηλικούτῳ A.1602. P.399. E.266. S.286. P.V.10. τὰ λοιπὰ δ' ἄθλων σοῦ διδαχθήτω πάρα P.V. 637. *let her be informed of the rest of her sufferings.* In A.529. πῶς δὴ διδαχθεὶς τοῦδε δεσπόσω λόγου; the note of interrogation is better placed after πῶς δή; Mid. v. *to learn.* ταῦτα τοῖς κακοῖς ὁμιλῶν ἀνδράσιν δίδασκεται Ξέρξης P.739.

Διδόναι *to give.* δίδωμι P.V. 782. δίδωσι E.7. διδοῖ (from διδόω) S.988. imp. δίδου P.V.781. S.c.T.124. δέδωκα P.V.444. ἔδωκε P.447. E.812. ἔδοσαν A.1308. δός P.V.584.824. C. 473.483.774. δότε E.918. διδοῖεν S. 684. δοίης S.c.T.242. δοίη C.876. δοῖεν S.c.T.404. δώσειν P.V.339. δοῦναι E. 407. διδόντες P.827. διδόντων 286. δούς P.V.828. δόντες S.74. pass. δέδοται S. 1024. δοθέντα E.371. With infinitive, *to grant*, as δὸς σωφρονεστέραν πολὺ μητρὸς γενέσθαι C.138. *grant that I may become.* So S.74. S.c.T.400. A. 1308. E.31. C.18.796. This is sometimes omitted, thus Διόθεν τῇδε τελευτᾶν C.305. sc. δότε. δίκας δοῦναι *to give satisfaction* or *redress.* δίκας ἄτερ πημάτων διδοῖεν S.684. δίκην δοῦναι S.714. *to suffer punishment.* ἁμαρτίας P.V.9. *to pay the penalty of a crime.* So ἅποινα δώσων τῆσδε μωρίας χάριν A.1655. ὅρκον δοῦναι E.407. *to offer to take an oath.* See Butler's note on this passage quoted under δέχεσθαι. ψυχῇ διδόντες ἡδονήν P.827. *gratifying the desires.*

Διδυμάνωρ[ᾱ] *concerning two men*, S.c.T.831.

Δίδυμος *double* P.990. C.781. On P.668. see διάγειν.

Διεκπερᾶν *to cross from one place to another*, P.477.

Διέπειν *to administer, conduct*, P. 106. E.892.

Διερός *moist.* τὸ διερόν E.253. *blood.* Hence Homer calls a living being, διερὸς βρότος Od. Z.201.

Διέρχεσθαι *to go through* or *relate*, P.V.876.

Δίεσθαι *to pursue*, μετά με διόμεναι S.799. ἐπὶ τὸν διόμεναι E.337. *pursuing after.*—*To administer* or *execute.* ἀτίετα διόμεναι λάχη E.363. Also *to fear.* Thus in P.686. Dindorf reads δίομαι h.e. *vereor.* This certainly suits the sense of the passage far better than δέομαι, unless, which is very uncertain, the latter word occurs in the same sense. Dind. refers to Buttm. Gramm. vol.2. p.147. ed. sec.

Δίζησθαι *to seek* or *endeavour*, with inf. S.801.

Διήκειν *to go through* A.463. S.c.T. 288. For διῆκε in P.497. see διϊέναι.

Διηνεκῶς *continuously, through the whole extent*, A.310.

Δίθηκτος *two-edged*, P.V.865.

Δίθρονος *having two thrones*, an epithet applied to two equal kings. διθρόνου καὶ δισκήπτρου τιμῆς, in apposition to Ἀτρειδῶν A.44. so δίθρονον κράτος 109.

Διϊέναι *to send through, cause to penetrate.* ἡλίου κύκλος μέσον πόρον

διῆκε P.497. sc. *αὐγάς*, understood from *αὐγαῖς* preceding. The Schol. rightly explains it *διελθεῖν ἐποίησε, caused them to penetrate.*

Δικάζειν *to judge of, decide upon*, E.449. S.227.912. *to adjudge, give sentence.* δικάζεις φυγὴν ἐμοί A.1386. *you sentence me to banishment.* τοὺς δικάζοντας E.571. *the judges.*

Δίκαιος *just, righteous*, S.c.T.580. 587.592.608. A.1586. C.76.660. E.410. 521.645.872. S.159.432. πρόσω δικαίων E.392. sc. ἐστι, *it is far from being just.*— δικαίων ὧν ἐπραξάμην πόλιν A.786. *the just punishment which I exacted of the city.* τὸ δίκαιον *right, justice.* παρ' ἑαυτῷ τὸ δίκαιον ἔχων Ζεύς P.V.187. S.c.T.1065. S.73.401. C.306. τὸ μὲν δίκαιον τοῦθ', ὅσον σθένει, μαθεῖν—πιφαύσκω E.589. h.e. as Butler translates it, *vos igitur hortor, ut hoc jus quantum valeat discatis*, ut consideretis quam justum sit quicquid Oresti suasero, qui nihil dixerim nisi quod ab ipso fere profectum fuerit. τὰ δίκαια S.c.T.1063. *principles of justice.* δίκαιόν ἐστι *it is just.* κἄτ' ἄλλα πόλλ' ἐπεικάσαι δίκαιον ἦν S.241. ἐστὶ is sometimes omitted, as ὥσπερ δίκαιον πρὸς φίλους οἴγειν στόμα P.V.614.—δίκαιος εἶναι *to be right, fitting.* κόσμος οὔτε πρὸς θεῶν ἀγάλματα φέρειν δίκαιος E.55. *one not right to bring*, i.e. *which it would not be right to bring*, etc.

Δικαιοῦν *to try* or *prove.* δικαιωθείς A.382. *when brought to the proof.*

Δικαίως *justly, properly*, S.c.T.400. A.366.782, etc. δικαίως ἔχειν E.149. *to be right.* κλύειν δικαίως 408. *to have a character for justice.*

Δικαστής *a judge*, A.1395. E.654.978. With gen. δικαστὰς τῶνδε E.81. *judges of these things.* φόνων δικαστάς E.461. In C.118. δικαστὴς *a judge*, is opposed to δικηφόρος *an avenger.*

Δικεῖν (aor.2.) *to cast away*, C.97.

Δίκη *the goddess Justice*, e.g. Δίκη δ' ἄρ' εἶναί φησι S.c.T.628. Δίκας βωμόν A.373. E.511. τὴν τέλειον τῆς ἐμῆς παιδὸς Δίκην 1407. *justice, the avenger of my child*, cf. A.241.749. 885.1517.1589.1593. C.142.146.242.309. 454.490.636.937. E.487.491.534.755. 782. S.390.690.

Δίκη *justice*, e.g. δίκην παραβάντες A.763. *transgressing justice*, cf. A.1654, etc. ἄνευ δίκας A.451, etc. *unjustly.* πέρα δίκης P.V.30. *beyond what is just.* δίκας πλέον E.157. βίᾳ δίκας S.425. *in spite of justice.* δίκης ἄτερ S.894. *unjustly.* διὰ δίκας C.632. 776. *with justice.* σὺν δίκῃ S.c.T.426. E.580. *justly.* ἐν δίκῃ A.1598. id. δίκαν ἀπαιτῶ C.392. *I demand justice,* τῇ δίκῃ φρουρουμένη E.209. *guarded religiously.* τῆς δίκης ἐπάξια E.262. *a punishment consonant with justice.* Upon the passage S.c.T.566. μητρός τε πηγὴν τίς κατασβέσει δίκη; much has been written. In the first place, the alteration of τε into δέ, which Brunck, Porson, Schütz, and Blomfield adopt, appears absolutely necessary, there being no connection (as Wellauer supposes) between μητρός τε κ.τ.λ. and πατρίς τε κ.τ.λ. in the next line, but an opposition of μητρὸς δὲ to the four preceding lines. μητρὸς πηγὴ may be explained to mean either πηγὴ αἵματος *the fountain of a mother's blood*, or πηγὴ δακρύων *the source of a mother's tears.* If the former be preferred, the sense will be, *What justice* (of cause) *shall quench the fountain of a mother's blood*, i.e. *prevent its rising in vengeance against you?* not as Butler explains it, *What justice is it which would take the life of a mother?* for thus the force of the sentence is lost, which is to shew the *consequences* of such an act, cf. v.568. πῶς σοὶ ξύμμαχος γενήσεται; If the latter sense of μητρὸς πηγὴ be adopted, it will mean, *What justice of cause will quench the fountain of a mother's tears?* i.e. *How should a mother rejoice at evil done her, although justly?* or, as Butler well translates it, *An credis patriam tuam bello quamvis jure sibi illato lætatu-*

ram? The meaning of the whole passage is, "As the murder of a mother (or the causing her grief) though justly, can never do good to the author of it, so you must not expect the aid of your country if you invade her thus." *μητὴρ* is not put for one's *country*, as Wellauer says, but compared to *πατρὶς* in the next verse. It cannot be denied, however, that both the above explanations of *μητρὸς πηγὴν* are harsh. Schütz's emendation is extremely elegant and probable: *μητρὸς δὲ πηγή τις κατασβέσει δίκην*; *matris vero cædæ vindictam num fons aliquis extinguet? Shall any fountain quench the avenging justice of a murdered mother?* Wellauer denies that *μητρὸς δίκη* could be used thus. It is, however, so used in A.1407. *μὰ τὴν τέλειον τῆς ἐμῆς παιδὸς δίκην*, referring to the murder of Iphigenia.—In S.1057. *καὶ δίκα δίκας ἔπεσθαι* Heath reads *καὶ δίκᾳ*, and translates, *et ut id quod justum est justa etiam sequi possint, effectum est.* (*πάρα* for *πάρεστι*), etc. If *δίκα*, not *δίκᾳ* be read, the meaning must be *καὶ δίκα (ἐστὶ) δίκας κ.τ.λ.* and *πάρα* must be joined with *θεοῦ*, *it is right that justice should attend us by deliverance from God agreeably to our prayers.*—*a cause* or *suit*, as *δίκης γενέσθαι τῆσδ' ἐπήκοος μένω* E.702. *φόνου δίκας* E.450. *an indictment for murder.* *αἵματος δίκην* E.652.772. *ὀφλεῖν δίκην* A.520. *to lose a cause.* *κρίνειν δίκην* E.446. *to decide a cause.* *εἰσάγειν δίκην* E.552. *to bring it into court,* *κυρῶσαι δίκην* 609. *to settle a cause,* 551. *ὅπως ἄν εὖ καταγνωσθῇ δίκη* 543. *that it may be rightly decided.* *διαγνῶναι δίκην* 679. *to decide a cause.* *μὴ τυχοῦσα τῆς δίκης* 689. *having lost it.* *τέλος δίκης* E.234. *the issue of a cause.* *οὐχ ἔχουσα τῆς δίκης τέλος* E.699. *losing the issue of the cause.* *ἐκπέφευγεν αἵματος δίκην* E.722. *been acquitted on a charge of murder.* *κραίνειν δίκας* C.455. *to decide a suit.* *δίκας κλύειν* A.787. *to hear a cause.* *δίκας ἐποπτεύσει* E.215. *preside over the trial.* *κἀκεῖ δικάζει τἀμπλακήμαθ', ὡς λόγος, Ζεὺς ἄλλος ἐν καμοῦσιν ὕστατας δίκας* S.228. where *ὑστάτας δίκας* is put in apposition to *δικάζει τἀμπλακήματα, decides upon offences with a final decision.* So E.221. *δίκας μέτειμι τόνδε φῶτα I will sue this man in judgment.* *μάρτυς ἐν δίκῃ* C.981. *a witness at a trial.* *δίκας δοῦναι* S.684. *to submit to judicial arbitration.* *ἰσόψηφος δίκη* E.762. *a decision where the votes are equal.*—*a judicial sentence, a punishment.* *τοῦ δίκην πάσχεις τάδε*; P.V.617. *as the punishment of what do you suffer thus?* *ἔχει δίκην* C.984. *he is punished.* *ἔμολε δίκα* C.923. *καρανιστῆρες ὀφθαλμωρύχοι δίκαι* E.178. *the punishment of beheading and cutting out the eyes.* *δοῦναι δίκην* S.714. *to suffer punishment.* *ἁμαρτίας δοῦναι δίκην* P.V.9. *to be punished for sin.* Of E.468. *νῦν καταστροφαὶ νέων θεσμίων εἰ κρατήσει δίκα τε καὶ βλάβα τοῦδε μητροκτόνου*, two meanings may be assigned: either, *Now are there violent overthrowings or revolutions of new laws* (i.e. as Butler says, *quibus originem dant novæ leges*, better perhaps, *overthrowings of the old and introductions of new*, cf. *μεθάρμοσαι τρόπους νέους* P.V.309.) *if the cause and guilt* (i.e. the unrighteous cause) *of this matricide shall prevail;* or, secondly (as proposed by Stanley in his MS. emend. of his version), *Now is the overthrowing of new laws* (i.e. of those of Apollo and Minerva, younger gods) *if the accusation and punishment of this matricide shall take effect.* This is very well in itself, but as Butler observes, does not agree so well with what follows. *πρόσφατοι δίκαι* C.793. *fresh punishment.* In C.59. *ῥοπὴ ἐπισκοπεῖ δίκαν*, Turn. reads *δίκας*, which recent edd. follow, making it, with the Schol., the genitive after *ῥοπή*. This seems almost necessary to qualify *ῥοπή*. Wellauer, however, is of opinion that *δίκαν*, or even *δίκας* is the accusative after *ἐπισκοπεῖ*, comparing E.219. *δίκας δὲ*

Παλλὰς τῶνδ' ἐποπτεύσει Θεά (see ῥοπὴ and ἐπισκοπεῖν).—δίκη ἐστί, the same as δίκαιόν ἐστι, as δίκη γάρ ἐστι φῶτος ἀρχηγοῦ τίειν γυναῖκα A.250. *it is just*, etc. ἐστὶ is omitted, S.c.T.848. A.785. λέγειν ὅπου δίκη E.267. *to speak where it is right to do so.* δίκην in the acc. is also used in the sense of *like, after the fashion of*, as δίκην σελήνης 477. Cf. S.c.T.85. A.3.224. 288.706. 893.953. 1020.1064.1152.1154. 1202.1271.1419.1451. C.193.200.440. 522.1044. E.26.111.151.871. S.403, etc. On this Blomf. observes, "Forte primaria vocis δίκη significatio erat *imago, similitudo.* Unde δίκηλον *imago.*"

Δικηφόρος *an avenger*, A.511.1559. C.118. opposed to δικαστής *a legal judge.*

Δίκτυον *a net*, C.499.993.—Met. δίκτυον Ἄτης P.V.1080. *a net of woe.* τέτρωται δικτύου πλέω λέγειν A.842. *he has received more wounds, so to speak, than there are holes in a net.*

Δίλογχος *armed with two spears*, Met. *two-fold.* δίλογχος ἄτη A.629. This refers to the *two-fold calamity*, viz. public and private, in apposition to the whole sentence.

Δίμοιρος *shared by two, two-fold.* δίμοιρα πάθη S.c.T.832. τὸ δίμοιρον αἰνῶ S.1056. *I prefer what is partly good and partly bad* (sc. exile) *to that which is wholly bad* (sc. to marry my cousin).

Δινεῖν *to wheel about*, S.c.T.444. *to brandish*, 472.

Δίνη *a whirlpool.* Met. E.529. ἀνάγκης δίναι P.V.1054. δίναις κυκλούμενον κέαρ A.969. *whirled round in violent commotion.*

Διογενής *born of Jove* S.c.T.120. 283.510. S.625.

Δίοδος *a path* or *orbit*, P.V.1052.

Διόθεν *from Jupiter, derived from Jupiter*, P.V.1091. S.c.T.146. A.457. S.432. τιμῆς Διόθεν A.43. *an office held from Jupiter.* Διόθεν τῇδε τελευτᾶν C.304. sc. δότε, *grant that by the will of Jupiter these things may end thus.*

Διοιχνεῖν *to pass through*, E.305.

Διολλύναι *to destroy.* Mid. v. *to perish.* διωλόμεσθα S.885. διώλλυτο P.475. διόλωλε 582.

Δίοπος *a ruler* or *inspector*, P.45. comp. Hom.B.207. ὣς ὅγε κοιρανέων δίεπε στρατόν.

Διορίζειν *to assign separately*, P.V. 433. *to define* or *explain*, 487.

Διόρνυσθαι *to rush through*, S.547.

Δῖος *belonging to Jupiter.* βούλευμα τὸ Δῖον P.V.622. τὸ Δῖον ὄμμα 657. φρένα Δίαν S.1043. *the mind of Jupiter.* στόμα τὸ Δῖον P.V.1035. Δῖον πόρτιν S.41.309. *Epaphus born of Jupiter.* So ἔρμα Δῖον S.575.—*divine.* δῖος αἰθήρ P.V.88. δίαν χθόνα S.4. δῖον σκοπόν S.636. In P.263. for ἐπ' αἶαν δίαν Ἑλλάδα χώραν, Blomf. from Lamb. (δαΐαν) reads δᾴαν. Well. approves this, observing that it is scarcely consistent in a chorus of Persians to call Greece αἶαν δίαν. A may, as he remarks, easily have been omitted after a preceding Δ. δῖον πάμβοτον ἄλσος S.553. h.e. *Ægypt.* δῖε Πελασγῶν S.945. *most illustrious of the Pelasgi.* Upon this word the Etym. M. quoted by Bl. Gl. P.V.88. remarks, ὥσπερ ἀπὸ τοῦ Χίος Χῖος, οὕτω καὶ ἀπὸ τῆς Διὸς γενικῆς Δῖος, καὶ κράσει τῶν δύο ιι εἰς ἕν, Δῖος.

Διόσδοτος *given from Jupiter* S.c.T. 929. E.596. In A.1364, Pors. whom Blomf. follows, reads Διοσδότῳ γάνει, where Διὸς νότῳ is usually read. See γάνος.

Δίπαις *having two sons*, S.314.—*proceeding from two children.* δίπαις θρῆνος C.332.

Δίπλαξ *a double surface.* In P.269. πλαγκτοῖς ἐν διπλάκεσσι, the meaning is obscure. Some, as Schütz, explain it of *the planks of the ships*, upon which the bodies were floating. Butler, however, properly remarks, that it is not *dead bodies*, but *living men* who would thus cling to the planks. Moreover, the exclamation of the Chorus answers to what is stated by the messenger, vv.264-5. πλήθουσι νεκρῶν — Σαλαμῖνος ἀκταὶ πᾶς τε

πρόσχωρος τόπος, where there is no mention of *planks:* to which the Chorus replies, *λέγεις κ. τ. λ.* Blomfield, following the remark of Schol. 1. *πλαγκτοῖς ὡς ἂν εἴποι τις διαύλοις· τὰ γὰρ κύματα ἐγχεῖται καὶ ὑπονοστεῖ*, interprets both words of *the ebbing and flowing surface of the sea.* The observation of Schol. 2. however, guides us to a better meaning, sc. *διπλάκεσσι. Διπλαῖς ἀκταῖς Σαλαμῖνος καὶ τῆς γῆς.* Taking it in this sense, it answers precisely to the statement of the messenger quoted above: by *γῆς* is understood the *adjacent continent.* So Heath explains *διπλάκεσσι*, only that he understands the *two shores* to be those of *Attica and Argolis.* The difficulty now lies in the word *πλαγκτοῖς* as applied to shores. Heath understands it to mean *quassatus, verberatus*, and quotes from Hesych. *πλαγχθέντες. πληγέντες.* Butler also understands it to mean the same as the compound *ἁλίπλαγκτος* in Soph. Aj.596. which he explains *mari allisa, mari circumflua.* Here, however, Hermann has adopted the reading *ἁλίπλακτος.* It seems very doubtful whether *ἁλίπλαγκτος*, and much more *πλαγκτός*, can mean this. It may be better to understand *πλαγκτοῖς* in its simple sense, and refer it to the *restless aspect of the two shores, as they are agitated by the ebb and flow.* (see *θαλασσόπληκτος* and *πλαγκτός*). Dind. conceiving that *δίπλακες* will not bear either of the meanings above assigned to it, observes, "*δίπλακες* dicuntur (sc. trabes) quatenus ex duobus lignis sunt compactæ."

Διπλοίζειν to double, A.810. This verb is a trisyllable in the Attic writers. Cf. Pierson's note on Mœris s. v. *οἰστός, δισυλλάβως. Ἀττικῶς.* Pierson compares *οἷς, φθοῖς, καταπροίξεται, διπλοῖδα, Εὐβοῖδα* (Soph. Trach. 74.) *διπλοίδιον* and *ἡμιδιπλοίδιον, νοίδιον, βοίδιον, προχοίδιον, ῥοίδιον, γραίδιον, οἰζυρός, οἰζύς.* Cf. also Pors. Eur. Med. 634.

Διπλοῦς double. διπλοῦν μίασμα S.614. *οἴκησις διπλῆ* S.987. S.c.T.625. 956. P.161.706. A.316. C.919.926.— *two. διπλᾶς ὁδούς* P.V.952. *διπλοῖσιν ἐμβρύοις* E.905. *διπλαῖ μέριμναι* S.c.T. 831. *διπλᾶς χειρωναξίας* C.750. *διπλᾶ ἔτισαν Πριαμίδαι θἁμάρτια* A.523. *the penalty for crime which the Priamidæ have paid, is double.*—*διπλῇ μάστιγι* A.628. this is probably to be interpreted of *fire and sword*, the two weapons which war usually wields for destruction. Blomf. understands it to mean merely "vehemente flagello," i.e. *having two thongs*, and compares C.373. Soph.Aj.244. *χώρας τὴν διπλῆν τυραννίδα* C.967. *the two princes of the country.* The force of *διπλῆς* in C.373. is explained by Schütz, "Alterum flagellum est cogitatio eum qui propulsare hæc mala posset (Agamemnonem) jam terrâ conditum esse: alterum vero hæc, eorum qui nunc imperant, Clytæmnestræ et Ægisthi, manus haud puras esse ab abominandis hisce facinoribus e quibus ortæ sint hæ calamitates."

Δίπους two-footed, S.872. A.1231.

Διρκαῖος of Dirce, S.c.T.289.

Δίρκη Dirce, name of a fountain, S.c.T.255.

Δίῤῥῡμος having two poles, i.e. drawn by four horses, P.47. from *ῥυμός the pole of a chariot*, derived from *ῥύω to draw.* Hesych. explains *ῥυμός· τοῦ ἅρματος τὸ ἐκτεταμένον ξύλον παρὰ τοῖς ἵπποις ἕως τοῦ ζυγοῦ μέσον ἀπὸ τοῦ ἄξονος.*

Δίς twice, P.169, etc. *ἑκατὸν δίς* P. 335. *two hundred.*

Δίσκηπτρος having two sceptres, A. 43. ep. of two sovereigns. See *δίθρονος.*

Δισσοί two. dual, *δισσώ* S.c.T.798. pl. *δισσούς* P.V.959. C.854.— *different. λήμασι δισσούς* A.121. Here Lobeck on Aj.151. conj. *λήμασι πιστούς*, doubting whether *δισσός* is used in the sense of *different.* So Dind. It is evident, however, that the words *δύο* and *λήμασι δισσούς* are intended

to stand in apposition to each other, denoting that they were *two*, not only *numerically*, but *two* also in temper, etc. So Blomf. Well.

Δίνγρος *wet through.* Met. *κήδεα δίνγρα πημάτων* S.c.T. 972. *steeped as it were in calamities.*

Διφρηλάτης *a charioteer*, E.151.

Δίφρος *a chariot*, P.190.

Δίφροντις *divided in opinion*, C.194.

Δίφυιος *double, two. διφυίοισι Ταντα*λίδαις A.1447. *the two descendants of Tantalus.*

Δίχα *separately*, A.315.—*δίχα ἐστί it is different. ὅσον τό τ' ἄρχειν καὶ τὸ δουλεύειν δίχα* P.V.927. *how much they differ.* Cf. A.1342.—*apart from. δίχα ἄλλων* A.735.—*except. δίχα γε Διός* P.V.162. *beside. τῶν λελεγμένων δίχα* C.767.— *without. πυρὸς δίχα* S.c.T.25. *ἄρσενος δίχα* A.835.

Διχῆ *at two points. διχῆ ἀντίπορον γαῖαν ὁρίζει* S.539. Here Schütz interprets *διχῆ* of the Thracian and Cimmerian Bosphorus, both of which he supposes Io to have crossed.

Διχόθεν *from two parts, in two ways, ποιμανόριον ἐλαύνει διχόθεν* P. 76. *by land and by sea.*

Διχορρόπως *in a doubtful manner. οὐ διχορρόπως without doubt, certainly*, S. 600. 960. A. 789. 1245. *μὴ διχορρόπως* A.340.

Διχοστατεῖν *to stand apart, be separate* A.314.—With gen. E.364.

Διχόφρων *discordant, hostile*, S.c.T. 881.

Διχῶς *in two ways*, C.902.

Διψᾶν *to be thirsty. ὁδοιπόρῳ διψῶντι* A.875. Elmsley reads *διψῇ τις* from *διψᾶν* in C.745. for *ἢ λιμός, ἢ δίψη τις, ἢ λιψουρία ἔχει*, alleging that *δίψη* for *δίψα* is not more Greek than *γλώσση* for *γλώσσα*. Dindorf, however (Præf. ad Poet. Scen. Græc. p. xxvi.), quotes similar forms, as *πρύμνη, τόλμη*, although he agrees with Buttmann in rejecting *δίψη*. Wellauer retains *δίψη* on account of the harsh ellipsis which Elmsley's correction requires. Blomf. follows Elmsley. Buttm. conj. *ἢ δίψ' εἴ τις.*

Δίψη *thirst*, (?) C.745. an unusual form for *δίψα*. See *διψᾶν*.

Δίψιος *thirsty*, A.481. C.183.

Δίψος *thirst. δίψει πονοῦντες* P. 476. *δίψει τε λιμῷ τε* P.483. In both these passages, Blomf. has *δίψῃ*, which he considers as earlier Attic.

Δίωγμα *a pursuit*, E.134.

Διωγμός *id.* S.1031. In S.139. *παντὶ δὲ σθένουσι, διωγμοῖσι δ' ἀσφαλίας ἀδμήτας ἀδμήτα ῥύσιος γενέσθω*, the former part of the passage, at least, is corrupt, as is seen both by the sense and metre. Several unsatisfactory conjectures have been proposed. The latter part appears to mean, *may she, a virgin goddess, be a protectress to me a virgin.* See under *ἀδμὴς* and *ἀσφαλίας*.

Διώκειν *to urge on. ἅρμα διώκων* P.84. *διώκων πομπίμους χνόας ποδῶν* S.c.T.353. *διώκουσ' ἦλθον ἄτρυτον πόδα* E.381.—absolutely, *to hurry on. ἐπὶ πόλιν διώκων* S.c.T.89.—*to pursue*, A.383. *διώκει παῖς ὄρνιν* E.126. 217.242. pass. C.287. *to prosecute* or *avenge* (perhaps *διώκειν ἔριν αἱματηράν* C.467. anonym. conj. for vulg. *αἰῶν' ἀναιρεῖν.*) *ὁ διώκων* E.553. *the prosecutor.*

Δμωή *a maidservant*, A.882. C.82. 1044.

Δμωΐς *id.* C.708. S.330.955. S.c.T. 345.

Δνοφερός *gloomy*, P.528. E.357. where see *αὐδᾶν* and *ἀχλύς. καί νιν ἐλευθερίως λαμπρῶς τ' ἰδεῖν φιλίοις ὄμμασι δνοφερὰς καλύπτρας* C.798. Here by *δνοφερὰς καλύπτρας* Butler understands the interior of the palace where the treasures were kept, and where Ægisthus and Clytæmnestra might fly for concealment. So Heath. Schütz explains it of the house of Agamemnon *overclouded with woe*, comparing v.50. *ἀνήλιοι βροτοστυγεῖς δνόφοι καλύπτουσι δόμους, δεσποτῶν θανάτοισι.* The former meaning assigned to *δνοφερὰς καλύπτρας* is certainly very harsh; and Schütz's appears better suited to the sense of the passage. It may be

better, however, by a slight alteration, to read *δνοφερᾶς καλύπτρας* in the genitive. Herm. conj. *ἐκ δνοφερᾶς καλύπτρας*. This Blomf. adopts. *λαμπρῶς* and *δνοφερᾶς* will then be opposed; and the prayer will be, that *the house being rescued from oppression, may look brightly with friendly eyes upon him* (sc. Orestes) *from the dark veil which now overshadows it.* Other meanings have been suggested, but none appear very satisfactory. Dind. suspects an interpolation in v.797.

Δνόφος *gloom*, C.51.

Δοκεῖν *to think, to be of opinion.* abs. *τό τε γάρ με, δοκῶ, ξυγγενὲς οὕτως ἐσαναγκάζει* P.V.289. *methinks.* With infin. referring to the same person, *ὡς ἐγὼ 'δόκουν ὁρᾶν* P.184. Cf. P.V.957. P.468. A.411. (see *εὖτε*) C. 227.520. S.821.—referring to a different subject. *Ἠλέκτραν δοκῶ στείχειν* C.16. P.V.434.743. S.c.T.597. A.577. —*to think* or *propose to do anything. τίνα πέμπειν δοκεῖς* S.c.T.632. *whom do you propose to send? ὅταν ἀείδειν ἢ μινύρεσθαι δοκῶ* A.16. *when I have a mind to sing. ἐπεὶ δοκεῖς τάδ' ἔρδειν καὶ λέγειν* A.1633. *since you choose to act and speak thus.*—*to seem,* opposed to *εἶναι, to be. οὐ γὰρ δοκεῖν ἄριστος ἀλλ' εἶναι θέλει* S.c.T.574. With *εἶναι,—τὸ δοκεῖν εἶναι προτιόντες* A.762. *preferring the semblance of being,* unless *προτίοντες* can govern *εἶναι,* as equivalent to *ἢ τὸ εἶναι,* which Herm. denies. See *ὡς.—to seem,* h.e. *to be matter of opinion. ὡς ἐμοὶ δοκεῖ* S.c.T. 351. *as it seems to me. τί σοὶ δοκεῖ*; C.988. *ἐμοὶ δοκεῖν* P.242. *in my opinion.* See Matth.Gr.Gr.545.—With infin. *to seem, to appear. μή σοι δοκοῦμεν τῇδε λειφθῆναι μάχῃ* P.336. *do we seem to have been inferior?* Cf. P.V.314.385.386.737.961. P.177. A. 404.771.814.910.1186.1211.1319.1575. C.261.860. S.320.412. elliptically, *τί δ' ἂν δοκεῖ σοι Πρίαμος, εἰ τάδ' ἤνυσεν*; A.909. sc. *ποιῆσαι. εἰ δικαίως εἴτε μὴ τῇ σῇ φρενὶ δοκεῖ τόδ' αἷμα* E.583. sc. *ἔχειν.—δοκεῖ it seems good, it is decreed. ὅταν κείνῳ δοκῇ* P.V.258. *when it is his pleasure. δόξει δὲ πῶς*; P.V.259. *εἰ δοκεῖ σοι ταῦτα* A.918. *if such be your pleasure. ἐμοὶ δ' ὅσον τάχιστά γ' ἐμπεσεῖν δοκεῖ* 1323. *my opinion is, to rush in,* etc. *τοιαῦτ' ἔδοξε τῷδε Καδμείων τέλει* S.c.T.1016. *such is the decree.* Cf.999.1011. S. 600. *δοκοῦντα καὶ δόξαντα* S.c.T.996. *the decree passed and now existing.* So with reference to this, *μὴ δοκησάτω τινί* 1027. *μηδέ τῳ δόξῃ πάλιν* 1031. *let no one decree the contrary.*—perf. *Μοῦσαν στυγερὰν ἀποφαίνεσθαι δεδόκηκε* E.299. pass. *δήμου δέδοκται παντελῆ ψηφίσματα* S.596. *have been passed.*

Δόκιμος *illustrious, notable.* With inf. *δόκιμος εἴργειν* P.86. *illustrious enough to keep off.*

Δοκίμως *vigorously, heartily,* P.539. Blomf. compares *δόκιμον ὕμνον* Pind. Nem.111.11.

Δολιόμητις *crafty in counsel,* S. 731.

Δόλιος *crafty, cunning,* P.V.569. A.158. C.715.—*effected by craft,* A. 1474.1504.

Δολιόφρων *crafty minded,* C.935.

Δολιχός *long,* P.V.281.

Δολόμητις *craftily counselled,* P.93.

Δόλος *craft,* P.353. C.218. pl. *δόλοι* E.809. *σὺν δόλῳ by craft,* P.761. *δόλῳ id.* S.c.T.38. P.V.213. C.549. *δόλοις* C.875.—*δόλος οὐδεὶς μὴ 'κ φρενὸς ὀρθῶς με λιγαίνειν* S.c.T.854. *there is no deception as to my complaint being real. οὐ δόλον φέρει* A. 860. *involves no deceit.*

Δολοῦν *to use craft,* A.1619. *μὴ δολώσαντος θεοῦ* A.264. *if God has not deceived us.*

Δολοφόνος *craftily killing,* A.1100. an epithet of the vessel in which Agamemnon was slain.

Δόλωμα *a crafty act,* C.998.

Δόμος *a house* or *family,* e.g. S.c.T. 486. and passim. *δόμοι* pl. *id.* A.1282. and passim. *λινορράφῃς δόμος* S.128. *a ship. βᾶτε δόμῳ* (?) E.986. See *βαίνειν.* With periphr. *εἶμ' ἐς δόμων μέλαθρα* A.932. *δόμοισι καὶ σώμασι*

πεπλαγμένους S.c.T.877. *smitten in their households and families.* δόμοις for ἐν δόμοις *in the house, at home,* P.233. A.836.839. C.858.872.—*of the temples of the gods,* etc. A.565. (Here Valck. on Eur. Phœn.88. conj. θεῶν for θεοῖς in the preceding line, to avoid what is called the *Schema Colophonium.* Blomf. seems to take this view of θεοῖς, referring in its defence to Brunck on Ant.862. Δόμοις however is not constructed with θεοῖς, but is put, as Well. observes, for ἐν δόμοις. Peile quotes A.27. S.c.T.260. as instances of similar construction. Cf. also C.703.) S.c.T.260. E.60.176.196.198.546.639. δόμοις Ἐρεχθέως 817. δόμων τῶν Λοξίου E.35. δόμος Δίκας 491.

Δομοσφαλής *overthrowing a house,* A.1515.

Δόναξ *a reed* or *pipe* P.V.574.

Δόξα *opinion,* A.266. C.672. *fancy.* ὀνειρόφαντοι δόξαι A.410. Here Herm. restores the form δόκαι (δοκάι Dind. from Arcad. p.106.21.) as better suited to the metre. C.1049. οὐκ εἰσὶ δόξαι τῶνδε πημάτων 1047. *these sufferings are no fancies.—resolution.* ψυχῆς εὐτλήμονι δόξῃ P.28. δόξα is thus put for *valour* in Pind. Pyth. i. 92. ὀπιθόμβροτον αὔχημα δόξας. So εὐδοξία Nem.111.40.

Δοξάζειν *to fancy, to think,* with inf. A.659. with part. δοξάσει τις ἀκούων ὅπα S.98. *he will fancy he hears.* With acc. πῶς ταῦτ' ἀληθῆ καὶ βλέποντα δοξάσω C.831. εὐξύμβολον δοξάσαι C.168. *easy matter for conjecture.*

Δορίγαμβρος *causing war by her marriage,* A.672.

Δορικανής *killing by the spear,* S. 965.

Δορικμής *slain by the spear,* C.360.

Δορίκρᾱνος *armed with a pointed head,* P.144. This is the older reading. More recent edd. have δορυκράνου.

Δορίμαργος *raging with the spear,* S.c.T.668.

Δορίπονος *oppressed by war,* S.c.T. 153. δορίπονα κακά S.c.T.610. *the evils of such oppression.*

Δορίτμητος *slain by the spear,* C. 343.

Δόρυ *a spear,* πάταγος οὐχ ἑνὸς δορός S.c.T.99.329.381.483.942.1007. P.296.312.715. A.111.1120. E.736. 743. δορὸς ἄγραν S.c.T.304. *the spoil of the spear.* ξυναυλία δορός S.c.T. 821. *a combat.* δορὸς ἀντηρέτας S.c.T. 981. *one opposing with the spear.* μάχῃ δορός A.427. λελειμμένον δορός A.503. *spared by the spear.* πολέμιον δορύ S.c.T.198.398. *the spears of the enemy.* δορὸς νικηφόρον E.747. *victorious with the spear.* δορὶ ἁλοῦσα S.c.T.567.—*a ship.* κἰ' ἐς δόρυ S.832. κρατούντων τῶν ἐπὶ ζυγῷ δορός A.1601. (see ζυγόν) ἐπ' ἄλλην ἄλλος ἴθυνεν δόρυ P. 403. In S.128. λινορράφῃς τε δόμος ἅλα στέγων δορὸς ἀχείματόν μ' ἔπεμπε, the comma (according to Stanl. Pauw, and Butler,) is to be placed after δορός, h. e. ἅλα στέγων δορός, *keeping the sea out of the ship.* Schütz joins δορὸς with ἀχείματον, and explains it, *belli tempestatem quæ nobis imminet ab Ægypti filiis haud expertam.* This is much to be preferred. In S.985. πολὺς δὲ πόντος οὖν ἐκληρώθη δορί, which is not intelligible, Heath suggests οὔνεκ' ἠρόθη, and with πόνος supplies another verb. *Let us not endure those things, to avoid which much labour* (was endured) *and much sea traversed by us.* So Dind. Cf. Virg. Æn. ii.780. iii.495.—γομφοδέτῳ δορί, in a corrupt passage S.826. This is by Abresch explained of the ship, *quæ tota clavis firmissime compacta.* Heath more correctly observes, "γομφόδετον δόρυ, idem valet ac apud Homer Il. A.245.246. σκῆπτρον ἥλοισι πεπαρμένον." So Schütz, who remarks, " agitur de violentia, qua Danaïdes in navem coacturus sit Præco, agendo, trahendo, trudendo, *lanceæ ictibus vulnerando.*" Herm. conj. γομφοδέτῳ δὲ δόρει διώλου. So Dind. on the form δόρει used by the tragics, see Herm. on Soph. Aj.v. 1035. Œd. Col.626.1316.1388. and on

Aj. ed. Erfurdt. p. 628. See also under *αἴμων*.

Δορύξενος a friend in war, one sworn to aid and protect another, A. 854. C. 555.—*pertaining to such an one. δόμους δορυξένους* C. 1001.

Δορυπαγής compacted with timbers, S. 724.

Δορύπαλτος brandishing the spear. χερὸς ἐκ δορυπάλτου A. 116. *on the right hand*, the spear being brandished with that hand.

Δορυσθενής mighty with the spear. δορυσθενὴς ἀνήρ C. 157. a prosopopeia for *iron*.

Δορυσόος or *Δορυσσόος brandishing the spear*, S. 179. 963.—*σάγαις δορυσόοις* S. c. T. 118. *military*. Blomfield on S. c. T. 118. contends that this word is always written with *σσ*, and, therefore, reads in this passage *δορυσσοῖς*, but Well. rightly observes, that the poets were at liberty to use the shorter form, as in *θεόσυτος* for *θεόσσυτος*.

Δορυτίνακτος shaken with spears, S. c. T. 140.

Δορυφόρος spear-bearing, C. 758.

Δόσις a gift.—*γᾶς δόσις* S. c. T. 343. *the produce of the earth. δόσις ἐκ Διός* A. 986. *bounty from Jupiter*. In a bad sense, *δόσιν κακὰν κακῶν κακοῖς* P. 998. See *κακός*.—*σὺν θεῶν δόσει* C. 771. *by the blessing of the gods. γενέθλιος δόσις* E. 7. *a birth-day gift. δαιμόνων δόσιν* E. 908. *the bounty of the gods*. In C. 93. *ἀντιδοῦναι τοῖσι πέμπουσιν τάδε | στέφη, δόσιν τε τῶν κακῶν ἐπαξίαν*, Herm. (Obss. Critt. p. 62.) conj. *δόσιν γε*, to avoid what he considers the awkward position of *τε*. Well. however, rightly observes, that *ἀντιδοῦναι* is put absolutely, h. e. without an object, and is to be repeated with *δόσιν* sc. *to make a recompense to those who send these crowns, and such a recompense*, etc.

Δοτήρ a giver, πυρὸς βροτοῖς δοτῆρα P. 615. *the giver of fire to mortals*.

Δουλεία slavery, S. c. T. 235. A. 350.

Δούλειος enslaved, S. c. T. 305.—*slavish*, S. c. T. 453. 775.

Δουλεύειν to be a slave, P. V. 929. With dat. *ζεύγλαισι δουλεύοντα* P. V. 461. *obedient to the yoke*.

Δούλη a female slave, A. 1299.

Δούλιος servile, slavish; ζυγὸν δούλιον S. c. T. 75. A. 927. 1199. P. 50. *σπεῦσαί τι τῶν δούλιος φέρει φρήν* S. 594. Here Stanl. *βούλιος*, so Heath, Schütz, Dind. Wellauer, however, observes, that *δούλιος φρὴν* seems to refer to mortals, *who implore as vassals the aid of their sovereign Jupiter. δουλίᾳ περ ἐν φρενί* A. 1054. *in the mind of a slave. δούλιον ἐσᾶγον αἶσαν* i. e. *ἄγον ἐς δούλιον αἶσαν* C. 75.

Δοῦλος a slave, A. 1008. 1016. P. 238. 731.

Δουλοσύνη slavery, S. c. T. 107.

Δουλοῦν to enslave, S. c. T. 236.

Δουλόφρων servile-minded, S. 731.

Δοῦπος a noise, C. 370.

Δουρίκλυτος celebrated in war, P. 85.

Δουρίπληκτος stricken by the spear, λάφυρα δουρίπληκτα S. c. T. 260. *spoils gotten in the brunt of war*. Porson on Hec. 482. proposes *δουρίληφθ'*, which Schütz and Blomf. have adopted. Dind. conj. *δουρίπηχθ'*, and also considers that a serious interpolation has crept into the whole passage, *εὖ ξυντυχόντων—θεοῖς*. See Dindorf, annot. in loc.

Δοχμόλοφος wearing a sloping crest, S. c. T. 109.

Δράκαινα a she-dragon, E. 124.

Δρακονθόμῖλος crowded with dragons, S. 263.

Δρακοντόμαλλος having snakes instead of hair, P. V. 801.

Δράκων a dragon, a serpent, P. 82. S. c. T. 273. 363. 485. C. 520. 1043. 1046. S. 506.

Δρᾶμα an act. ἐξεύχεται τὸ δρᾶμα τοῦ πάθους πλέον A. 515. *boasts that the achievement overbalances the suffering*.

Δράμημα a running, a hasty gait, P. 243. For the account of the swiftness of Persian messengers, cf. Herod. viii. 98. and see Æsch. Ag. 273. On the two forms *δρόμημα* and *δράμημα*,

see Lobeck on Phryn. p.618. who decides against Blomf. that either form is correct.

Δρᾶν *to do* or *act*, abs. Καπανεὺς ἀπειλεῖ δρᾶν παρεσκευασμένος S.c.T. 422. τοῦ δρῶντός ἐστι καὶ τὸ βουλεῦσαι πέρι A.1332. ἐπειδὴ δρᾶν κατώρθωσαι φρενί C.505. Cf. P.V.941. C.1005. E.501. S.375.500. δράσαντι παθεῖν C. 311. sc. ἔστι *the criminal must suffer*. Wunderlich Obss. Critt.p.83. observes that, placed thus absolutely, it is peculiarly applied to the *commission of crime*.—With acc. δρᾶν ταῦτ' ἀνάγκη P.V.72. Cf.663.746. S.c.T.1049. A. 1029.1326.1618.1639. C.546.869.886. E.128.156.693.766.— With acc. of the person, δράτω πόλις (δράτω τι πόλις, Elms. on Med. 1224. δράτω τε Cant. Brunck. rell. see Well. not. in loc.). καὶ μὴ δράτω τοὺς κλαίοντας Πολυνείκην S.c.T.1058. *let the city do aught to them, or not.* τὴν πολυκλαύτην Ἰφιγένειαν ἀνάξια δράσας A.1508. *having used her unworthily.* (see Ἰφιγένεια) κακῶς δρᾶν *to inflict injury*, P.799. εὖ δρᾶν *to confer benefits*, E.830.

Δράσιμος *that which is to be done.* ἀνὴρ ἄκομπος, χεῖρ δ' ὁρᾷ τὸ δράσιμον S.c.T.536. *his hand perceives what is to be done.* Stanl. compares Soph. Phil.95. γλῶσσαν μὲν ἀργόν, χεῖρα δ' εἶχον ἐργάτιν.

Δρασμός *a flight*, P.352.362.

Δραστήριος *effectual, active*, S.c.T. 1032.

Δρέπειν *to gather*.—Met. mid. v. δρέψασθαι *to shed* (as blood), S.c.T. 700.

Δριμύς *bitter, severe*, A.1483. C.386.

Δροίτη *a bath*, A.1521. C.993. E.603.

Δρόμος *a running, a race*, or *course*, S.305. pl. P.V.840. A.119. ἔξω δρόμου φέρομαι P.V.885. ἐκ δρόμου A.1218. δρόμου ἐξωτέρω C.1018. πυθέσθαι δ' οὐδέν ἐστ' ἔξω δρόμου C.507. *it is not out of the right course, is not improper.* δρόμῳ *swiftly*, P.203. δρόμοισι *id.* S. 799. τοὺς ὑπερμήκεις δρόμους γυμνάζεται P.V.593. *she is harassed in these long courses.* ἐν δρόμῳ (δρομῳ, om. ἐν, Heath. Musgr.) προστιθεὶς μέτρον C.785. *putting an end to his course.*

Δρόσος *dew*, A.1363, etc.—ποντία δρόσος E.864. *the water of the sea.*—δρόσοι A.139. *the young of an animal*, cf. Hom. Od. I. 222. χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι, Χωρὶς δ' αὖθ' ἕρσαι. Etym. Αἰσχύλος ἐν Ἀγαμέμνονι τοὺς σκυμνοὺς τῶν λεόντων δρόσους κέκληκε.

Δρῦς *an oak*. αἱ προσηγόροι δρύες P.V.834.

Δύη *calamity, distress*, P.971.1004. P.V.179.511.523.748. S.c.T.210. A. 1122. C.437. E.532. νήστιδες δύαι A. 1605. *the pangs of hunger.* μητροφόνους δύας E.258. *punishment for a mother's murder.*

Δύϊος *miserable*, S.809.

Δύναμις *power, influence.* δύναμιν πλούτου A.754. ὧν ἂν δύναμις ἡγεῖσθαι θέλῃ P.170. *in whatsoever my ability may enable me.*

Δύνασθαι *to be able*, P.V.326.916. ἠδυνήθην 206.—*to have influence*, E. 910. S.1017.

Δυνάστης *a prince*, A.6. Metaphorically applied to the *larger heavenly bodies.* See ἀντολή.

Δυνάτης *a prince*, P.661. voc. δυνάτα *O prince.* Said to be the same as δυνάστης. See διάγειν.

Δυνατός *possible*, A.97.

Δύνειν aor.2. δῦναι *to set, to sink*, δύνοντος ἡλίου S.252.—as a ship. οὐκ ἔδυ δόμος A.983. Met. of *the end of life.* βίου δυντός 1094.—*to put on.* ἀνάγκας ἔδυ λέπαδνον A.211. Met. *he put on the collar of necessity.*

Δύο *two*, P.177. A.121. C.205. S.c.T.460. δυοῖν S.c.T.938. It is used with dual and plural nouns, as δυοῖν στρατευμάτοιν P.706. C.302.932. 1043. E.406. P.V.780. S.c.T.904. γνωμῶν δυοῖν P.V.869. δυοῖν μιασμάτων E.570. In the former passage some MSS. have γνώμαιν, and in the latter Elmsley recommends μιασμάτοιν, alleging that δυοῖν is never joined by the Attics with the plural substantive. Eur. Med.798. This is also the opinion of Buttmann. See Gr. Gr.

vol. i. p. 282. Well. retains the plural. In P.V.780. Blomfield and Schütz adopt *δνεῖν* as the more Attic reading. *δνοῖν* is, however, as Well. observes, the reading of the majority of the MSS. in this and in most other places.—*ἐν δνοῖν ζευκτηρίαν* sc. *γαῖν* P.722. which is also a marginal reading in Ask. for *ἐν*.

Δύρεσθαι to bemoan, P.V.271. P. 574. the same as *ὀδύρομαι* Blomf. (P.V.191.) compares *κέλλω* and *ὀκέλλω*, *μόργνυμι* and *ὀμόργνυμι*, *σταφὶς* and *ὀσταφίς*.

Δυσαγκόμιστος irrecoverable, E. 252.

Δυσάγκριτος difficult to decide upon, S.119.

Δύσαγνος impure, S.732.

Δυσάδελφος unhappy in one's brothers, S.c.T.852.

Δυσαιᾱνής calamitous, P.273.

Δυσαλγής woeful, A.1137.

Δυσάλωτος difficult to be seized, P.V.166.

Δυσάνωρ [ᾱ] *connected with evil men. γάμον δυσάνορα* S.1050. *a marriage with a detested man.*

Δυσάρεστος difficult to appease, E. 388.

Δύσαρκτος difficult to be governed, C.1020.

Δυσαυλία badness of lodging, A. 541.

Δυσαχής grievous, E.140. Here the vulg. has *δυσαχθές*, contrary to the metre. Hermann strikes out *ὦ* before *πόποι*, but Glasg.2. adopts *δυσαχές*, the reading of Rob. So Well. Bothe.

Δύσβατος sorrowfully trodden, P. 1026.1030. Pauw rightly explains this, "*Terra Persica δύσβατος nunc est mihi, eamque tristis nunc calco pede tristi.*" So Schol. *οὐχ ὡς σκληρὰν καὶ δύσκολον εἰς ἔμβασιν, ἀλλ' ὡς ἐπὶ κακῷ καὶ δυστυχίᾳ βαινομένην τῷ Ξέρξῃ.* Brunck, comparing the various reading, *δύσβακτος* in Regg. A.H. and *δυσβάϊκτος* Reg. B. in v. 1030. with the Gloss. *δυσθρήνητος* in the same, conj. *δυσβάϋκτος*. So Glasg. Schütz. Blomf. Lachm. This, however, violates the metre, if Wellauer be right in supposing that the epode is divided into pairs of verses, each verse resembling the one following it.

Δυσβάϋκτος mournfully uttered, P. 566.

Δυσβουλία evil counsel, A.1591. S.c.T.784.

Δυσδαίμων unhappy, P.915. S.c.T. 809.909. P.V.604. in A.329. *ὡς δυσδαίμονες ἀφύλακτον εὐδήσουσι πᾶσαν εὐφρόνην.* Stanley reads, *ὡς δ' εὐδαίμονες*. So Pauw and Butler approve. Schütz explains the vulg. *like poor persons*, i.e. *persons who have nothing to guard.* This is very harsh. Abresch explains *ὡς* by *ὥστε*, and translates, "*so that, poor wretches*, (as referring to miseries before incurred) *they will sleep the whole night without the fatigue of keeping guard as before.* This seems nearly correct. It would be better, however, to understand *ὡς in which manner*, sc. *πάγων δρόσων τ' ἀπαλλαγέντες*. Herm. conj. *δὲ δαίμονες*. So Dind.

Δυσδάκρῡτος to be miserably mourned, A.430.

Δυσδάμαρ unhappily married. A. 1292.

Δύσεδρος sitting for destruction, an evil visitant. A.726.

Δυσεκλύτως inextricably, P.V.60.

Δύσελπις without hope, C.407.

Δυσευνήτωρ a bad bedfellow. δράκοντας λεχέων δυσευνήτορας S.c.T.275. *dangerous occupants of its nest.* Here Reg. G. has *δυσευνάτειρα*. Vienn. A. B.C.D. many other MSS. and Ald. Rob. Turn. *δυσευνήτειρα*. So Glasg. *δυσευνήτορας* Med. Vict. Schol. A. Hence Blomf. *δυσευνάτορας*. This seems necessary, not only to the sense, but to the metre; it requires, however, the change of *δράκοντας* for *δράκοντα δ'* in v. 273.

Δυσεύρετος difficult to discover, P.V.818.

Δυσήλιος sunless, E.374.

Δυσθέᾱτος horrible to be looked on, S.c.T.963. P.V.69.693.

Δύσθεος *impious*, A. 1572. C. 45. 189. 518. S. 417.

Δυσθρόος *mournfully sounding*, P. 628. 904. 1032.

Δυσίᾶτος *incurable*, A. 1074.

Δύσις *the setting of a star.* ἀμφὶ Πλειάδων δύσιν A. 800. h. e. *about the beginning of November.* See Stanley's note on P. V. 456.

Δύσκαπνος *sullied with smoke*, A. 750.

Δυσκατάπαυστος *not to be stayed*, C. 463.

Δυσκέλαδος *mournfully sounding*, S. c. T. 849.

Δύσκηλος (κηλέω) *incurable*, E. 789.

Δυσκλεής *disgraceful*, P. V. 241. P. 436.

Δύσκριτος *hard to interpret*, P. V. 484. A. 954. *difficult to discern.* δυσκρίτους δύσεις P. V. 456. On this passage Herm. (Obss. Critt. p. 18.) observes that the epithet δυσκρίτους is no more applicable to δύσεις than to ἀντολάς. He therefore adopts a reading found in Stob. ecl. 1. 2. τάς τε δυσκρίτους ὁδούς. Wellauer justly disapproves this correction.

Δυσκρίτως *unintelligibly*, P. V. 665.

Δυσκύμαντος *caused by violent waves*, A. 639.

Δύσλεκτος *unpleasant to be spoken.* δύσλεκτα φίλοισι P. 688. *things hard for friends to speak.*

Δύσλοφος *difficult to bear*, P. V. 933. From λόφος, *the neck.*

Δύσλυτος *difficult to be loosened*, P. V. 192.

Δυσμαθεῖν *to be unable to recognize*, C. 223.

Δυσμαθής *hard to understand*, A. 1228.

Δυσμάτωρ (Dor.) *pertaining to an evil mother.* δυσμάτορος κότου S. 65. *the wrath of an evil mother.*

Δύσμαχος *difficult to conquer*, P. V. 923.—*difficult*, A. 1542.

Δυσμενής *hostile*, S. 264.—*an enemy*, S. c. T. 348. δυσμενεῖς S. c. T. 216. *the enemy.* With dat. εὐνὰς ἀδελφοῦ τῷ πατοῦντι δυσμενεῖς A. 1166.

Δυσμή *setting.* δυσμαὶ Ἡλίου φθινασμάτων, i. e. Ἡλίου φθίνοντος P. 228. (cf. Herm. App. Vig. 111.). *the sunset.* Here Pauw, whom Blomf. and Dind. follow, reads φθινάσμασι, from a remark by Eustathius that Æschylus called ἡλίου δύσις by the name φθινάσματα. Well. however, observes rightly, that this is equally true if the vulg. be retained, and for such circumlocutions refers to Erfurdt on Soph. Ant. 420. See Pors. Hec. 302.

Δυσμηχανεῖν *to have no means, to be unable*, with inf. A. 1333.

Δύσμορος *wretched*, S. c. T. 819.

Δυσοδοπαίπαλος (παίπαλος, *rugged*) *throwing difficulties in the way*, E. 365.

Δυσοίζειν (οἴζω, οἴ) *to cry with fear at any thing, to dread.* οὔτοι δυσοίζω, θάμνον ὡς ὄρνις, φόβῳ A. 1289.

Δύσοιμος *leading by an unlucky way*, C. 933.

Δύσοιστος *hard to be borne*, P. V. 693. C. 734. δύσοιστα πολίταις πάθον E. 784. *I have suffered such treatment as the citizens shall find redound to their discomfort.*

Δυσόμῑλος *of evil presence*, or *company, a bad visitor*, A. 726.

Δυσόμματος *blind*, E. 366.

Δύσορμος *affording a bad anchorage*, P. 440. ep. of the island of Psyttaleia. Stanl. compares Virg. Æn. xi. 23.—*detaining unpleasantly in harbour*, A. 186.

Δύσορνις *unlucky*, S. c. T. 820.

Δυσπάλαιστος *difficult to be wrestled with, invincible*, S. 463. C. 681.

Δυσπάλαμος *difficult to manage, irresistible*, E. 840.

Δυσπαλάμως *without help, in a desperate situation*, S. 847.

Δυσπαλής *hard to struggle with*, E. 529.

Δυσπαράβουλος *obstinate, incapable of being advised*, S. 100.

Δυσπαράθελκτος *hard to be soothed* or *entreated.* μένει τοι Ζηνὸς ἰκταίου κότος δυσπαραθέλκτοις παθόντος οἰκτοις S. 381. So Pors. *The wrath of Jupiter* ἰκταῖος *awaits those who are*

hard to be prevailed upon by the complaints of a sufferer.

Δυσπαραίτητος *hard to be prevailed upon, inexorable,* P.V.34.

Δυσπαρήγορος *hard to be appeased,* E.362.

Δύσπεμπτος *hard to be dismissed,* A.1163.

Δυσπετῶς *with difficulty,* P.V.754.

Δυσπήματος Corr. δυσπήμαντος *causing grievous calamity,* E.459. In this passage, as it stands in the vulg. τοιαῦτα μὲν τάδ' ἐστὶν ἀμφότερα μένειν, πέμπειν δὲ δυσπήματ' ἀμηχάνως ἐμοί, the word δυσπήματα is evidently corrupt. Bentl. corrects δυσπήμαντα. The meaning of the passage is doubtful, and has given rise to many conjectures. πέμπειν is generally referred to the *dismissing of the Furies* by Minerva. Butl. however, joins it with δυσπήμαντα, which he understands of *the evils to be expected from the vengeance of the Furies.* Herm. reads τοιαῦτα μὲν τάδ' ἔστιν· ἀμφότερα, μένειν | πέμπειν τε, δυσπήμαντ' ἀμηχάνως ἐμοί, i.e. *such is the state of this case; either alternative, for them to remain, or for me to dismiss them* (is) *so fraught with peril that I am unable to act.* Well. objects to this, that μένειν and πέμπειν are said of different persons; and (which is a better objection) that it refers only to the Furies, whereas this being the summing up of the deliberation, both parties ought to be mentioned. He proposes ἀμφὼ (corr. ἄμφω) μὲν μένειν, but his explanation is forced. Butl. proposes τοιαῦτα μὲν τάδ' ἐστίν· ἀμφότερα, μένειν | πέμπειν τε δυσπήμαντ', ἀμηχάνως ἔχει, i.e. *either alternative, for the Furies to remain, or for them to produce grievous mischief* (sc. by not being allowed to stay) *is fraught with difficulty.* Schütz appears to come nearest to the truth; he retains δέ, and reads τοιαῦτα μὲν τάδ' ἔστιν· ἀμφότερα μένειν, πέμπειν δὲ δυσπήμαντ' ἀμηχάνως ἐμοί, which he translates, "*utramque partem* (Furias et Orestes) *manere, utramque autem dimittere sine offensione haud licet.*" This translation of the last verse, however, is incorrect. He is right in referring ἀμφότερα to *both parties,* and making the opposition to be between ἀμφότερα μένειν and πέμπειν δέ, but not so, in also explaining πέμπειν of both. The general meaning of the passage appears to be, *for both to remain at once is impossible, yet to dismiss one is fraught with difficulty.* The second clause πέμπειν δὲ δυσπήμαντα, refers only to the Furies, of whom in v. 454. he says, αὗται δ' ἔχουσι μοῖραν οὐκ εὐπέμπελον. The danger of dismissing Orestes is *implied* (for an instance of the omission of one of two things referred to see under διάγειν P.661. and Pauw's note). Following, therefore, Schütz's reading, but placing the comma after δυσπήμαντα, we may refer ἀμηχάνως ἐμοὶ (sc. ἔχει or ἐστί) to both clauses, and translate, *such, indeed, is the case: for both parties to remain* (is not in my power to effect), *yet to dismiss those who may cause such grievous woe* (cf.v.455-7.) *is also impossible for me.* There is no occasion with Well. to change the neuter ἀμφότερα into ἄμφω (see Blomf. Gl. Pers.1.). If any emendation were to be admitted, we should prefer Butler's ἀμηχάνως ἔχει, but even this is not necessary. Perhaps it may be not amiss to subjoin a translation of the passage from v.448. to shew the connexion of the whole. Minerva is expressing *the difficulty* of deciding whose side to take, a difficulty arising from the fact that Orestes, *although* a murderer, *yet* could not at once be dealt with *as such,* being now purified; whereas, on the other hand, if he were *not* so dealt with, the most grievous results might be expected from the wrath of the Furies. She cannot, however, refrain, *notwithstanding the admitted difficulty of deciding,* from expressing a feeling in favour of Orestes; and this she

does when she has only stated one part of the difficulty, sc. that concerning himself. The verse ὅμως δ' ἄμομφον ὄντα σ' αἱροῦμαι πόλει, would, as Well. observes, naturally come after v. 457. where both parts of the difficulty have been stated, but if we bear in mind that the ὅμως here refers not only to verses 451, 452. but to the *whole difficulty* (v. 448.) felt by Minerva, *notwithstanding which* she expresses this partiality for Orestes, we shall not have occasion to alter its position. The whole passage may be thus rendered: *for a mortal to decide upon this matter, would be impossible; even for myself it is hardly right to determine hastily in so difficult a case of homicide, especially as you, though you have committed murder, are nevertheless come here as a purified suppliant (yet notwithstanding this difficulty I prefer you, since you are without offence towards the state,* h. e. have no tendency to do it mischief); *but on the other hand, these are of a sort which it is not easy to dismiss, and if they do not obtain a successful issue, the venom of their spirits falling on the ground* (will prove) *in after time a severe calamity to the country. Such, indeed, is the case: for both parties to remain is impossible, yet I cannot well dismiss those who may be causes of such dire woe: since, however, it has come,* etc.

Δυσπλάνος *wretchedly wandering,* P.V. 611. δυσπλάνοι ἀλατεῖαι P.V. 902. *wretched wanderings.*

Δυσπολέμητος *difficult to conquer,* S. 637.

Δυσπόλεμος *unhappy in war,* P. 974.

Δυσπόνητος *attended with pain, severe.* δυσπόνητε δαῖμον P. 507. The word occurs Œd. Col. 1610. Blomf. needlessly suspects that the true reading here is δύσπαλαιστε.

Δύσποτμος *unhappy,* S. 302. P.V. 119. 198. S.c.T. 795.—*causing unhappiness,* S.c.T. 801.

Δυσπότμως *unhappily,* P. 264.

Δύσποτος *affording a horrid drink,* E. 256.

Δυσπρᾶγεῖν *to be unhappy, to fare ill,* A. 764.

Δυσπραξία *unhappiness, evil estate,* P.V. 968. E. 739.

Δυσσέβεια *impiety.* πρὸς δυσσεβείας ἦν ἐμοὶ τόδ' ἐν φρεσί C. 693. *I regarded it as an act of impiety.*

Δυσσεβεῖν *to be impious,* E. 870.

Δυσσεβής *impious,* A. 212. 736. comp. S.c.T. 580.

Δυσσεβία *impiety,* E. 506.

Δυστέκμαρτος *difficult to comprehend,* P.V. 495.

Δυστερπής *unpleasant,* C. 275.

Δύστηνος *unhappy,* P. 282. 455. 873. S.c.T. 1023. P.V. 659. A. 638. δύστηνον θέρος A. 1640. *a miserable harvest.*

Δύστλητος *hard to be borne,* A. 1552.

Δύστονος *mournful, pitiable,* S.c.T. 971. 988. C. 462.

Δυστυχεῖν *to be unhappy,* P.V. 345. 506. ἐπεύχομαι—τοῖσι δὲ δυστυχεῖν S.c.T. 464. δυστυχούντων S. 334.

Δυστυχής *unhappy,* E. 759. 786. πολλὰ δυστυχῆ τε πράσσει S.c.T. 321. *fares wretchedly in many ways.* τὸ δυστυχές C. 900. *misery.* εἰ δὲ δυστυχῆ sc. ἐστὶ τὰ πράγματα A. 1301. Here Blomf. reads δυστυχοῖ. Pors. ed. 2. δυστυχεῖ. Abresch thinks that εἰ δυστυχῇ or εἰ δυστυχῆ are equally good, but εἰ with the subj. is at least doubtful.

Δυστυχῶς *unhappily,* A. 1645.

Δύσφατος *of evil sound,* A. 1123.

Δυσφημεῖν *to utter ill-omened sounds,* A. 1048.

Δυσφιλής *odious,* A. 1205. 1625. C. 615. 1054. E. 54. τὸ δυσφιλὲς θεοῖς C. 628. *an act odious to the gods.*

Δυσφορεῖν *to be impatient* S. 508. With ἐπί, ἐπ' ἄλγει δυσφορῶν S.c.T. 762.

Δύσφορος *intolerable,* A. 833. E. 350. S. 814. Comp. S.c.T. 639. ὕβριν δύσφορον S. 798. *intolerable in insolence.*

Δυσφρόνως *unadvisedly,* P. 544.

Δύσφρων *mournful, vexatious,* A. 808.—*evil-disposed, hostile,* A. 594. S. 506. γάμου δύσφρονος S. 389. *an odious marriage.*—*rash, thoughtless,* S.c.T. 836. πόθεν τὸ δύσφρον τοῦτ' ἐπῆν στύγος στρατῷ; Λ. 533. Here στρατὸς certainly cannot signify *the*

aged citizens left at home, or as Well. (whom Scholef. follows) says, *populus*, as opposed to the army come from abroad: στρατὸς is used for the *army* in vv.524 and 530, and must surely mean likewise in this passage *the army returned from Troy*. The Chorus had been expressing its grief at the absence of the army, which grief arose from a feeling as well of their danger abroad as of the evil produced thereby at home; and hence they regarded the expedition with feelings of disgust. The Chorus having then strongly expressed their *mournful anxiety* for its return, the Herald imagines that there is some reason for this, and asks, "*Whence did this gloomy feeling of dislike attach to the army?*" The aversion here expressed was felt towards the army, not *as men*, but as the abettors of a cause which had produced, and was likely to produce, such mischief. This explanation is suggested by Klausen, and (although the expression ἐπῆν στρατῷ is not without awkwardness) is much better than that of Blomf. who, placing the comma after ἐπῆν, translates, *Unde tibi hæc animi solicitudo quam aversatur exercitus?* Emper. in Zimmerm. Diar. A.1835. p.627, quoted by Dindorf, has an observation worthy of attention: "Scribendum φρενῶν. quæ vox quum omissa esset, e priore exercitus mentione param caute στρατῷ supplevit librarius." Τὰ μὲν γὰρ ἐκ γῆς δυσφρόνων μειλίγμαται βροτοῖς πιφαύσκων εἶπε τὰς δὲ νῷν νόσους, κ.τ.λ. C.276. Of this obscure passage several meanings have been proposed. Lobeck on Soph. Aj. v.757. conj. μηνίματα for μειλίγματα, which he considers unintelligible. This Butl. (ap. Peile in loc.) disapproves, and agrees with Blomf. in translating δυσφρόνων μειλίγματα *calamitates, quibus inimici gaudere possint*. To this interpretation Klausen (qu. v.) justly objects, but himself proposes a worse. Schütz and Well. explain δυσφρόνων μειλίγματα *pœnas ad placanda Erinnyum numina irata propter intermissam occisi Agamemnonis ultionem*, and by τὰ μὲν ἐκ γῆς understand *terræ sterilitatem*. It seems, however, very harsh to refer δυσφρόνων thus put *generally*, to the Furies *in particular*. Scholefield's explanation seems upon the whole the best, viz. "*quæ enim e terra* oriunda *hominibus* morbos *levant malignos* (nam *morbos* e sequente *νόσους* intelligitur"—this is not necessary, δυσφρόνων is merely a general expression, though undoubtedly it may here *refer* especially to diseases) "*hæc nobis* contra *denunciavit morbos fore*, h.e. creatura esse: nempe *lichenas*," etc. In this case it is better to read τάσδε, with Turn. Vict. Glasg. or δὲ may be emphatic in the apodosis. For the change to the feminine in τάσδε from the neuter μειλίγματα as referring to the noun νόσους following cf. P.V.755.

Δυσχείμερος *wintry, tempestuous, severe*, P.V.15.748. Metaph. δυσχειμέρους ἄτας C.269.

Δυσχερής *disagreeable, disgusting*. S.563. P.V.804.

Δύσχιμος *cold, chilly, severe*. δύσχιμοι κέλευθοι P.559. δυσχίμου πλημμυρίδος C.184. δράκοντα δύσχιμον S.c.T.485. Cf. Virgil. Ecl.iii.93. *Frigidus, O pueri, fugite hinc, latet anguis in herba*. Bl.Gl.P.573. says, "a vetere radice χίος *frigus*, unde χίμετλον. Recentiores scribebant χεῖμα." See Elmsley's note on Bacch.15. where he discards the form δύσχειμος as well as μελάγχειμος from the Attic writers. See also Blom. on P.573. (ed. Bl.).

Δωδώνη *Dodona*, P.V.661.832.

Δῶμα *a house, a family*. δῶμα κοσμήσει πατρός S.c.T.461. So passim. δώματα *id.* πῶς πατρῷα δώματα λιπεῖν ἔτλητε; S.322. and passim.—*a temple*, E.170.734. S.288. δώμασι for ἐν δώμασι C.703.

Δωματῖτις *domestic*. δωματῖτιν ἑστίαν A.942.

Δωματοῦν *to build a house*. δεδω-

μάτωμαι S.936. *I have had houses built for me.*

Δωρεά *a gift, a boon,* P.V.338.619.

Δωρεῖσθαι *to give.* *μέγ' ὠφέλημα τοῦτ' ἐδωρήσω βροτοῖς* P.V.251.—*to present with.* *δυοῖν λογοῖν σε θατέρῳ δωρήσομαι* 780.

Δώρημα *a gift, a boon,* P.V.515. A.929. E.380. P.V.629.

Δωρικός *Dorian, Grecian,* opp. to Περσικοῖς P.V.179.

Δωρίς id. Δωρίδος λόγχης ὕπο P.803.

Δῶρον *a gift,* S.c.T.607. A.91.902. C.175.512.609.

E

Ἔ an exclamation of surprise or sorrow, S.134.143. P.V.580.601.605. 744. S.c.T.135.139.142.309.321. P. 938. A.1085. C.778.856.

Ἔα *id.* P.V.298. repeated, P.V.114 565.690. C.857.

Ἐάν *if,* with conj. P.V.326.379. S.c.T.224. A.1398.1652. S.607. ἐὰν μή P.V.1016. *unless.* ἐάν περ P.521. *if so be that.*

Ἐᾶν *to let alone,* P.V.332. *to allow,* with inf. 384. οὐκ ἐᾶν *to forbid, prevent,* S.c.T.360.538.

Ἑαυτοῦ *of himself.*—παρ' ἑαυτῷ P.V.186. *in his own hands.* τὸν ἀμφ' ἑαυτῆς ἄθλον 704. *her own suffering.* κηδεῦσαι καθ' ἑαυτόν 892. *to marry in one's own rank.*

Ἑβδομαγέτας Dor. *a seventh leader,* S.c.T.782.

Ἕβδομος *seventh,* S.c.T.264.613. 696.782. P.764. πύλαις ἑβδόμαις S.c.T.118. *the seventh gate,* not *the seven gates,* as some translate it, and as Thom. Mag. asserts. On this passage Valck. observes, "septem duces non stabant ad *septem* portas, sed adstabant portarum *septimæ,* forsan in vicino Jovis Altissimi templo, κλήρῳ λαχόντες, sortiti quam quisque de septem portis sibi haberet tuendam. Nondum ad suam quemque stationem missos liquet ex v. 290 (264)."

Ἔγγαιος *born in the land,* P.886. *in the country.* εἰ κυρεῖ τις οἰωνοπόλων ἔγγαιος S.57.

Ἐγγενής *indigenous, attached to a family* or *race,* C.459. S.326. Θεοὺς τοὺς ἐγγενεῖς S.c.T.564.

Ἔγγονος *a descendant,* A.364.

Ἐγγράφειν *to inscribe,* mid. v. P.V. 791. pass. S.924. On C. 688. see under καλός.

Ἐγγύη *a surety.* ἐγγύην θήσῃ E. 858. *give a surety.*

Ἐγγύθεν *near.* With gen. S.c.T. 958. C.839.

Ἐγγύς *near,* S.c.T.59. E.65. With gen. P.672. ἐγγύτατα γένους, S.383. *very near of kin.*

Ἐγείρειν *to raise up, arouse,* A. 290. E.135. ἐγρηγορέναι *to be wakeful.*—ἐγρηγορὸς φρούρημα E.676. *a watchful guard.* ἐγρηγορὸς τὸ πῆμα γένοιτ' ἄν A.337. *the calamity would not sleep* or *cease.* See ἀναμπλάκητος.

Ἐγκατασκήπτειν *to hurl down upon.* P.506.

Ἐγκατιλλώπτειν *to laugh at* E.113. From ἴλλω.

Ἐγκελεύειν *to order,* P.V.72.

Ἐγκονεῖν *to hasten,* P.V.964.

Ἐγκοτεῖν *to be angry at,* C.41.

Ἔγκοτος *angry,* C.387.911.1050.

Ἐγκρατής *powerful,* P.V.55.

Ἐγχειρίδιος *held in the hand,* S. 21.

Ἐγχλίειν *to insult,* S.892.

Ἔγχος *a spear,* P.236.

Ἐγχρίμπτεσθαι *to approach,* S. 771.

Ἐγχώριος *living in the country, native,* S.277.487.512.595.897.—*presiding over it as a tutelar god.* Θεῶν ἐγχωρίων S.c.T.14. A.784.1629. S. 477.515.686. κάρτα δ' ἐστ' ἐγχώριος S.c.T.395. *he is indeed a native.*

Ἐγώ *I,* P.V.14. and passim. ἐμοῦ 167. pass. μοῦ 134. pass. ἐμοί 96. pass. μοί 16. pass. ἐμέ 141. pass. μέ 92 pass. νῷν C.232.277. ἡμεῖς S.c.T.1060, etc.

ἡμῶν 685, etc. ἡμῖν P.V. 193, etc. ἀμίν Dor. E. 329. ἄμμι S.c.T. 141. ἡμᾶς P.V. 196, etc. ἔγωγε, ἔμοιγε P.V. 322. A. 861. ἔμεγε P.V. 1055. S.c.T. 569. A. 31. E. 683.

Ἐδανός *edible, for eating,* A. 1381.

Ἔδνον *a marriage present,* P.V. 958.

Ἕδος *a seat* or *place.* ἑπτάπυλον ἕδος S.c.T. 149. *Thebes.* ἀκρόπτολιν τίμιον ἕδος S.c.T. 223. *a shrine.* Θεῶν ἕδη P. 396. In periphrases, Ἰκάρου ἕδος P. 862. *Icarus.* Ἀσίας ἕδος P.V. 410. *Asia.*

Ἕδρα *a seat,* P.V. 201. P. 458. E. 41. plur. P.V. 389. A. 117.—*of the shrines* or *temples* of the gods, A. 582. E. 11. 772. 817. 852. S. 341. 408. 418. 489. 496. *a place of settlement.* Ἀμαζόνων ἕδραν E. 655. In P.V. 201. the form ἕδρης is preferred by some editors from MSS. to the vulg. ἕδρας.

Ἕδρανον *id.* S. 96. 832. P. 4.

Ἑδώλιον *id.* πωλικῶν ἑδωλίων S.c.T. 437. νυμφικῶν ἑδωλίων C. 69.

Ἕζεσθαι *to occupy a seat,* E. 3.

Ἕθειρα *hair,* P. 1019. C. 173.

Ἐθέλειν *to be content* or *willing,* P.V. 177. 1069. A. 1550.—*to wish,* P. 765. C. 690.

Ἔθνος *a nation,* P. 43. 56. *a company of persons.* E. 344.

Ἔθος *a habit,* A. 710.

Εἰ *if,* a conditional particle, joined in the protasis of sentences with the tenses of the indicative, optative, and, very rarely, the subjunctive of verbs. I. With the indicative present, followed by the same in the apodosis. ὧδ' ἔχει λόγος γυναικός, εἴτις ἀξιοῖ μαθεῖν A. 1646. Cf. C. 661. E. 210. (with the verb omitted in the apodosis, P. 786. A. 1212. E. 488.)—by indic. fut. εἰ κυρεῖ τις πέλας—δοξάσει S. 57. Cf. P.V. 343.—by the aorist, A. 1301.—by the imperative, εἰ δ' ἔχεις εἰπεῖν ὅ τι λοιπὸν πόνων, σήμαινε P.V. 686. Cf. P.V. 821. S. 361. E. 31.—by opt. λέγοιτ' ἄν, εἴτι δεῖ C. 657. Cf. A. 329. C. 201. E. 845. S. 382.—by fut. infin. S.c.T. 500.—with the verb of the pres. ind. omitted, εἰ ῥητόν, φράσον P.V. 767. sc. ἐστί cf. P.V. 818. 980. (The passage εἰ δ' εὐτυχῇ, τί χαλᾷ μανιῶν; P.V. 1059. is corrupt) A. 1281. εἰ δὲ δυστυχῇ A. 1301 (sc. ἐστὶ τὰ πράγματα, see δυστυχής), S. 938.—II. With the future indic. followed by the same in the apodosis, εἴ σε μάρψει ψῆφος, ἀλλ' ἐρεῖς τάχα E. 567. Cf. S. 879. A. 1311. S.c.T. 180.—by present, οἶδεν ὡς σφε χρὴ τελευτῆσαι μάχῃ, εἰ καρπὸς ἔσται θεσφάτοισι Λοξίου S.c.T. 600. by aorist. S. 467. by opt. in constr. obliq. P. 349.—by imperat. ἀλλ' εἴτι δράσεις—τῶνδε μὴ σχολὴν τίθει A. 1029.—by optat. with ἄν. εἰ ὧδε τραχεῖς καὶ τεθηγμένους λόγους ῥίψεις, τάχ' ἄν σου κλύοι Ζεύς P.V. 311. III. With perf. indic. followed by pres. ind. εἰ—μόρον τὸν αὐτῆς οἶσθα—πῶς πατεῖς; A. 1269.—by opt. with ἄν, εἴ τι κακῶν ἄκος οἶδε πλέον, μόνος ἂν θνητῶν πέρας εἴποι P. 623.—by imperat. εἰ πάντ' εἴρηκας, ἥμιν αὖ χάριν δός P.V. 823. elliptically, εἴ που πάλαι (δέδεχθε) φαιδροῖσι τοισίδ' ὄμμασι δέξασθε βασιλέα A. 506.—with 2. aor. ἀλλ' εἴτι φλαῦρον εἶδες P. 213. IV. With the imperfect indicative, followed by the imperf. ind. with ἂν in the apodosis, stating a possibility which was not realised, εἰ δ' ἡ Διὸς παῖς παρθένος Δίκη παρῆν,—τάχ' ἂν τάδ' ἦν S.c.T. 644. Cf. A. 843. 996. 1368. elliptically, ὥσπερ εἰ παρεστάτεις A. 1174. sc. ὥσπερ ἂν ἔλεγες.—by the aorist with ἂν in apod. εἰ τοξοτευχεῖς ἦτε, κάρτ' ἂν ἤγκασα S. 285.—by perf. τραυμάτων εἰ τόσων ἐτύγχανεν,—τέτρωται δικτύου πλέω λέγειν A. 840. V. With the aorist indic. followed by imperf. with ἄν, εἰ ὑπ' Ἰλίῳ κατηναρίσθης, πολύχωστον ἂν εἶχες τάφον C. 341. elliptically, τί δ' ἂν δοκεῖ σοι Πρίαμος, εἰ τάδ' ἤνυσεν; A. 909. sc. ποιῆσαι.—with apod. omitted, εἰ γάρ μ' ὑπὸ γῆν ἧκεν,—νῦν δέ κ.τ.λ. P.V. 152. VI. With optative, followed by the same with ἂν in the apodosis, εἴης φορητὸς οὐκ ἄν, εἰ πράσσοις καλῶς P.V. 981. Cf. S.c.T. 4. 385. 532. P. 421 776. (cf. vv. 774-5.) A. 336. 1019. 1367. 1644. C. 103. E. 398. S. 735. 903.—with

pres. *εἰ πάντα δ' ὧς πράσσοιμ' ἄν, εὐθαρσὴς ἐγώ* A.904. sc. *εἰμί*. See *ἄν* Cf. A.1012. *ὅμως ἄμεινον, εἰ βραδύνοιεν βοῇ, ἀλκῆς λαθέσθαι τῇσδε μηδαμῶς ποτε* S.711. C.580.—by imperf. *ὡς εἰ μόρον φευξοίαθ' Ἕλληνες κακόν, πᾶσι στερέσθαι κρατὸς ἦν προκείμενον* 361. Cf. P.V.476.—With the apodosis omitted, *μόχθους γὰρ εἰ λέγοιμι καὶ δυσαυλίας* A.541. Cf.549. VII. With subj. *μήδ' εἰ στράτευμα πλεῖον ᾖ τὸ Μηδικόν* P.777. *εἰ προδῶ σφ' ἑκών* E.225. *εἰ κρανθῇ πρᾶγμα τέλειον* S.86. *εἴ που τι μὴ τοῖον τύχῃ* 395. In all these places the MSS. and Edd. have *εἰ*. In the first passage Brunck, Glasg. Schütz, Blomf. read *ἦν*. So in E.225. *ἦν* for *εἰ* is read by Glasg. Schütz, Herm. in conformity with Dawes' canon that *εἰ* cannot be constructed with the subj. Dawes, accordingly, in P.777. reads *μήδ' εἰ—εἴη* for *μήδ'—ᾖ τὸ*. This canon is called in question by Herm. Obss. Critt. P.77. and also on Soph. Aj. v. 491. where he reads *εἰ θάνῃς*. Compare also his note on Œd. T.199. where he disapproves Elmsley's conjecture *ἦν—ἀφῇ* as being better suited to prose style, and observes, that Elmsley himself appears to retract it on Bacch.203.858. See him also on Ant.706. On Viger, however, p.663. he expresses a different opinion, discarding the use of *εἰ* with the subj. from the Attic writers, but retaining it in Œd. T.199. as a lyrical passage. It would appear on the whole that *εἰ* was, though sparingly, joined with the subj. in Attic Greek, although the uncertainty of the readings renders it difficult to form a decided opinion. See, besides the authorities already quoted, Wunderlich Obss. Critt. p.196. Matth. Gr. G.525.7.6. Bernhardy Synt. p.cxi.8.—*εἰ* is also used in the sense of *ἐπειδή, since*. *ἀλλ' εἰ δοκεῖ σοι ταῦθ', ὑπαί τις ἀρβύλας λύοι* A.918. *οὐ γάρ σ πατὶς τε κἄτι τοῦδ' ἀνούστερος, εἰ προσδοκᾷς κ.τ.λ.* P.V.990. For *καὶ εἰ although*. *ἐγὼ γὰρ οὐκ, εἰ δυστυχῶ, τοῦδ' εἵνεκα θέλοιμ' ἄν κ.τ.λ.* P.V.345. *εἰ πρόσπαια μὴ τύχοι κακά* A.338.—in wishing, *αἰτουμένῳ μοι κοῦφον εἰ δοίης τέλος* S.c.T.242. Cf. Virg. Æn. vi.187.—to denote *future time*. *ὡς, εἰ μελαίνης νυκτὸς ἵξεται κνέφας, Ἕλληνες οὐ μενοῖεν* P.349. *when night should come*. C.564. Cf. *si* in Virg. Æn. v.54. *Si nona diem mortalibus almum Aurora extulerit*, etc.—in indirect interrogation, *whether*. *ὅρα νυν, εἴ σοι ταῦτ' ἀρωγὰ φαίνεται* P.V.999. Cf. S.c.T.642. A. 464.604. E.137.558.580. *περίφοβόν μ' ἔχει τάρβος ἐητύμως, πολυδρόμου φυγᾶς ὄφελος εἴ τι μοι* S.718. *I am alarmed as to whether*, etc.—*if perchance, in case*. *ποῖ φύγωμεν Ἀπίας χθονός, κελαινὸν εἴ τι κεῦθός ἐστί που;* S.759. *γόεδνα ἀνθεμίζομαι—τᾶσδε φυγᾶς—εἴ τις ἔστι κηδεμών*.—elliptically, in interrogation, *ἀλλ' εἰ δρακόντων δυσφρόνων ἐχθίοσιν;* S.506. sc. *ἐκδώσετε*; *but what if?* etc. Here Stanley unnecessarily reads Ἀλλ' ἦ;—for *εἴτε*, preceding *εἴτε*: *whether, or*. *εἰ ξὺν λοχίταις εἴτε καὶ μονοστιβῆ* C.757. Cf. E.446.582.—*εἴτις* i.q. *ὅστις whosoever*. *ὄψει δὲ κεἴτις ἄλλον ἤλιτεν βροτῶν* E.259.—*καὶ εἰ*, or *κεἰ although*. *κεἰ στόμαργός ἐστ' ἄγαν* S.c.T.429. Cf. C.296. followed by *ὅμως*. *κεἰ στένεις κακοῖς ὅμως* P.287. C.113.—With neg. *εἰ μή if not, unless*. *δίδαξον ἡμᾶς εἴ τι μὴ βλάπτῃ λόγῳ* P.V.196. Cf.670.765. A.338.990. 1030.1058.1110.1212.1281. C.180.271. E.445.847. P.154. S.994. S.c.T.98. 178. S.242.395.456.467.870.902. P. 776.—With past time, *κἄτ' ἄλλα πόλλ' ἐπεικάσαι δίκαιον ἦν, εἰ μὴ παρόντι φθόγγος ἦν ὁ σημανῶν* S.242. *ὡς ὄντ' ἀναστατῆρα Καδμείας χθονός, εἰ μὴ θεῶν τις ἐμπόδων ἔστη δορί* S.c.T.1007. On the omission of *ἄν* in the former clause, see Wunderlich Obss. Critt. pp.173.174.—*εἰ δὲ μή*, hypothetically negativing a previous statement. *εἰ δὲ μή* (sc. *οὕτως ἔσται*) *παρ' εὐδείπνοις ἔσῃ ἄτιμος* C.477. *θήλεια γὰρ φρήν, εἰ δὲ μή, τάχ' εἴσεται* 303. *εἰ δὲ μή—Ζῆνα τῶν κεκμηκότων ἐξόμεσθα* S.145.—*εἰ* with the opt. oc-

curs in A.857. as answering to a noun in the preceding sentence. *ἀμφίλεκτα πήματα προφωνῶν, τόν θ' ὑπ' Ἰλίῳ σέθεν κίνδυνον, εἴ τε δημόθρους ἀναρχία βουλὴν καταῤῥίψειεν.* There is a somewhat similar construction in Thucyd. iii. c. 1. *εἶχε μὲν δύο τοὺς περιβόλους, πρός τε Πλαταιῶν, καὶ ἔστις ἔξωθεν ἀπ' Ἀθηνῶν ἐπίοι.*

Εἶα *up.* *εἶα δή* A.1634.1636. *up now!*

Εἴδειν (inus. in pres.) *to see.* The present occurs only in the pass. in the sense of *to resemble.* *εἰδομέναν τοκεῦσι* A.748. *like its parents.* The other forms in use are 2 aor. act. *εἶδον* P.212, etc. imperat. *ἴδε* S.345, etc. opt. *ἴδοιμι* S.834, etc. *ἴδωσι* S.478. *ἴδῃ* C.978. *ἴδῃς* in the sense of *περιΐδῃς to suffer, allow,* S.418. *ἰδεῖν* P.411, etc. This is frequently added as an expletive to verbs, adjectives, adverbs, etc. *πρέπουσι—ἰδεῖν* S.701. *εὐφεγγὴς ἰδεῖν* P.379. *ἄνδρα τευχηστὴν ἰδεῖν* S.c.T.626. *μὴ διχορρόπως ἰδεῖν* A.340. Cf. P.77.206.390. P.V. 238. C.142.174. *ἰδών* P.V.352. Mid. v. Au. 2. *εἰδόμην* P.175. imper. *ἰδοῦ* C.245. *ἰδέσθω* S.97. *ἴδοιτο* S.207, etc. *ἰδώμεθα* E.137. *ἰδέσθαι* S.c.T.403. *ἰδού* adverbially, *ἰδού, ἰδού* A.1095. The defective tenses of this verb are supplied from *ὁράω* and *ὄπτομαι.*

Εἰδέναι *to know.* The following forms occur, fut. mid. *εἰσόμεσθα* A. 475. p. m. *οἶδα. I know,* e.g. P.V. 640, etc. *οἶσθα* C.515, etc *οἶδε* P.623, etc. plur. *ἴσαν* P.V.449. (restored by Pierson on Mœris for *ἴσαν.* See below) imp. *ἴσθι* P.423, etc. *ἴστω* C. 594. *ἴστε* P.207. opt. *εἰδείην* S.286. subj. *εἰδῇς* C.433. *εἰδῇ* P.V.826. *εἰδῶμεν* C.877. inf. *εἰδέναι* A.1164. 1342.1344. C.679. part. *εἰδὼς* S.c.T. 68. etc. *εἰδότι* P.V.1042. *εἰδότα* S.723. *εἰδυῖαι* P.V.1078. *εἰδότας* A.1375. *εἰδυίαισι* P.V.439. fut. mid. A.475. in passive sense, *εἰ δὲ μή, τάχ' εἴσεται* C.303. *it will soon be known.* (See under *ἄγειν.*) It is used absolutely, e.g. *οὐδείς, σάφ' οἶδα, μὴ μάτην φλῦσαι θέλων* P.V.502. with accus. e.g. *οὐκ οἶδα τέρψιν οὐδ' ἐπίψογον φάτιν* A.597. with *ὅπως. οὐκ οἶδ' ὅπως ὑμῖν ἀπιστῆσαί με χρή* P.V.643. *ὅπη. οὐ γὰρ οἶδ' ὅπη τελεῖ* C.1017. *ὡς. οἶδεν, ὡς σφε χρὴ τελευτῆσαι μάχῃ* S.c.T.599. *ὅς. οὓς μὲν γάρ τις ἔπεμψεν, οἶδε* A.423. *ὅστις. οὐκ οἶδα βουλῆς ἥστινος τυχὼν λέγω* A.1331. *ὅθεν. οὐκ οἶδεν ὅθεν πληγαὶ βιότου* E.892. *οἷος. οὐκ οἶδεν δῖα γλώσσα—λέξασα—τεύξεται* A. 1201. *εἰ. εἰ δ' ἐτητύμως, τίς οἶδε* A.465. *ἢ—ἤ. εἰδῶμεν, ἢ νικῶμεν, ἢ νικώμεθα* C.876. *ὅτι οἶδ' ὅτι τραχύς—Ζεύς* P.V. 186.328. with *ὅτι* omitted. *εὖ γὰρ ἴστε, παῖς ἐμὸς—θαυμαστὸς ἂν γένοιτ' ἀνήρ* P.207. with *ὥστε. οὐκ οἶδεν οὐδείς, ὥστ' ἀπαγγέλλειν τορῶς* A.618. without *ὥστε. οἶσθα σημῆναι τορῶς* P.471. with inf. *εὖ τοδ' ἴσθι, μηδέπω μεσοῦν κακόν* P.472. Cf.423.329.—With acc. of participles referring to another subject, *ἴσθι ἀνδρὸς φίλου πῶλον εδῦνιν ζυγέντα* C.782. Cf.1653. C.232. E.213. A.406. With nom. referring to the same subject, *ἴσθι μοι δώσων ἄποινα* A.1655. Cf. S.c.T.978. P.V.826. A. 666.1275. Upon the form *ᾖσαν* for *ᾔδεισαν* Pierson quotes some excellent remarks of the Etymologicon, where it is observed that from *ᾖδειν, ᾔδεις, ᾔδει* comes the dual *ᾔδειτον, ᾔδείτην,* which by syncope of the diphthong *ει* and change of *δ* into *σ* became *ᾖστον.* The plural is *ᾖσμεν* for *ᾔδειμεν, ᾖστε* for *ᾔδειτε,* and *ᾖσαν* for *ᾔδεισαν.* This last is restored by him in P.V. 449. *οὔτε πλινθυφεῖς δόμους προσείλους ᾖσαν.* Likewise in A.1070. *κλέος σου μαντικὸν πεπυσμένοι ἦμεν,* Pors. and Blomf. read *ᾖσμεν,* which, however, is, as Wellauer observes, unnecessary.

Εἶδος *appearance,* S.c.T.489.

Εἴδωλον *a form.* *εἴδωλον Ἄργου* P.V.567. *an image,* *εἴδωλον σκιᾶς* A. 813. *an image, a shadow of a shade,* i.e. *a thing utterly unsubstantial.* Cf. *εἴδωλ' ἢ κουφὴν σκιάν* Soph. Aj.126. *νεκρὸν ἢ καπνοῦ σκιάν* Phil.934. *σκιᾶς ὄναρ ἄνθρωπος* Pind. Pyth. iii. 95. In this passage the old punctuation was *εἰδὼς λέγοιμ' ἄν. εὖ γὰρ ἐξεπίσταμαι, ὁμιλίας κάτοπτρον, εἴδωλον σκιᾶς*

δοκοῦντας εἶναι κάρτα πρευμενεῖς ἐμοί, where λέγοιμ' ἂν is referred to what precedes, *expertus loqui possum:* ὁμιλίας κάτοπτρον and εἴδωλον σκιᾶς being considered as epithets of the persons referred to in the next line. In this case the former epithet must mean, as Blomf. expresses it, *imaginem et speciem familiaritatis.* λέγοιμ' ἂν is, however, much more properly referred to what follows, cf. A. 720. 870. S.c.T. 357. etc. It is better to make εὖ γὰρ ἐξεπίσταμαι ὁμιλίας κάτοπτρον a parenthesis, and connect λέγοιμ' ἂν with εἴδωλον σκιᾶς κ.τ.λ. *I can assert from experience (for well am I acquainted with the mirror of familiarity,* i.e. as Casaubon expresses it, *scio uti consuetudine ceu speculo ad explorandos animos hominum) that they who seem so friendly to me are but the shadow of a shade,* i.e. wholly insincere. This is by far the best explanation: κάτοπτρον is not *an image,* as Blomf. translates it, but the *mirror* in which the image is viewed.

Εἶεν *well, come, be it so,* C. 546. 708. E. 235.

Εἴθε *would that!* with indic. of past time. εἴθ' ἔμ' ἐδέξω A. 1519. εἴθ' εἶχε φωνὴν εὔφρονα C. 193. with ὄφελε. εἴθ' ὄφελεν, Ζεῦ, κἀμὲ—θανάτου κατὰ μοῖρα καλύψαι P. 879.—with opt. of future time. εἴθε θεοὶ τούσδ' ὀλέσαιεν ἐν γᾷ S.c.T. 548.

Εἰκάζειν *to compare* or *liken to.* with dat. C. 624. E. 49.—*to conjecture.* S.c.T. 338.—*to discern by conjecture.* οὐκ ἔχοιμ' ἂν εἰκάσαι τάδε C. 511. Ἀμαζόνας κάρτ' ἂν ἤκασα ὑμᾶς S. 285. *I should have guessed that ye were Amazons.*

Εἴκασμα *an image,* S.c.T. 505.

Εἴκειν *to yield,* S. 199. with dat. P.V. 320. A. 1041.

Εἰκῇ *at random, heedlessly,* P.V. 448. 887.

Εἰκός (part. neut. of ἐοικέναι.) *fitting, likely, meet.* εἰκός sc. ἐστί. *it is meet.* τὸν τεκόντα εἰκὸς εἰδέναι C. 679. A. 561. 572. E. 185. *it is likely.* εἰκὸς δὲ πράξειν ἄνδρας ὧδ' ἀντιστάτας S.c.T. 499.

Εἰκότως *meetly, fittingly,* S. 398. with dat. ἀπουσίᾳ εἰκότως ἐμῇ A. 889. *as befits my long absence.*

Εἰκών *an image.* εἰκώ acc. (as from a nomin. inus. εἰκώ) S.c.T. 541.

Εἱλίσσειν *to roll* or *wheel,* P.V. 1086. 1094.—Mid. v. *to roll* (intransitively), P.V. 138.

Εἷμα *a garment,* A. 1356. δακρύω δ' ὑφ' εἱμάτων C. 79. *muffled up in my robes.*—*a coverlet* or *carpet.* A. 895. 934. 937.

Εἰν for ἐν qu. v. S. 350.

Εἶναι *to be.* as the logical copula. εἰμί P.V. 14, etc. ἐσ P.V. 698, etc. ἐστί P.V. 50, etc. ἐστόν C. 205. ἐσμέν S.c.T. 498, etc. ἐστέ E. 386, etc. εἰσί P.V. 378, etc. ἦσθα A. 1184. C. 241. 355. ἦν P.V. 756, etc. ἔσκε Ionicè P. 648. ἦτε A. 528, etc. ἦσαν P.V. 677, etc. ἔσῃ S.c.T. 68, etc. ἔσται P.V. 189, etc. ἔσσεται P. 120. (see below) ἴσθι C. 145, etc. ἔστω E. 519, etc. In A. 368. ἔστω δ' ἀπήμαντον, κ.τ.λ. Blomf. objects to Butler's translation, *sit mihi vero quod tutum sit,* etc. because in that case, he says, a tragic writer would have said not ἔστω, but εἴη or γένοιτο. He also observes, that the construction would then require τὸ ἀπήμαντον. That the former objection is not valid, may be seen by comparing S. 650. 669. (ed. Well.) quoted by Butl. ap. Peile. With respect to the latter, Peile is correct in remarking that ἀπήμαντον is the *predicate* and not the *subject,* the real nominative being *a man's condition,* or some such expression, suggested by τὸ βέλτιστον. ἔστε S.c.T. 163. etc. εἴην S.c.T. 170, etc. εἴης P.V. 981. εἴη S.c.T. 652, etc. εἶεν S. 182. ὦ P. 678, etc. ᾖ P. 777, etc. εἶναι P.V. 217, etc. ἔσεσθαι P.V. 837. ὤν P.V. 62, etc. οὖσα S.c.T. 183, etc. ὄντι P.V. 308. ὄντα P.V. 985, etc. ὄντες A. 636. ὄντας P.V. 441, etc. ὄντα n.p. S. 54, etc.—With genitive, denoting *office* or *duty.* ἀνδρῶν τάδ' ἐστί S.c.T. 212. οὗτοι γυναικός ἐστιν ἱμείρειν μάχης A. 914. τοῦ δρῶντός ἐστι καὶ τὸ βουλεῦσαι πέρι

1332. *οὐκ ἂν Ἀργείων τόδ' εἴη* 1650. —denoting origin, *to be born of. ὢν ἐλευθέρου πατρός* C.902. *γένος τὸ δὴ Ζηνός ἐστιν ἀληθῶς* S.580.—denoting property, *to belong to. Τροίαν Ἀχαιῶν οὖσαν* A.260. *καρτά δ' εἰμὶ τοῦ πατρός* E.708. *I am quite on the side of the father.*—With the dative, signifying *to have*, equivalent to *ἔχειν* with the nom. *ἀργύρου πηγή τις αὐτοῖς ἐστί* P.234. *they have a well-spring of money.* Cf. P.V.297.734. S.c.T.208. 600. P.168. A.1177. C.92.1049. S.371. 490.507.929.—Containing the predicate, denoting *to be, to exist. ἔστιν θάλασσα* A.932. *there is a sea. ἔστιν πόλις Κάνωβος* P.V.848. *there is a city Canopus.* Cf. P.V.477.762.771. S.c.T.199.535.660.664.931. S.204.617. 710.759.935.952. P.164.441.439.483. 721.789.802. A.67.164.264.371.940. 1081.1272.1279. C.501.507.864.872. E.581.615.618.706-653. In A.705. for the corrupt *ἔσχ'*, Casaub. conj. *ἔσκε* (cf. P.661.) which Blomf. and Well. adopt. Dind. conj. *ἦστ'.—ἔστιν* with infin. *it is lawful*, or *it is possible. οὐκ ἔστι it is not lawful*, or *possible. φθογγὰς ἀκούειν ἐστί* A.316. Cf. P.V. 759.1057. *πολυπλάνητα ἦν ἰδεῖν — ὀρέγματα* C.419. *τοῖς τοιούτοις οὔτε κρατῆρος μέρος εἶναι μετασχεῖν* C.290. *οὐκ ἔστι λαθεῖν ὄμματα φωτός* A.770. Cf. P.100. In P.411. *θάλασσα δ' οὐκ ἔτ' ἦν ἰδεῖν* the construction is different; the meaning being either, as Pauw explains it, *mare non amplius erat mare facie et vultu: maris facies interierat*, or else as Heath renders it, *mare non amplius existebat, quod ad visum attinet.* The former is better, the allusion seeming to be to the wrecks and bodies covering the whole surface of the sea and destroying its natural appearance.—joined in periphrasis with the present participle *ἐστὶ—παρόν* P.V.785. *ἦν προκείμενον* P.363. *ἐστὶν ἐμπνέων* A.657. *φεύγων —ἐστίν* C.134. *ἔστ' ἀναγκαίως ἔχον* 237. *αἰδόμενός τις ἔστω* E.519. with the perf. part. *ἦν τεθνηκώς* A.843. *ἔσται δεδορκώς* A.1152. *ἔστι—διαπεπραγμένα* P.254. *ἦν τεταγμένος* 373. *ἐστὶν ἐξειργασμένον* 745. *ἦσθα γεγραμμένος* A.775. *ἐστὶ — κεκτημένη* 1020. *ἦμεν — πεπυσμένοι* 1069. *ἦν τετμημένος* C.196. *ἐστὶν—προστεταγμένον* E.199. *ἐστὶν ἐσφραγισμένος* E. 792. *ἐστὶν ἠξιωμένα* S.485. *ἐστὶν ἐγγεγραμμένα* 924. with part. aor. *γηρυθεῖσ' ἔσῃ* S.455.—with part. and article, *τίς οὖν ὁ λύσων σ' ἐστίν;* P.V.773. *αὐτὸς ἦν ὁ μαρτυρῶν* E.785. *τίς ἦν ὁ θέλξας;* S.566.—with relative pronoun. *οὐκ ἔστιν ὅστις* C.170. *no one. οὐκ ἔστιν ὅτῳ* P.V.291. *to no one.* Cf. 991. *οὐκ ἔσθ' ὅπως* A.606. *by no means.* In P.120. for *ἔσσεται*, which is the vulg. reading, Blomf. in order to avoid the poetical form *ἔσσεται* adopts Burney's conjecture *ᾄσεται*. So Dind. In a lyrical passage, however, like the present, this objection seems to be of no force, as similar licences are continually occurring. Blomfield places a stop after *πόλισμα*, and refers *ᾄσεται* to the words which follow. Wellauer joins *μὴ πύθηται* 117. and *πέσῃ* 123. in construction, taking *καὶ τὸ Κίσσινον πόλισμα—ἀπύων* as a parenthesis, whereof the latter clause is in the nominative absolute. This does not appear to be necessary, as *μὴ* may in this sense be joined with the future indicative, no less than with the subjunctive (see Matth. Gr. Gr. 519.7), nor is the transition from the subj. to the fut. ind. unprecedented. e.g. Arist. Eccl.495. *μὴ καί τις ἡμᾶς ὄψεται χἠμῶν ἴσως κατείπῃ. Κέναυδρον ἄστυ* is not the nominative in apposition to *πόλις*, but the accusative after *πύθηται*, *πόλις* referring, as Abresch remarks, to *the country* generally. The whole sentence from v.114. may be thus translated:—*For this is my gloomy bosom torn with alarm (alas!) on account of this Persian host, lest the country should learn that the great city of Susa is bereaved of its heroes, and the Cissian town should cry responsive to the intelligence, (alas! the female multitude crying, alas!) and a*

rending should be made on their linen vestments.

Εἵνεκα (poet. for ἕνεκα) *on account of.* παντὸς εἵνεκα S.185. τοῦδ' εἵνεκα P.V.345.

Εἰπεῖν *to say, speak,* or *tell.* aor. 1. εἶπας P.V.775. P.784. A.889. S. 337.499. S.c.T.788. aor. 2. εἶπον C. 677. E.586.608. S.393. εἶπε A.124. 198.376.601. C.277.655.666. imper. εἰπέ P.V.345.595. P.470.685. A.120. 133.154.603.905. C.671.905. E.557. opt. εἴποις C.834.994. εἴποι S.c.T. 896. P.624. conj. εἴπω A.1470.1496. C.86.1070. εἴπῃς E.842. εἴπῃ S.305. εἴπητε P.V.1075. inf. εἰπεῖν P.V.686. 878. S.c.T.905. P.700. A.358.1295. 1346. C.568. E.414.516. S.973. part. εἰπών A.658. S.897.899. εἰπόντος C. 412. εἰποῦσα C.845. with part. τεθνεῶτ' Ὀρέστην εἰπέ C.671. *say that Orestes is dead.* ὡς εἰπεῖν ἔπος P.700. *to be brief.* ταύτην τοιαύτην εἶπον E.608. *as such I have described her.*—*to bid.* τρὶς εἰπόντος—σώζειν πόλιν S.c.T. 728. Cf. S.499.—*to call.* σωτήρ, ἢ μόρον εἴπω; C.1070. Cf. 412.494.—ἐμοῖς μὲν εἶπας δώμασιν φάος μέγα P.292. *what you have said is a great joy to my house.*

Εἴπερ *if, provided that, seeing that.* with pres. ind. S.c.T.665. P. 789. A.1020. C.221.645.492. with imperf. C.196. S.339. with perf. or aor. P.V.610. A.29.908. C.515. E.417. with fut. A.1222. with opt. S.919.

Εἴργειν *to exclude, keep off,* S.c.T. 1000. P.89. with gen. *to ward off from,* S.c.T.485. A.1306. S.37. with dat. in the same sense. εἴργειν τεκούσῃ μητρὶ πολέμιον δόρυ S.c.T.398. pass. εἴργεσθαι, *to be kept from,* C.907. with ἀπό S 61. On the accentuation of this word, and the difference between εἴργειν and εἴργειν, see Lobeck Soph. Aj. v.753.

Εἰρήνη *peace,* P.755.

Εἷς *one.* εἰς ἅπαντας ἀνθ' ἑνὸς τόδ' ἔργον ἦν S.c.T.1041. Cf. S.c.T.525. P.247.305.423.749.937. S.920. A.491. 626. C.514.297.546. E.559.941. It is used also with superlatives and words of a like force to heighten the meaning, e.g. εἷς ἀνὴρ πλεῖστον πόνον ἐχθροῖς παρασχών P. 319. *having given them by far more trouble than any one else.* Matth. Gr. Gr. 461. compares the Latin phrase *unus omnium maxime.* Lobeck on Soph. Aj.1343. comp. Virg. Æn.ii.246. *Cadit et Rhipeus justissimus unus qui fuit in Teucris.* He also refers to Valck. on Herod. vi. c.127. Bentl. on Hor. A.P.32. (qu.v.) So in S.c.T.6. Ἐτεοκλέης ἂν εἷς πολὺς κατὰ πτόλιν ὑμνοῖτο A. 1431. Ἑλένη μία τὰς πολλὰς τὰς πάνυ πολλὰς ψυχὰς ὀλέσασα Cf.v. 1444. οὐχ εἷς *many.* πάταγος οὐχ ἑνὸς δορός S.c.T.99. on this phrase see Blomf. Gloss. in loc. Schäf. ad Greg. p.55. πολλοὶ εἰς ἓν συμπιτνοῦσιν ἴμεροι C.297. *coincide.* ἐξ ἑνὸς ῥόθου P.749. *with one impulse.*

Εἰς=ἐς (See Dind. on Arist. Ach.242.) *into, to.* With verbs signifying or implying motion towards any thing, place, or person, e.g. τὴν σιδηρομήτορα ἐλθεῖν ἐς αἶαν P.V. 302. Cf. P.V.1.2.150.387.495.649.661. 692.724.815.847.967.1023.1030.1052. 1076. S.c.T.30.190.222.424.842.980. P.2.66.99.179.218.226.371.386.477. 484.522.622.776.619.1025. A.389.424. 719.825.885.931.940.1249. Cf.1548. C. 3.213.452.665.669.701.900.901.925. E. 11.56.342.437.813. S.326.403.533.747. 832.859.879.891. with πιτνεῖν. ἐς νόσον πεσών P.V.471.476. πεσεῖν ἐς τὸ μὴ τελεσφόρον A.972. *to come to nought.* ἐς φθόρον πεσόντα A.1240. *gone to destruction.* ταραγμὸς ἐς φρένας πιτνεῖ C.1052. ἐς γᾶν προπιτνοῦντες P.580. *bowing to the ground.* πολλοὶ εἰς ἓν συμπιτνοῦσιν ἴμεροι C. 297. *coincide.* with καθέζεσθαι. ἐς θρόνον καθέζετο P.V.228. *sat upon the throne.* εἰς θρόνους καθιζάνω E. 29.—with ῥέπειν. τὸ μητρὸς ἐς σέ μοι ῥέπει στέργηθρον C.238. *inclines towards.* κακῶν ῥέπουσαν ἐς τὰ μάσσονα P.432. with χεῖν. κρόκου βαφὰς ἐς πέδον χέουσα A.230. *letting them fall upon the ground.* σταγόνας χυ

μένας ἐς πέδον C. 395.—with τάσσειν. εἰς ἑπτατειχεῖς ἐξόδους τάξω S.c.T. 266. *I will station them at the seven gates.*—with τίθεσθαι. ἐς αἱματηρὸν τεῦχος ψήφους ἔθεντο A. 789.—with σκήπτειν. Ἀτρειδῶν ἐς τόδε σκήπτει στέγος A. 301. hence ἐς παῖδ' ἐμὸν Ζεὺς ἐπέσκηψεν τελευτὴν θεσφάτων P. 725.—with ἐμπλέκειν. εἰς ἀπέραντον δίκτυον ἄτης ἐμπλεχθήσεσθε P. V. 1080.—with σιγᾶν. οὐκ ἐς φθόρον σιγῶσ' ἀνασχήσει τάδε; S.c.T. 208. (see under σιγᾶν and φθόρος.) ἐς νύκτ' ἀποστείχοντος ἡλίου S. 750. *when the sun draws near to its setting.* Cf. the expression ἦμος δ' ἠέλιος μετενίσσετο βουλυτόνδε Od. ix. 58. ἐς χεῖρας ἐλθεῖν τινί *to engage in combat with any one.* S.c.T. 662. εἰς ἀρθμὸν ἥκειν τινί *to be reconciled.* P. V. 191. τέκνων εἰς ἔργον ἦλθετον A. 1180. *begat children.* ταυροσφαγοῦντες ἐς μελάνδετον σάκος S.c.T. 43. h.e. *letting the blood of the victim fall into the hollow of the shield.* μνημεῖα αὐτῶν τοῖς τεκοῦσιν εἰς δόμους—ἔστεφον id. 49. *they placed them* (to be sent) *to their homes.*—*against.* τρέψον εἰς ἐχθρούς βέλος S.c.T. 237. ἰάπτων μηκέτ' εἰς ἡμᾶς βέλη A. 496. μήδ' εἰς Ἑλένην κότον ἐκτρέψῃς. Cf. P. V. 947. 1088. S.c.T. 1041. 1443.—*before, in presence of.* ἐς ὑμᾶς ἐρῶ μῦθον P. 157.—with verbs of seeing. ἐς τὰ νῦν πεπραγμένα βλέψαντα P. 787. *looking upon them.* ἰδέσθω δ' ἐς ὕβριν βρότειον S. 97. But on C. 230. which Well. refers to this head, see γραφή. Hence *in respect of,* denoting respect had to a certain thing. ἐς τὰ πάντα βίαιος *in all respects violent.* P. V. 738. Cf. ἐς τὸ πᾶν βδελύκτροποι E. 52. Cf. also A. 668. E. 192. 510. πρῶτος εἰς εὐψυχίαν P. 318. τὰ δ' ἐς τὸ σὸν φρόνημα μέμνημαι κλύων A. 804. ἐς κοινόν *in common.* ὑμῖν τῇδέ τ' ἐς κοινὸν φράσω P. V. 846. E. 386.—ἐς τὸ πεπρωμένον A. 68. *according to destiny.* ἐς τὸ πᾶν *for ever, continually.* C. 673. 927. E. 83. 281. 379. 851. 996. Denoting limit of time, or space, or number. ἐς τριακάδας δέκα νεῶν P. 331. *as many as thirty times ten ships.* οὐ μάλ' ἐς μακράν S. 903. *at no distant time.* ἐς τόδ' ἦμαρ S.c.T. 21. *up to this day.* αἰῶνα ἐς τρίτον 726. μοιρόκραντον ἐς ἦμαρ C. 603. ἐς τὸν πολὺν χρόνον A. 607. *for length of time.* εἰς ἅπαντα χρόνον E. 462. εἰς ἅπαντα πλειστήρη χρόνον E. 733. εἰς τὸν αἰανῆ χρόνον 542. εἰς τὸ πᾶν χρόνον 640. *for ever.* εἰς τὸ λοιπόν P. 578. E. 678. *for the future.*—εἰς Ἅδου P. V. 236. elliptically, for εἰς Ἅδου δόμον.

Εἰσάγειν = ἐσάγειν *to bring into.* δούλιον ἐσᾶγον αἶσαν C. 75. h.e. ἄγον ἐς δούλιον αἶσαν. As instances of a similar construction Dind. compares Eur. Hel. 1566. Ion. 1434. Herc. fur. 850.—*to bring a cause into court.* εἰσάγω δὲ τὴν δίκην E. 552. Cf. 550.

Εἰσαεί = ἐσαιεί *for ever.* P. V. 734. E. 800. On the penult. quantity, see αἰέν.

Εἰσαμείβειν *to enter by passing across a place.* εἰσαμεῖψαι S.c.T. 540.

Εἰσαναγκάζειν = ἐσαναγκάζειν *to compell.* P. V. 290.

Εἰσάπαξ *once for all.* P. V. 752.

Εἰσβαίνειν = ἐσβαίνειν *to enter, to rush in.* ἐσβέβηκε S. 466.

Εἰσβάλλειν *to cast into.* P. V. 1077.

Εἰσιδεῖν = ἐσιδεῖν *to behold.* aor. 2. P. V. 184. 244. P. 196. A. 874. S. 423. εἰσιδών P. V. 802. S. 481. εἰσιδοῦσα P. V. 244. εἰσιδούσῃ 146. ἐσιδόντα P. 878. aor. 2. Mid. εἰσιδόμην P. V. 425. imp. ἐσίδεσθε 140.

Εἰσέρχεσθαι = ἐσέρχεσθαι *to enter.* μηκέτ' ἐσέλθῃς τάδε A. 1807. *to assail, attack.* ὥς με πόλλ' ἐσέρχεται κακὰ ἄλγη P. 831.—*to enter the mind.* εἰσελθέτω σε μήποτ' ὡς—γενήσομαι P. V. 1004.

Εἰσήκειν = ἐσήκειν *to come in.* of the wind, πνέων ἐσήξειν A. 1154.

Εἰσθρώσκειν = ἐσθρώσκειν *to leap into, to invade.* aor. 2. ἐσθορεῖν S.c.T. 436.

Εἰσικνεῖσθαι *to penetrate.* S. 551.

Εἰσκομίζειν = ἐσκομίζειν *to conduct within.* A. 925.

Εἴσοδος *an entrance.* E. 30.

Εἰσοιχνεῖν *to enter.* εἰσοιχνεῦσι P.V. 122. Ion. for εἰσοιχνοῦσι which Blomf. adopts in preference. Dind. however rightly observes that the *word* being Homeric, Æschylus seems to have retained likewise the Homeric *form.*

Εἰσόπιν *afterwards.* εἰσόπιν χρόνου S.612. *in after time.*

Εἰσορᾶν=ἐσορᾶν *to behold.* P.203. P.V.246.568.901.943.1095. A.811. S. 563. On P.111. ἐσορᾶν πόντιον ἄλσος, Blomf. rightly observes that ἐσορᾶν has the sense of *bearing,* or *enduring,* and compares Hor. Od. i. 3. *Qui vidit mare turgidum,* and Eur. Med.266. κακὴ δ' ἐς ἀλκὴν καὶ σίδηρον εἰσορᾶν.

Εἴσω=ἔσω *within.* (qu.v.) εἴσω κομίζου A.1005. *go within.* εἴσω τῷ φέροντι μέμψεται S.c.T.542. with gen. μένειν εἴσω δόμων S.c.T.214. In C.1055. εἴσω καθαρμός. Λοξίου δὲ προσθιγὼν ἐλεύθερόν σε τῶνδε πημάτων κτίσει, if this reading be correct, we must with Klausen understand it to mean, "in ædibus paternis lustrari poteris. Λοξίου statua Apollinis posita in ædibus Atridarum." But Schütz's suggestion εἰσὶν καθαρμοὶ appears very probable. Elms. conj. ἔσται καθαρμός.

Εἶτα *then, after all.* P.V.779.

Εἴτε *whether.* repeated εἴτε—εἴτε *whether—or.* A.252. C.839. E.282. εἴτ' οὖν—εἴτε A.477. εἴτ' οὖν—εἴτ' οὖν C.672. εἴτ' οὖν—εἴτε καί A.817. εἴτ'—εἴτε καί S.183. with εἴτε omitted in the former clause. σὺ δ' αἰνεῖν εἴτε με ψέγειν θέλεις, ὅμοιον A.1376. μύραινά γ' εἴτ' ἔχιδν' ἔφυ C.988. with εἰ in the former clause instead of εἴτε C.757. E.446.982. In C.417. Dind. rightly adopts from Herm. ἔν τε.

Ἐκ *from.* With verbs denoting or implying motion or removal from any place or thing, e.g. ἐκ πυλῶν χωρήσεται S.c.T.458. *he will retire from the gates.* ἐξ ὀμμάτων ἥστραπτε γοργωπὸν σέλας P.V.356. *flashed from his eyes.* κομίζου ἐξ ὀμμάτων S. 487. *depart out of my sight.* ἐκ δεσμῶν λυθέντα P.V.507. *loosened from his bands.* λαβοῦσα κόσμον ἐκ δόμων P. 835. *fetching it from the house.* ἐκ δρόμου πεσών A.1118. *turning out of my course.* Cf. P.V.175.572.670.874. 911.958.1048.1062. S.c.T.40.441.846. 924. P.56.297.305.347.516.600.634. 846.924. A.9.307.428.546.610.612. 675.1284.1393.1553.1568.1608. C.22. 74.133.480.528.663.1054. E.35.54.112. 142.201.399.421.568.749.776. S.195. 305. 418. 438. 644.—it is sometimes strictly joined in construction with a substantive, e.g. ἐξ ἀμηχάνων πόρους P.V.59. *ways of escaping from difficulties.* σταλαγμοῖς ἱππικῶν ἐκ πνευμόνων S.c.T.61. *droppings from the horses' lungs.* ἐκ χερῶν πέτροισι P.651. *stones hurled from the hands.* ἐκ πόλεως φυγήν A.1386. *banishment from the city.* Cf. ἐκ μελέων πέλανον E.255. *clotted gore from the human body.* ὕμνος ἐξ Ἐριννύων E.318.327. *a lay of the Furies.* τεκμηρίοισιν ἐξ οἰμωγμάτων A.1339. *proof derived from the cries.* ἐκ φίλων ἀβουλίαις S.c.T.732. *evil counsels from his friends.* τὸ μέλλον ἐκ θεῶν P.365. *the purpose of the gods.*—with verbs of *hanging.* ἐκ τῶνδ' ὅπως τάχιστ' ἀπάγξασθαι θεῶν S.460.—*from,* denoting the *cause, reason, origin,* or *author* of any thing. e.g. σέθεν ἐξ αἵματος γεγόναμεν S.c.T.128. *of thy blood are we sprung.* τινὶ τῶν ἐξ οὐρανοῦ P.V.899. *of the heavenly inhabitants.* πᾶσαι τέχναι βροτοῖσιν ἐκ Προμηθέως P.V.504. *derived from Prometheus.* ἐξ αἰνιγμάτων ἐπαργέμοισι A.1083. *obscured by riddles.* ξυνῆκα τοὖπος ἐξ αἰνιγμάτων C.874. *I understand it by riddles.* ἐκ κριθῶν μέθυ S.931. *wine made from barley.* κράτος ἐκ γυναικῶν A.1449. *exercised by women.* ἐξ ὀνειράτων καὶ νυκτιπλάγκτων δειμάτων πεπαλμένη C.516. *frightened by dreams.* ἐξ ἀμαυρᾶς κληδόνος λέγει 840. *speaks from obscure report.* ἅπαντος ἐκ ματρός ἐστι θυμός C.416. *implacabilis est ira nostra ex matris injuria et crimine concepta.* So Schütz. It may be questioned, however, whether the

words ἐκ ματρὸς will naturally bear this sense. Butl. (ap. Peile) translates, *animus enim noster, lupi crudelis instar, a matre nullo modo placari queat.* In this way, however, the addition ἐκ ματρὸς becomes weak and hardly necessary. Scholefield's attempt to join ἐκ ματρὸς θυμός, h.e. *matris animus*, will certainly not stand, although it is so rendered by Stanley: nor is Blomfield's translation, *ex eo tempore quo natus est*, at all more successful. The Schol. refers θυμὸς to Agamemnon, but this seems opposed by the expression πάθομεν in v.413. which refers it rather to Orestes. We are inclined to suggest, "*'tis of no use to soothe me, for like a ferocious wolf,* (inheriting the fury of its race,) *I derive from my mother an implacable spirit,*" h.e. as she has shewn herself ruthless in the murder of Agamemnon, so shall I, her son, display an equally unrelenting spirit in the destruction of herself. ἐξ οὗ τέκνων ἤνεγκ' ὑπὸ ζώνην βάρος C.986. *by whom she had children.* κλαυθμῶν τῶν ἐξ οἴκων A.1532. *lamentations made by the house.* ἐξ ἐλευθέρου δέρης ἀποιμώζουσι A.319. *utter lamentations out of a free throat.* Cf. P.V.761.873. S.c.T. 23.514.576.880.964. A.532.733.986. 1506. C.1000. S.17.44.154.168.584. 889. E.507.764.864.894.944. P.693. ἐκ τῶνδε *from these things, from this cause.* S.c.T.338. A.851.1196.1382. 1585. C.1052. E.520. ἐκ τίνος λόγου C.508. *from what reason?* ἐκ δὲ τοῦ E. 754.781. *from this reason.* ἐκ κελεύσματος P.389. *at the word of command.* σέβει τοι Ζεὺς τόδ' ἐκ νόμων σέβας E.92. *according to his laws*, h.e. his own laws and principles. Or τόδ' ἐκ νόμων σέβας may be joined in construction with the same meaning. "Scribendum ἐκνόμως (h.e. *exceedingly*) cum Hermanno, et σέβας intelligendum de munere Mercurii." Dind. Hence with verbs of *receiving* and *hearing.* S.c.T.682. P.743. A.275. 339. E.829. S.674.926. Hence also it often denotes the person by whom a thing is done, with verbs of a passive or transitive signification. Cf. τεθνᾶσιν ἐκ χερῶν αὐτοκτόνων S.c.T.787. *they are slain by.* Cf. A.1252. ἐξ ἐμοῦ ὠφελημένος P.V.221. ἐκ θεοῦ προσεθρέφθη A.717. τεταγμένα μοῖρα ἐκ θεῶν 997. ὀμωμόται ὅρκος ἐκ θεῶν 1257. δαμεὶς ἐκ χειρός 1475.1501. ἐκ θεῶν δοθέντα E.370. ἐκ πόλεως κέκρανται S.920. Hence too it denotes the *means* or *instrument* with which a thing is done. ἐκ τῶν δὲ τοῦδε χρημάτων πειράσομαι ἄρχειν πολιτῶν A. 1622. *by this man's wealth.* φρενώσω οὐκ ἔτ' ἐξ αἰνιγμάτων 1196. *by means of riddles.* Hence also such expressions as ἐκ φρενός S.c.T.855.902. *from the soul.* Cf. ἐκ θυμοῦ A.48. ἀμαυρᾶς ἐκ φρενός A.532. Cf. C.155. φρενὸς ἐκ φιλίας P.470.1496. τὸν ἐκ φρενὸς λόγον C.105. *the real sentiments of your mind.*—partitively, to denote some out of a number. ἐξ ὀνειράτων ἃ χρὴ ὕπαρ γενέσθαι P.V. 483. *which among dreams.*—Denoting a transition, *after.* ἐκ χαλεπᾶς δύας S.c.T.210. *after calamity.* ἐκ θυσιῶν A.101. *after sacrifices.* Cf. ἐκ πνεύματος S.457.171. ἐκ μάχης πόνος A.321. ἐκ πτολέμου τειρομένοις S.77. λευκὸν ἦμαρ νυκτὸς ἐκ μελαγχίμου P.293. κάλλιστον ἦμαρ εἰσιδεῖν ἐκ χείματος A.874. ἐξ οὗτε P.748. E. 25. *from the time when.* ἐκ τῶνδε C. 336. ἐκ τούτων P.774. *after this.* ἐκ δὲ τῆς E.2. *and after her.* χεῖρ' ἐκ χειρός A.1081. *one hand after another.* (See χείρ.) So, perhaps, in E 168. See ἐκεῖνος.—Denoting *a condition, state*, or *circumstance.* ἐξ ὕπνου C.33. *in sleep.* ἐξ ὀνειράτων E.150. *in my dreams.* ἐκ τῶνδε S.454. *under these circumstances.* ἐκ θαλάσσης P.77. *by sea.* ἐξ ἑνὸς ῥόθου P.454. *with one impulse.* ἐκ μιᾶς ὁδοῦ C.70. *in one direction.* χερὸς ἐκ δορυπάλτου A.116. *on the right hand.* ἐκ τῶν ὁμοίων A. 1397. *on equal terms.* But ἐξ ἀέλπτων κἀπρομηθήτων S.352. *from unlooked-for circumstances.* On the difference between the use of the singular and

plural in such expressions in the more antient writers, see Lobeck on Soph. Aj. v.716. ἐξ ἴσου *equally.* ἐξ ἀρχῆς E.274.533. *from the beginning.*—It occurs rather curiously in S.701. πρέπουσι—μελαγχίμοις γνίοισι λευκῶν ἐκ πεπλωμάτων ἰδεῖν h.e. *they are conspicuous for their swarthy limbs appearing to the view from under their white vestments.* On the construction τὸν ἐκ βυθοῦ κλωστῆρα σώζοντες λίνον C.500. see βυθός.

Ἔκαθεν *from afar,* S.416.

Ἑκάς *afar,* A.283.1075.1634. On C.465. see under ἕκαστος.

Ἕκαστος *each,* P.V.489.865. S.c.T. 13.56.358. P.373. A.231.324.420.424. 847. E.262. S.956. in apposition with a plural substantive, Περσίδες ἀκροπενθεῖς ἑκάστα—λείπεται μονόζυξ P. 132. ἕκαστα S.910. *every particular.* αὖθ' ἕκαστα P.V.952. *each several particular.*

Ἑκάτη *Hecate,* a name of Diana. Ἄρτεμιν Ἑκάταν S.661.

Ἕκατι *on account of.* ἕκατι κληδόνων A.848. *on account of rumours.* κεδνῶν ἕκατι πραγμάτων C.690. τόλμης ἕκατι C.990. ἕκατι δαιμόνων C.212.430. *by the will of the gods.* Παλλάδος καὶ Λοξίου ἕκατι E.729. κακῶν ἕκατι κἀγένοντο E.91. *for purposes of evil.* πλήθους ἕκατι P.329. *in respect of numbers.* On the Doric ᾱ, see under Ἀθάνα.

Ἑκατογκάρᾱνος. See below.

Ἑκατόν *a hundred.* ἑκατὸν δίς P. 335. *two hundred.*

Ἑκατονταπάρηνος *hundred-headed,* P.V.353. Pauw, to avoid the anapæst conj. ἑκατογκάρηνον. So Glasg. Schütz. ἑκατογκάρανον, Blomf. which he considers more Attic. So Dind. who compares the forms καρανοῦσθαι and καρανιστήρ in the tragic writers.

Ἐκβάζειν *to tell, to bid.* fut. τὸ χαίρειν ἐκβάξει A.484. *he will bid us to rejoice.*

Ἐκβαίνειν *to descend,* A.880.

Ἐκβάλλειν *to cast out,* S.c.T.670. With gen. P.V.201. S.c.T.451. A. 1546. E.712. With ἐκ P.V.912. Met. *to utter,* A.1645. C.46. So E.794. γλώσσης ματαίας μὴ 'κβάλῃς ἐπὶ χθόνα καρπόν.

Ἔκβασις *a disembarkation,* ἔκβασις στρατοῦ S.752.

Ἐκβάτανα *Ecbatana,* P.16.526. Blomf. prefers the reading of Brunck, Ἀγβατάνων, as being the older form of the name, although this is contrary the authority of MSS. So Dind.

Ἐκβολή *a casting out.* πρόπρυμνα ἐκβολὰν φέρει S.c.T.751. *is cast out at the stern.—exile, expulsion.* S.416.—*the casting out of votes from the urn,* E.718.

Ἐκβροντᾶν *to strike with lightning.* ἐξεβροντήθη σθένος P.V.362.

Ἔκγονον (neut. of seq.) *an offspring.* Τηθύος ἔκγονα P.V.137. *children of Tethys.*

Ἔκγονος id. P.V.774.

Ἐκδέχεσθαι *to receive from another,* A.275. With dat. Ὀρέστην ἐξεδεξάμην πατρί C.751. *I received Orestes at the hands of his father.* On this (called the Schema Sicelicum) see Porson and Schäfer on Eurip. Hec. 539. Matth.Gr.Gr.394.3. Compare also Bernhardy, Synt. Gr.111.9.

Ἐκδιδάσκειν *to teach,* P.V.700.983.

Ἐκδιδόναι *to deliver up.* ἐκδώσομεν S.505. ἐκδῷς 336. ἐκδοῦναι 921. ἐκδόντες 409.

Ἔκδικος *unjust,* P.V.1095. E.465.

Ἐκδίκως *unjustly,* P.V.978. In S.c.T.589. ἐνδίκως is the vulg. which Pors. alters from MSS. to ἐκδίκως. Blomf. conj. ἐκ Δίκης. See ἐνδίκως.

Ἐκδοχή *a succession,* A.290.

Ἐκδρακοντοῦσθαι *to be changed into a dragon.* ἐκδρακοντωθείς C.542.

Ἐκδύειν *to strip.* With double acc. ἐκδύων ἐμὲ χρηστηρίαν ἐσθῆτα A.1242. *stripping me of my oracular vestment.*

Ἐκεῖ *there,* P.311. C.350.703. E. 81. Referring to the shades below, C.354. S.227.

Ἐκεῖθεν *thence.* τ'ἀκεῖθεν S.c.T.40. *the news from thence.*

Ἐκεῖθι *thither.* ἐκεῖθι κῆλθον; S.c.T. *What! did they come to that?*

Ἐκεῖνος *he, it*, etc. referring to some person, etc. already spoken of, P.V. 950. S.c.T. 533. 645. P. 752. 815. A. 594. C. 176. 206. 565. 731. E. 216. 574. ἐκεῖνοι *they*, etc. S.c.T. 533. P.V. 77. A. 657. 659. — *the former*, opposed to something more lately stated. τοῦτ' ἀντ' ἐκείνων τοὖπος αἰροῦμαι σέθεν S.c.T. 246. τούτων ἄϊδρίς εἰμι—ἐκεῖνα δ' ἔγνων A. 1077. ταῦτ' ἐκείνων μᾶλλον οἰκτείρω πολύ 1303. See under οἰκτείρειν and σπόγγος. With the force of ἐκεῖ. πάντ' ἐκεῖνα P. 387. *all those parts.* πάντα γ' ἔστ' ἐκεῖνα διαπεπραγμένα 254. *every thing there is ruined.* In E. 168. ποτιτρόπαιος δ' ὢν ἕτερον ἐν κάρᾳ μιάστορ' ἐκείνου πάσεται, the word ἐκείνου violates the metre. " Scribendum ἐκ κείνου, *post illud* quod ante passus est. Ita Soph. Phil. 685. εὐδαίμων ἀνύσει καὶ μέγας ἐκ κείνων, ubi Aldus simili menda ἐκείνων." Bothe. Nothing more satisfactory than this conjecture has been suggested. It may, however, be better to join ἕτερον with ἐκ κείνου, referring the latter to Apollo, or the opposition will fail. *Upon his head he will have an avenging fiend of a different sort, instead of him who now protects him.* Cf. τυφλὸν ἐκ δεδορκότος Œd. Tyr. 455. By ἕτερον is meant not *another fiend*, but *a fiend other than his present protector.*

Ἐκεῖσε *thither*, P. 703.

Ἐκζεῖν *to boil up, break out.* ἐξέζεσεν Οἰδίπου κατεύγματα S.c.T. 691.

Ἑκηβόλος *far-darting*, P.V. 713. E. 598.

Ἕκηλος *quiet*, S.c.T. 220.

Ἐκθαμνίζειν *to tear up by the roots*, S.c.T. 220.

Ἐκθοινᾶσθαι *to feast upon*, P.V. 1027.

Ἐκθρώσκειν *to spring from*, with gen. P. 449.

Ἔκθυμος *passionate, eager*, P. 364. Compare the expression ἐκ θυμοῦ A. 48.

Ἐκκαθαίρειν *to purify, to clear from*, with gen. S. 261.

Ἐκκαλεῖσθαι *to call forth* or *elicit*, Met. A. 261.

Ἐκκαλύπτειν *to disclose*, P.V. 193.

Ἐκκαρπίζεσθαι *to reap as fruits*, S.c.T. 583.

Ἐκκενοῦν *to empty* or *lay waste*, P. 747. pass. S.c.T. 312. P. 541.

Ἐκκηραίνειν *to destroy.* ἐξεκήραναν E. 124.

Ἐκκλέπτειν *to remove by stealth*, A. 648. E. 148.

Ἔκκριτος *chosen out, select*, P. 331. 789. with gen. ἐκκρίτους πόλεως S.c.T. 57.

Ἔκκρουστος *raised by the hammer, embossed*, S.c.T. 524.

Ἐκκυλίειν *to roll out of.* Met. to *extricate.* ὅτῳ τρόπῳ τῆσδ' ἐκκυλισθήσῃ τέχνης P.V. 87. See τέχνη.

Ἐκλάμπειν *to flash forth*, P.V. 1085.

Ἐκλαπάζειν *to overthrow, to eject*, with gen. S.c.T. 438.

Ἐκλείπειν *to leave.* with acc. A. 1159. C. 536. *to leave out*, P.V. 829. P. 505. *to cease*, E. 127. Mid. v. *id.* ὄνειδος ἐν φθιτοῖσιν οὐκ ἐκλείπεται E. 97. *does not pass away.* In S.c.T. 200. P. 126. this verb is also used intransitively in the sense of *to depart, to go away.* On the former passage Wunderl. Obss. Critt. p. 161. observes, " ἐκλείπειν absolute pro *excedere* dicitur P. 125. Hinc factum est ut ἐκλείπειν pro *evanescere* positum sit apud Soph. El. 1149. νῦν δ' ἐκλέλοιπε ταῦτ' ἐν ἡμέρᾳ μιᾷ θανόντα σὺν σοί. (Cf. v. 19. μέλαινά τ' ἄστρων ἐκλέλοιπεν εὐφρόνη.) Locum igitur Sept. 200. ita reddo: *Atqui vero deos urbem captam incolentes excedere ferunt.*" See further on this passage under ὁ, ἡ, τό.

Ἐκλύειν *to release*, P.V. 783. With gen. P.V. 326. 339.—in mid. τὸν οὐκ ἐκλύσεται E. 166. Cf. Hom. Od. 10. 286. This also occurs as a various reading in P.V. 235. where the vulg. is ἐξερυσάμην.

Ἔκλυσις *a release.* With gen. P.V. 262.

Ἐκμανθάνειν *to learn*, P.V. 819. ἐκμαθήσονται P.V. 254. ἐκμαθῇς 708.

ἐκμαθεῖν 778. P. 226. ἐκμαθοῦσα P.V. 878.

Ἐκμαρτυρεῖν *to bear witness to a fact.* ἐκμαρτύρησον τό μ' εἰδέναι A. 1169. *bear witness that I know.* "Præstat τὸνμ'." Dind. ἐξεμαρτύρει φόνον E. 439. *bore witness to the murder.*

Ἐκμαστεύειν *to trace out,* E. 238.

Ἐκμοχθεῖν *to undergo labour.* ἃ ἐκμεμόχθηκε P.V. 827. *what sufferings she has undergone.*

Ἐκνόμως *unlawfully, unjustly,* A. 1452.

Ἐκπαγλεῖσθαι *to regard with exceeding desire.* σύνοιδ' Ὀρέστην πολλά σ' ἐκπαγλουμένην C. 215.

Ἔκπαγλος, *monstrous, horrible,* C. 541. A. 836.

Ἐκπάτιος *swerving from its path, irregular, uncontrolled.* τρόπον αἰγυπιῶν οἵτ' ἐκπατίοις ἄλγεσι παίδων ὕπατοι λεχέων στροφοδινοῦνται A. 49. Here ἐκπατίοις ἄλγεσι παίδων is usually supposed to be put by a sort of hypallage for ἐκπατίων, h.e. "*grief for their lost young.*" So the Schol. δέον δὲ εἰπεῖν ἐκπατίων παίδων, ἐκπατίους εἶπε, πρὸς τὸ ἄλγεσι. It seems better to refer it to ἄλγεσι. Klausen remarks, "ἐκπάτιον quod sese continere nequit in itinere suo, quod huc illuc vagatur, itaque quicquid immodicum est et certis rationis finibus destitutum. Quod hoc loco optime sese habet. Ingens dolor vulturios huc illuc rapit, ut huc illuc supra nidum circumvolitent."

Ἐκπέμπειν *to send forth.* With gen. A. 272. *to cast out,* C. 96.

Ἐκπέρᾱμα *a coming forth from.* τρίτον τόδ' ἐκπέραμα δωμάτων καλῶ C. 644. *This third time I call upon some one to come forth from the house.* Schol. ἐκπερᾶσαί τινα καλῶ.

Ἐκπερᾶν *to pass through* or *traverse,* P.V. 715. 733. E. 231.

Ἐκπέρθειν *to overthrow,* P.V. 357. S.c.T. 409. 449.

Ἐκπεύθεσθαι *to inquire,* P. 916. This verse is assigned by Blomf. and some others to Xerxes. This makes the sense easy, but is rendered doubtful by the arrangement seeming to require the first verse in the strophe as well as 928. in the antistrophe to be given to the Chorus. So Lachm. and Hermann, the latter of whom suggests that ἐκπεύθου is here used in a passive sense, "*interrogare, sine omnia ex te quæri.*" This is approved by Well. and Dind. but justly (as it seems) condemned by Blomf. We are inclined to suppose it an apostrophe of the Chorus to itself, urging itself to learn at once the extent of its loss. Such apostrophes are not uncommon in such cases. See for instance Pind. Isth. iv. 24. ed. Dissen.

Ἐκπήδημα *a leap.* ὕψος κρεῖσσον ἐκπηδήματος A. 1349. *a height too great to leap over.*

Ἐκπιδύεσθαι *to bubble forth,* P. 801. See κρηπίς.

Ἐκπίνειν [ῑ] *to drink up,* A. 1371. pass. ἐκποθέντα C. 64.

Ἐκπίπτειν *to fall from, to be cast out.* With gen. P.V. 758. 759. 950. With ἐκ, 959.

Ἐκπιτνεῖν *id.* P.V. 914.

Ἐκπλήθειν *to narrate fully.* κακῶν πλῆθος οὐκ ἂν ἐκπλήσαιμί σοι P. 422. Cf. Porson's note on the word ἐκπληρῶν in Eur. Orest. 54. "Dicitur quis id spatium explere, cujus varias partes oberrat. Tibullus i. 4. 69. *Et tercentenas erroribus expleat urbes.*"

Ἔκπληξις *alarm.* κακῶν ἔκπληξις P. 598. *alarm caused by misfortunes.*

Ἐκπλήσσειν *to strike out, to remove by violence.* ἐκ δ' ἔπληξέ μου τὰν θεμερῶπιν αἰδῶ P.V. 134. ὃς αὐτὸν ἐξέπληξε τῶν ὑψηγόρων κομπασμάτων 360. pass. ἐκπλήσσεσθαι *to be violently affected.* χαρᾷ μὴ' κπλαγῇς φρένας C. 231. ἐκπεπληγμένη κακοῖς P. 281.

Ἔκπλους *a sailing out.* ἔκπλουν οὐδαμῇ καθίστατο P. 377. *did not attempt any where to sail out.*—*the outlet of a strait* or *harbour.* ἔκπλους φυλάσσειν P. 359.

Ἔκπλυτος *washed away.* E. 271.

Ἐκπνεῖν *to breathe out.* ἐκπνέων

φλόγα P.359. ἐκπνέων βίον A.1471. 1498. *expiring.*

Ἐκποδών *out of the way, at a distance.* σταθῶμεν ἐκποδών C.20. ἐκποδὼν εὖ κείμενα 682. *placed out of harm's way.* σαυτὸν ἐκποδὼν ἔχων P.V.344. ἐκποδὼν σχεθεῖν S.c.T.411. *turn him aside.* ταύτην μὲν οὕτω φροντίδ' ἐκποδὼν λέγω sc. εἶναι E.431. *I bid it begone.*

Ἐκπονεῖν *to effect, bring about.* S. 362.

Ἐκπράσσειν *to accomplish.* P.709. A.568. S.467. intransitively, *to accomplish a purpose.* ἐξέπραξεν οὐδ' ἀπεῖπε πατρόθεν εὐκταία φάτις S.c.T. 822. ἥμενον ἄνω φρόνημά πως αὐτόθεν ἐξέπραξεν ἔμπας S.95.—*to bring to an end, to finish,* h.e. *to destroy.* ὁ μάντις μάντιν ἐκπράξας ἐμέ A.1248. h.e. *having finished me as a prophetess,* or, as Peile properly translates it, "*having made an end of me in my prophetic office: having unmade me,* as before he made me, *a prophetess.*" On this sense of ἐκπράσσειν see Eur. Hec.515. Soph. Œd. C.1655. (ed. Herm.) quoted by Butl. ap. Peile in loc.

Ἐκπρεπής *distinguished.* εὐγένειαν ἐκπρεπεῖς P.434. *distinguished in birth.* superl. μεγέθει ἐκπρεπεστάτα P.180. Here Blomf. on the authority of Ald. Turn. Barocc. and others, has restored εὐπρεπεστάτα, which he needlessly wishes also to restore in Eur. Alc.333. Valck. on Eur. Phœn. 171. (where Porson read ἐκπρεπής) quotes the vulg. reading in this passage of Æschylus, referring also to Eur. Troad.987. Hom. Il. B.483.

Ἐκρήγνυσθαι *to burst forth.* fut. ἐκραγήσονται P.V.367.

Ἐκρίπτειν *to cast forth, to alter.* P.V.934.

Ἐκρύεσθαι *to deliver.* ἐξερυσάμην βροτούς P.V.235. See ἐκλύειν.

Ἐκσώζεσθαι *to preserve oneself by flight.* ὅταν νῆσον ἐκσωζοίατο P.443. *escape to the island.* βιότον ἐκσωσοίατο id.352. *preserve their lives.*

Ἐκτείνειν *to stretch out.* C.977. prov. πρὸς κέντρα κῶλον ἐκτενεῖς P.V. 323. *kick against the pricks.*—Met. *to deliver a speech.* A.803.890.1202. E. 192.677.

Ἐκτελεῖν *to accomplish.* pass. ἐκτελοῖτο P.224.

Ἐκτελευτᾶν *to fulfil, to accomplish.* διὰ μακροῦ χρόνου τάδ' ἠΰχουν ἐκτελευτῆσαι θεούς P.727. μακρὸν μῆκος ἐκτελευτήσας χρόνου P.V.1022. intransitively, *to come to an end.* ὅπως ταῦτα ἐκτελευτήσει καλῶς S.406.

Ἐκτελής *accomplished.* P.214. *in full power.* κύριός εἰμι θροεῖν ὅδιον κράτος αἴσιον ἀνδρῶν ἐκτελέων A. 105. Here Casaub. conj. ἐντελέων. So Voss. Stanl. Pears. Heath. Schütz. Butl. Blomf. Butler, however, subsequently changed his opinion in favour of the MSS. reading ἐκτελέων (See his note ap. Peile in loc.). Blomf. gives to ἐντελὴς the sense "*qui magistratum gerit,*" quoting Timæus and Suidas. This, however (as Klausen observes), is not the sense of the word in the Tragic poets, but *adultus, integer.* Cf. Soph. Trach.757. (ed. Herm.) Choeph.248. He himself reads ἐκ τελέων *divisim,* which he strangely refers to the gods, observing, "τέλη sæpissime de diis, qui rerum humanarum quasi magistratum gerunt." This, however, is most improbable, the passages quoted by him in support of it being wholly irrelevant. There does not seem much difficulty in rendering the words, *men having full power,* or *authority,* h.e. the leaders of the expedition. It may be suggested, however, as better to consider ἐκτελέων as referring more generally to those *in the full vigour of life,* i.e. those belonging to the army; as opposed to the men of the Chorus who were left behind, ἀτίται σαρκὶ παλαιᾷ v.72.

Ἐκτενής *violent, headstrong,* S. 961.

Ἐκτήκεσθαι *to melt away,* Met. *to pass from the mind.* τόδ' ἐμμένοι καὶ μήποτ' ἐκτακείη P.V.533.

Ἐκτίνειν *to pay for.* Ἄργει ἐκτίνων καλὰς τροφάς S.c.T.530. *to pay the penalty of crime.* χερὸς πατρῴας ἐκτίνοντα μηχανάς A.1564. *atoning for the crimes committed by his father.* abs. ἐκτίνει δ' ὁ καίνων A.1543. μένει Ἄρει κτίνειν ὁμοίαν θέμιν. S.430. See θέμις.

Ἔκτοθεν *without.* With gen. πύργων ἔκτοθεν βαλών S.c.T.611. λίμνας ἔκτοθεν P.852. See λίμνη. οὐδ' ἀπ' ἄλλων ἔκτοθεν, ἀλλ' ἀπ' αὐτῶν C. 466. See ἔμμοτος.

Ἐκτολυπεύειν lit. *to unwind a ball of cotton.* Met. *to expedite* or *perform any intricate business.* οὐδὲν καίριον ἐκτολυπεύσειν A.1003.

Ἐκτός *without, away from.* ἐκτὸς οὖσ' ἀγαλμάτων S.c.T.247. ἐκτὸς αἰτίας P.V.330. C.1027. *without blame.*

Ἐκτρέπειν *to turn off,* e.g. from one person etc. to another. δορίπονα κάκ' ἐκτρέποντες γᾶς πρὸς ἐπιμόλους S.c.T.610. μήδ' εἰς Ἑλένην κότον ἐκτρέψῃς A.1443.

Ἐκτρέφειν *to bring up,* C.739.

Ἐκτροπή *a means of averting,* P.V. 915.

Ἐκτυφλοῦν *to blind.* Met. *to extinguish.* ἐκτυφλωθέντες λαμπτῆρες C. 529.

Ἐκφανής *conspicuous, clear,* E. 235. ἐκφανεῖς ἰδεῖν P.390. *conspicuous to behold.*

Ἐκφάτως *with a clear voice, distinctly, signally,* A.689. The word is an ἅπαξ λεγόμενον and is of somewhat doubtful meaning. Well. translates it *clara voce.* So Passow; the word being clearly derived from ἔκφημι, the middle form of which ἐκφάσθαι occurs in Odyss. N.308. in the sense of *to utter* or *speak.* Blomf. translates *modo ineffabili,* and observes, " idem significare videtur quod ἀφάτως." It seems, however, hardly probable that ἔκφατος and ἄφατος or οὐ φατός should mean the same. Klausen translates *nimium.* The Scholiasts are silent on the point. It may be better, at any rate, to join ἐκφάτως in construction with πρασσομένα h.e. *avenging in a marked* or *signal manner.* It must be allowed, however, that the collocation is thus somewhat awkward, although the signification thus assigned to ἐκφάτως is certainly the true one. This renders Schütz's conjecture τίοντος not improbable, with which ἐκφάτως may most conveniently be joined in the sense of *signally punishing.* So Blomf. Dind.

Ἐκφεύγειν *to escape,* aor. 2. P.V. 516. S.c.T.701. A.876. S.135.144. intrans. ἥκουσιν ἐκφυγόντες P.502. τυτθὰ ἐκφυγεῖν P.556. *had a narrow escape.* perf. ἐκπέφευγεν αἵματος δίκην E.722. *has been acquitted on a charge of murder.*

Ἐκφθίνεσθαι *to perish.* perf. pass. ἐξέφθινται P.665.891.

Ἐκφοβεῖν *to affright,* P.598.

Ἐκφορά *the act of burying.* ἐκφορᾶς φίλων ὕπο S.c.T.1015. *the being buried by his friends.* δαΐαις ἐν ἐκφοραῖς C.424. *with a cruel burial.*

Ἔκφορος *carrying away, removing.* With gen. τῶν δυσσεβούντων δ' ἐκφορωτέρα πέλοις E.870. h.e. as Schütz rightly translates it, " *Impii vero si qui fuerint, quo minus exstirpes nihil impedio.*"

Ἐκφράζειν *to declare,* P.V.952.

Ἐκφυγγάνειν *to escape,* P.V.523.

Ἐκφυσᾶν *to vent, disgorge,* P.V. 722.

Ἐκφυσιᾶν *to vomit forth,* A.1362.

Ἐκχεῖν *to pour out,* C.95. aor.1. ἐκχέας πέδῳ E.623. *pouring out upon the ground.* ἐκχέας ταὐτῷ κύτει A. 313. *pouring out into the same vessel.* Met. *to pour forth,* h.e. *to utter.* προφθάσασα καρδία γλῶσσαν ἂν τάδ' ἐξέχει A.1000. *to scatter, ruin, destroy.* ὄλβον ἐκχέῃ μέγαν P.812.

Ἑκών *willing, voluntarily.* κράτος πάρες γ' ἑκὼν ἐμοί A.917. *yield the victory to me with a good grace.* Cf. A.38.927.1596. E.225. S.918. repeated, ἑκὼν ἑκὼν ἥμαρτον P.V.266. with reference to two parties, ἑκόνθ' ἑκόντι Ζηνὶ συμπαρίστατεῖν P.V.218. οὐχ ἑκών *unwilling,* A.815. P.V.856.

Ἐλαία *the olive*, P.609. A.480. E.43.

Ἐλαιόφυτος *planted with olive trees*, P.858.

Ἔλανδρος *destroyer of men*, A. 674. with reference to the name of Helen. See Elmsley's note on Eur. Bacch.508. Also especially Valck. on Phœn. v.639.

Ἐλάσσων *less*. οὐκ ἐλάσσονα πάσχουσι P.799. ἐμοὶ ἔλασσον Ζηνὸς ἢ μηδὲν μέλει P.V.940.

Ἐλατήρ *a driver*. ἵππων ἐλατήρ P.32.

Ἐλατήριον. See seqq.

Ἐλατήριος *driving away*. ὅταν ἀφ' ἑστίας μῦσος πᾶν ἐλάσῃ καθαρμοῖς ἅπαν ἐλατήριον. This is the vulg. in C.962, and is retained by Blomf. and Klausen, the latter of whom explains it thus: "*Quando omne remedium lustratione à foco ejecerit omne piaculum.* Fatetur multis piaculis inde à facinore Atrei contractis contaminatas esse ædes, sunt vero multa lustrationum remedia, quibus usuri sunt ædium domini. Benè igitur memoratis piaculis (πᾶν μύσος) opponitur ἅπαν ἐλατήριον." ἐλατήριον is explained by the Schol. and Hesych. as being τὸ καθαρτικὸν φάρμακον. If this be its meaning here, the sense accordingly will be, "*When* (the application of) *every sort of remedy shall have removed by its purifying influence every stain of guilt from the house.*" But the reading of Schütz (partly anticipated by Stanl. and adopted by Herm. and Well.) certainly has much to recommend it, viz. καθαρμοῖς ἀτᾶν ἐλατηρίοις h.e. "*by purifications driving away guilt.*"

Ἐλαύνειν *to drive* (as a flock) ἐπὶ πᾶσαν χθόνα ποιμανόριον θεῖον ἐλαύνει P.76.—*to drive violently*. τί δ' οὐκ ἐκείνην ζῶσαν ἠλαυνες φυγῇ; E.574. fut. ἐλῶσι γάρ σε καὶ δι' ἠπείρου μακρᾶς E.75. pass. P.V.685. C.1058. —*to expel*. τοὺς μητραλοίας ἐκ δόμων ἐλαύνομεν E.201. Cf. id.399. S.305. —*to bring upon*. Ἰλίῳ κῆδος ὀρθώνυμον τελεσσίφρων μῆνις ἤλασε A. 685.—*to remove* (as guilt). ὅταν ἀφ' ἑστίας πᾶν μύσος ἐλάσῃ C.961. (See prec.) pass. ἠλάθη E.273.—*to harass, to ravage*, or *subdue*. Ἰωνίαν τε πᾶσαν ἠλασεν βίᾳ P.757. *to build* (as a wall). αἳ κατὰ χέρσον ἐληλαμέναι πέρι πύργον P.852. h.e. αἷς πέρι πύργος ἐλήλαται.

Ἐλαφρός *light*. P.V.125.279. ἐλαφρόν (sc. ἐστι) *it is easy*. P.V.263.

Ἐλέγχειν *to examine, put to the proof*, A.1324. C.838. pass. S.971. *to blame*, or *accuse*, C.906.

Ἐλεδεμνάς a corrupt word occurring in S.c.T.83. Passow in his Lexicon explains it, ὁ ἐλάυνων ἐκ τῶν δεμνίων h.e. "*forcing men to leave their beds.*" The composition of the word, however, appears to refute this. An elegant emendation is proposed by Hermann, ἐλέδεμας h.e. ἐλῶν τὸ δέμας "*destroying the body, murderous.*" Hermann arranges the passage thus: ἐλέδεμας βοὰ πέδι' ὁπλόκτυπος = ὡσὶ χρίμπτεται, ποτᾶται βρέμει δ'. This Well. adopts, only retaining πεδιοπλόκτυπος as a single word. Dind. (qu. v.) suggests a conjecture far different, sc. ἔλε (vel. εἶλε) δ' ἐμὰς φρένας δέος· ὅπλων κτύπος ποτιχρίμπτεται, | διὰ πέδον βοὰ ποτᾶται, βρέμει δ'. coll. P.V.181.

Ἐλεεινός *pitiable*, P.V.246. Here Schütz and Blomf. have adopted ἐλεινὸς at the suggestion of Porson, præf. ad Hec. p.viii. qu.v. So Dind. All the MSS. however have ἐλεεινός.

Ἑλειοβάτης *living in a marsh*, P. 39.

Ἕλειος *marshy*, P.486.

Ἐλελελεῦ an exclamation P.V. 879. Suidas, ἐλελεῦ. ἐπίφθεγμα πολεμικὸν τὸ ἐλελεῦ. καὶ γὰρ οἱ προσιόντες εἰς πόλεμον τὸ ἐλελεῦ ἐφώνουν μετά τινος ἐμμέλους κινήσεως. Blomf. observes that it is from this that the Bacchæ are called *Eleleides*. Cf. Ovid Herod. iv.47.

Ἐλένας *destroyer of ships*, A.674. Here Blomf. reads ἐλένανς, which Dind. approves. But Lobeck Pa-

ralip. p. 228. defends the form ἑλένας, as from the Doric νᾶς, or else contracted from ἑλέναος, comparing Ἀρχέλας, Στρατόλας, Ἀγησίλας. See ἔλανδρος.

Ἑλένη *Helen*, A. 673. 774. 1430. 1443.

Ἑλέπτολις *destroyer of cities*, A. 674. See ἔλανδρος.

Ἐλευθερία *liberty*. ἐπ' ἐλευθερίᾳ C. 850. *in honour of liberty*.

Ἐλευθερίως *with liberty*, C. 797.

Ἐλεύθερος *free, enjoying liberty*, S.c.T. 74. A. 319. C. 101. 902. S. 218. 604. *uncontrolled, unrestrained*, P.V. 50. P. 585. *delivered* (from an enemy or avenger), E. 324.—with gen. ἐλεύθερόν σε τῶνδε πημάτων κτίσω C. 1056. τοίγαρ σὺ μὲν ζῇς, ἡ δ' ἐλευθέρα φόνου E. 573. h. e. as Wakefield explains it, "*at tu quidem vivis, illa vero a cæde libera est*, i.e. morte sua cædem expiavit."

Ἐλευθεροστομεῖν *to use free language*, P.V. 180.

Ἐλευθερόστομος *using free language*, S. 926.

Ἐλευθεροῦν *to set free*, P. 395. C. 1042. S. 411. pass. E. 167.—with gen. τὸ θανεῖν ἐλευθεροῦται φιλαιακτῶν κακῶν S. 783.

Ἑλίγδην *rolling* (of the eyes), P.V. 884.

Ἑλιννύειν *to loiter* or *delay*, P.V. 53. μηδ' ἐλιννύσαιμι θεοὺς ὁσίαις θυσίαις ποτινισσομένα P.V. 527. *may I never cease to approach*. Well. in accordance with MSS. and Edd. retains the double ν in this word. Brunck first changed it to the single ν, which Blomf. approves as more ancient. On this point see Blomf. Gloss. P.V. 53. Schäf. on Greg. de Dial. p. 502.

Ἕλιξ *anything rolled* or *twisted*. e.g. *a wreath of flame*, P.V. 1085.

Ἑλίτροχος *that within which the wheel revolves*. σύριγγες ἑλίτροχοι S.c.T. 187.

Ἑλκαίνειν *to be sore, to be unhealed*, C. 830. See under δάκνειν.

Ἕλκειν *to drag*, S. 883.

Ἑλκοποιός *inflicting wounds*, S.c.T. 380.

Ἕλκος *a sore, a wound*. Met. A. 626. See δήμιος.

Ἑλλάς *Greece*, S.c.T. 72. P. 50. 230. 744. 782. 810. A. 564. S. 234. As an adjective, *Grecian*, A. 109. Ἑλλὰς χθών S. 240. Ἑλλάδα αἶαν P. 2. A. 417. Ἑλλάδα γαῖαν P. 182. Ἑλλάδα χώραν 263. γῆν Ἑλλάδα 795. *Greece*.

Ἐλλείπειν *to be deficient in*.—With gen. προθυμίας οὐδὲν ἐλλείπεις P.V. 341. ἐλλείποντ' ἔτι ἥβης ἀκμαίας S.c.T. 10. *not yet arrived at*. πολλοῦ καὶ τοῦ παντὸς ἐλλείπω P.V. 963. *I am far from, yea, wholly free from any such feeling*.—With infin. τί ἐλλείπει μὴ παραπαίειν ; id. 1058. *wherein does he come short of madness ?*

Ἕλλη *Helle*. πορθμὸν Ἀθαμαντίδος Ἕλλης P. 70. Ἕλλης πορθμόν 708. 785. Ἕλλας πόρον 854. *the Hellespont*.

Ἕλλην *a Greek*. ἀνὴρ Ἕλλην P. 347. 354. Ἕλληνες *the Greeks*, P. 343. 350. 361. 385. Ἑλλήνων 376. 380. 394. 444. 776. 868. E. 31. 726. 880. S. 217. Ἕλλησι P. 330. 447. S. 892.—As an adjective, Ἕλληνα φάτιν A. 1227. *the Greek language*. Elmsley in Quarterly Review, xiv. p. 463. asserts that Ἕλλην is never used with nouns of the feminine gender. That this is incorrect is sufficiently shewn by Well. who quotes Ἕλληνος ἐκ γῆς Eur. Iph. T. 341. πατρίδος Ἕλληνος 495. στολὴν Ἕλληνα Hec. 131. So πόλιν Ἕλληνα Iph. A. 65. quoted by Bothe. Well. however, inaccurately quotes Xen. Cyneg. ii. 4. as is shewn by Butl. ap. Peile in loc.

Ἑλληνικός *Grecian*, S.c.T. 251. P. 401. 409.

Ἑλληνίς *Grecian*, fem. νεῶν Ἑλληνίδων P. 326.

Ἑλλήσποντος *the Hellespont*, P. 731.

Ἐλπίζειν *to expect* or *anticipate*, either in the way of *hope* or *fear*. οὐκ ἄτιμον ἐλπίζω μόρον S.c.T. 571. οὔποτ' ἐλπίσαντες A. 1014. *contrary to their expectations*. ἄκος τομαῖοι

ἐλπίσασα πημάτων C.532. *hoping it might prove a remedy.* With infin. οὔποτ' ἐλπίσασι τήνδ' ἔξειν χάριν A. 1028. P.732.—*to think* or *consider.* ξυνὰ ἐλπίζω λέγειν S.c.T.76. *methinks what I say is matter of common interest.* πῶς ἐλπίσω ἀστῶν τιν' ἄλλον τῆσδε δεσπόζειν φόβης; C.185. *how can I suppose— ?* ὧδε γὰρ κρατεῖ γυναικὸς ἀνδρόβουλον ἐλπίζον κέαρ A.10. *for thus the fierce spirit of my mistress, incited by hope, commands.* Here another reading is κρατεῖν ἐλπίζω, h.e. (as Schütz translates) *sic enim spero fore, ut mulieris viriliter ferocientem animum vincam.* This, however, is not so well supported by authorities (though adopted by Glasg.) nor does it suit with the sense of the passage.

Ἐλπίς *expectation,* either good or bad. With infin. ἐλπίς τις ἀυτὸν πρὸς δόμους ἥξειν πάλιν A.665. *there is some hope that he will come back.* Cf. S.c.T.349. ὄυ μοι φόβου μέλαθρον ἐλπὶς ἐμπατεῖν A.1409. *I fear not that I may tread the courts of terror.*—*Hope* or *expectation,* P.V.259. C.192. A.966. μεῖζον ἐλπίδος A.257. *greater than I hoped for.* παρ' ἐλπίδα A.873. *unexpectedly.* ἀπ' ἐμᾶς ἐλπίδος 971. *differently from my expectation.* plur. P.V.250.536. P.700. A.494.1653. S.90. ἐναγγέλοισιν ἐλπίσιν A.253. *expectations excited by favourable tidings.*—*Hope,* personified. τῷ δ' ἐναντίῳ κύτει Ἐλπὶς προσῄει χειρὸς οὐ πληρουμένῳ A.791. Cf. A.102.—referring to a person; *a hope* or *stay.* Ὀρέστης ἐλπὶς ὄιχεται δόμων C.765. Cf. C.234.688.

Ἕλωρ *a prey.* plur. ἕλωρα S.781.

Ἐμαυτοῦ *of myself.* ἐμαυτῆς P.158. A.833.1237. ἐμαυτόν P.V.436. ἐμαυτήν id. 750.

Ἐμβαίνειν *to walk upon,* ἐμβαίνονθ' ἁλουργέσι A.920. See ἁλουργίς. Met. *to insult, trample upon.* aor.2. ὡς ὠμοφρόνως δαίμων ἐνέβη Περσῶν γενεᾷ P.875.—ἐς τόνδ' ἐνέβης ξὺν ἀληθείᾳ χρησμόν A.1548. *you have truly uttered this oracular saying.* Here the vulg. is ἐνέβη, (ἐνέβης Cant.) which is unintelligible, unless with Casaub. we read χρησμός.

Ἐμβάλλειν *to cast into.* aor.2. λίμνᾳ ἔμβαλε τὰν μελανόζυγ' ἄταν S. 524.—*to inflict upon.* τοῖσι ἔξωπύργων ῥίψοπλον ἄταν ἐμβαλόντες S.c.T.298. —*to introduce.* perf. στράτευμ' ἐπακτὸν ἐμβεβληκότα S.c.T.565. Cf.1010.

Ἔμβασις *that on which, or in which we tread,* sc. a shoe. ἀρβύλας, προδουλον ἔμβασιν ποδός A.919. where these words are merely an apposition to ἀρβύλας. "*shoes performing a servile office for my foot to tread in.*"

Ἐμβατεύειν *to frequent, to walk upon.* With acc. ἦν ὁ φιλόχορος Πὰν ἐμβατεύει P.441. This verb is likewise constructed with a gen. Cf. Soph. Œd. T.818. So ἐμβαίνειν, from which it is derived, Œd. Col.401. Ed. Herm. Arnald observes of this word, "Speciatim dicitur de Diis, qui locum aliquem vel templum inhabitare creduntur," coll. Soph. Œd. Col.685. Eur. Rhes.225.

Ἐμβολή *an attack,* and especially *an attack made by a ship with its beak.* P.271.328.401.554. In P.407. αὐτοὶ δ' ὑφ' ἁυτῶν ἐμβολαῖς χαλκοστόμοις πάιοντο, Blomf. adopts ἐμβόλοις unnecessarily. Well. rightly observes, "Rectè explicavit Scholiastes ταῖς συγκρούσεσι καὶ προσαράξεσι, ad quos poeticè adjectivum χαλκοστόμοις translatum est."

Ἐμβριθής *heavy, grievous,* P.679.

Ἐμβριμᾶσθαι *to chafe or fret, to champ the bit.* S.c.T.443.

Ἔμβρυον *the fœtus* or *young of an animal,* E.905.

Ἐμεῖν *to vomit,* E.175. fut. mid. ἐμοῦμαι. ἐμῇ τὸν ἰόν 700. ἀπὸ σφαγῆς ἐμῶν A.1581. h.e. ἀπεμῶν, by tmesis.

Ἐμμανής *mad, frantic,* P.V.678. E.822.

Ἐμμένειν *to abide with,* ἀλλά μοι τόδ' ἐμμένοι P.V.533.—*to abide by,* ὅρκος ἐμμένει πιστώμασι E.971.

Ἔμμοτος *applied as lint to a wound,* from μοτός *lint.* C.464. "μοτὸς formatur a μόω *infercio,* unde ἄμοτος, *inexplebilis.*" Blomf. Gloss. From

this meaning of "*lint adhering to a wound*," Blomf. and others, following the vulgar punctuation, join ἔμμοτον with ἄλγος, and translate "*ædibus inhærens* ad similitudinem lintei ulceri infricti." Heath. It would seem, however, to be a strange accumulation of metaphors, to apply ἔμμοτον thus to δυσκατάπαυστον ἄλγος, h.e. "*a running sore*." Aurat. Jacob. Pauw. read ἔμμονον, which Butler approves. It is better, however, to refer ἔμμοτον to the following words; but here again interpretations differ. The vulg. is τῶνδ' ἑκάς, οὐδ' ἀπ' ἄλλων ἔκτοθεν, ἀλλ' ἀπ' αὐτῶν ἀιῶν' ἀναιρεῖν. ἀιματηρᾶν θεῶν κατὰ γᾶς ὕδ' ὕμνος. To explain this, it is supposed by some (as Well. Scholef.) that the negative is to be understood before τῶνδ' ἑκάς, and conceiving the word ἔμμοτον to be used for *any remedy*, they translate the former part of the sentence, "*Ædibus remedium est, non procul ab his, neque ab aliis extrinsecus petendum, sed ab ipsis proficiscens*," etc. (For an instance of this repetition of the negative, see A.518. etc.) These likewise adopt an elegant anonymous conjecture, διώκειν ἔριν αἱματηράν for αἰῶν' ἀναιρεῖν. αἱματηρᾶν, and place the stop after αἱματηράν. Others carry on the sense to ὕμνος, in which latter case θεῶν τᾶν κατὰ γᾶς must be read, according to Hermann's emendation. So Blomf. who, retaining ἀιῶν' ἀναιρεῖν, corrects οὐδ' ἑκάς for τῶνδ' ἑκάς, and ὑπ' ἄλλων, ἀφ' αὐτῶν for the vulg. ἀπ' ἀλλων, ἀπ' αὐτῶν, observing, that the construction is αὐτοὺς ὑφ' ἑαυτῶν αἰῶν' ἀναιρεῖν, for ὑπ' ἀλλήλων.—If the vulg. be retained, we might translate (adopting Wellauer's explanation of τῶνδ' ἑκάς), "*Alas! never ceasing sore, cleaving to the house! To destroy life, not apart from the instrumentality of these* (its members), *nor by strangers from without, but by their own hands, this is the song of* (h.e. a subject fit to be sung by) *the sanguinary deities beneath the earth*." There appear, however, to be strong objections to this, as well on account of the harshness and obscurity of the expressions, as of the metre in v. 467. The reading mentioned above, as adopted by Well. and Scholef., seems highly plausible, διώκειν ἔριν αἱματηράν, "*ut* sc. *persequantur sanguinolentam rixam*." This seems confirmed by a Scholium, ἦν ἤρισε πρὸς τὸν πατέρα, and by the reading of Rob. αἱματηράν. But with respect to the word ἔμμοτον, Peile appears right in saying, that it requires some substantive to sustain its meaning of *a remedy*—at least in the language of Æschylus (See ἐλατήριον, C. 962.) — and that it could no more be used by itself than τομαῖον, βρώσιμον, χριστόν, πιστόν, and other similar medical terms, with which ἄκος, φάρμακον, or some such word must be combined. We shall probably be right in adopting with Dind. for ἑκάς, the reading of Med. ἄκος, and joining this in construction with ἔμμοτον. Adopting this emendation, we may consider δώμασιν and οὐδ' ἀπ' ἄλλων to be placed in opposition, thus—*in the house exists a healing remedy for these woes*—in the house, *and not* (proceeding) *from others without, but from themselves* (sc. the members of that house), namely, *that they should avenge this bloody quarrel* (sc. of Clytæmnestra against Agamemnon). *To the gods below this prayer is chanted.*

Ἐμός *mine*, preceding a substantive without article, e.g. ἐμαῖς βουλαῖς P.V.219. Cf. P.V.144.181.525. 595.775. S.c.T.201.249.436.464. P.156. 193.229.292.703.768.770.877.1003. A. 849.852.970.1236.1286.1377.1494.1506. C.123.188.735.811. E.91.437.677. S. 314.907.963.993.—Following the substantive without an article, e.g. πόνων ἐμῶν P.V.118. Cf. P.V.298.303. 692.695.828.1011.1093. P.148.173.185. 207.223.344.465.468.516.667. 725.730.

737. A. 14. 888. 889. 1051. 1056. 1199. (where δεσπότῃ ἐμῷ is in apposition to τῷ μολόντι) 1406. 1410. C. 548. E. 541. 548. 572. 846. 922. S. 361. 427. 449. 811. 986. 1058.—In the predicate, ἐμὸν δοκήσει τἀμπλάκημ' εἶναι τόδε P.V. 386. αὐχεῖς εἶναι τόδε τοὔργον ἐμόν A. 1476. ἐμὸν τόδ' ἔργον E. 704.—μαστὸν ἐμὸν θρεπτήριον C. 538. *the breast which suckled me.* In P. 836. ὑπαντιάζειν παῖδ' ἐμῷ πειράσομαι the reading is doubtful, owing to the elision of ι in the dative singular παιδί. Porson on Eur. Orest. 584. 1427. seems not altogether to deny this licence to the Tragic writers. See also Præf. ad. Hec. p. 24. This is, however, done by Elmsley on Heracl. 693. Lobeck on Aj. 801. the latter of whom reads παῖδ' ἐμόν, shewing by examples that ὑπαντιάζειν and similar words are sometimes constructed with the acc. Cf. Herod. iv. 121. Dind. defends the elision of the iota, referring to his note on Soph. Œd. Col. 1435. qu. v. So Blomf.—φίλοις γὰρ εἰσὶν οὐκ ἐμοῖς προσίκτορες E. 118. I conceive Müller's explanation of this passage to be correct. "As προστρόπαιος denotes both him who προστρέπεται and him to whom a person προστρέπεται, so the words formed from ἵκω have the same twofold signification. Not only the suppliants are ἱκέται, ἵκτορες, ἀφίκτορες, but Jupiter also is ἵκτωρ, or ἱκτήρ, ἀφίκτωρ. Æsch. Suppl. i. 474. Hence I explain Eum. 118. *my enemies have found* προσίκτορας i. e. gods who protect them as προσίκτορας." Dissert. on Eum. p. 159. note.—ἐμαῖσιλιταῖς E. 341. *prayers offered to me.* See ἀτέλεια. Scholef. rightly understands this to mean *preces mihi oblatas.*—With the article preceding the substantive. e. g. τὴν ἐμὴν αὐθαδίαν P.V. 79. Cf. 618. 625. 682. 707. 754. 844. 968. 974. 1016. P. 690. 769. 977. A. 500. 586. 947. 1108. 1297. 1321. 1407. 1422. C. 88. 204. 208. 221. (sub. κακοῖς from v. 220.) 479. 738. 979. (sc. πατὴρ from v. 978.) E. 114. 683. 724. 738. 824. 899. S. 176. 371. 884. πολλὰ τῶν ἐμῶν ἐλείξατε E. 106. *much of my substance.* τὴν ἐμὴν αἰδῶ μεθείς P. 685. *your dread of me.* Cf. P.V. 388.—With the article following the substantive, e. g. παρθενῶνας τοὺς ἐμούς P.V. 649. Cf. P.V. 866. 1054. S. c. T. 178. 1020. P. 670. 738. A. 1239. 1298. 1566. C. 14. 17. 220. 226. 980. E. 218. 397. 424. 434. 465. 576. 683. 820. 926. 979. θρῆνος ὀὐμός P.V. 388. *lamentation for me.* θρῆνον ἐμὸν τὸν αὐτῆς A. 1296. *a lamentation over myself.* "ἐμὸν τὸν αὐτῆς idem valet ac τὸν ἐμοῦ αὐτῆς." Blomf.

Ἔμπαιος *striking upon, oppressive, grievous.* A. 180. The word is derived from ἐν and παίω. Hesychius explains it by ἐπίσσυτος.

Ἔμπαλιν *contrary.* τὔμπαλιν P.V. 202. A. 1398. *the contrary.* pl. τἄμπαλιν P. 219.

Ἔμπας *wholly, altogether* (derived from ἐν πᾶσι) μέγας γὰρ ἔμπας πὰρ Διὸς θρόνοις λέγῃ E. 220.—*nevertheless, at any rate.* P.V. 48. 187. C. 348. S. 95.

Ἐμπατεῖν *to tread, walk upon.* A. 1409.

Ἔμπεδος, *enduring, lasting.* A. 547.

Ἐμπέδως *continually, for ever.* A. 828. 949. E. 321.

Ἔμπειρος *experienced.* a var. lect. in P. 590. See Ἔμπορος.

Ἐμπιπλάναι *to complete, make up.* aor. 1. καὶ μέγ' ἐμπλήσας (?) γόμον 439. See γόμος.

Ἐμπίπτειν *to rush into.* aor. 2. ἐμπεσεῖν A. 1323. *to enter the mind.* ἔρως μή τις πρότερον ἐμπίπτῃ στρατῷ A. 332. Dind. prefers ἐμπίπτοι.

Ἐμπιτνεῖν *to fall upon, to assault,* A. 1148. 1447. ἐμπιτνῶ ξὺν λακίδι λίνοισι S. 113. 124. *fasten upon and tear.* See λακίς.

Ἐμπλέκειν *to interweave, to entangle.* pass. εἰς ἀπέραντον δίκτυον ἐμπλεχθήσεσθε P.V. 1081. Met. οὐκ ἐμπλέκων αἰνίγματα 613. *not speaking in riddles.*

Ἐμπνεῖν *to breathe,* or *live.* A. 657.

Ἐμποδίζειν *to fetter, to perplex,* pass. ἐμπεποδισμένον P.V. 549.

Ἐμποδών *in the way.* ἐμποδὼν ἔστη

S.c.T.1007. *had opposed, οὐδὲν ἐμποδὼν ἔτι* P.V.13. *there is no further obstacle.*

Ἐμπολᾶν *to purchase,* or *buy.* Hence, *to acquire. τὰ πλεῖστα ἡμποληκότα* E.601. *having acquired many honours.* See the whole passage further explained under *ἀμείνων.*

Ἔμπορος *a traveller* or *voyager,* C.650. In P.590. *κακῶν ὅστις ἔμπορος κυρεῖ,* Porson and others, as Well. Blomf. adopt the MSS. reading ἔμπειρος, which certainly is highly plausible, but is by no means absolutely necessary. Butler observes, "ἔμπορος tuetur Sieb. p.72. partim Scholiastæ, partim H. Stephani auctoritate. (Stephens' words are 'Alii ἔμπειρος, quæ lectio mihi prima fronte placere cœpit: sed sensum diligentius perpendens animadverti illud ἔμπορος habere in recessu aliquid et ἐμφατικώτερον et ποιητικώτερον quam ἔμπειρος.') Atque, ut verum fatear, multam vim habent quæ notavit H. Steph. præsertim si adjungas metaphoras in *κλύδων, εὐροῇ,* et *οὐριεῖν,* ut ἔμπορος h.l. *vectorem* significet, q.d. ut nos Anglice, *whoever has steered his course through the ocean of calamity;* sic Euripides Latine loquens apud Cicer. Tusc. iii.28. *nec tam ærumnoso navigavissem salo.*"

Ἐμπρέπειν *to glitter,* or *shine in. ἐμπρέποντας αἰθέρι* A.6.—*to be illustrious among* C.351.

Ἐμπρεπής *conspicuous, marked by. ἰηλέμοισιν ἐμπρεπῆ* S.107.

Ἐμφανής *clear, perspicuous,* P.510. C.656. E.398. comp. C.805.

Ἐμφανῶς *clearly, manifestly,* S.c.T.228. A.612. E.214.

Ἐμφερής *like, resembling.* C.204. E.390. comp. *μᾶλλον ἐμφερέστεραι* S.276.

Ἔμφρων *sound in mind, sensible,* P.V.850. C.1022. In C.193. Dind. with Aurat. reads ἔμφρον'. See εὔφρων.

Ἐμφύλιος *domestic, civil.* Ἄρη ἐμφύλιον E.823.

Ἐν *in,* a preposition denoting the place *in* or *on* which anything is or exists, or *in* or *on* which it is done, i.q. *κορυφαῖς ἐν ἄκραις ἥμενος* P.V.366. Cf. P.V.142.250,396.454.621.865. S.c.T.2.25.145.195.231.358.371.433.455.504.521.549.728.781.937.1000. P.161.189.269.405.474.596.597.608.722. (but see ζευκτήριος.) 762.780. A.24.117.184.312.325.492.551.582.592.651.703.749.819.863.897.910.938.945.1054.1073.1162.1197.1286.1365.1370.1439.1471.1497.1562.1588.1593. C.90.99.143.159.226.246.339.344.443.522.530.565.572.648.651.687.698.734.744.794.881.999. E.47.186.395.624.635.660.673.693.724.737.751.778.792.833. S.31.49.230.289.346.408.476.814.925. *ἐν κάρᾳ* E.168. see *κάρα.* elliptically *ἐν Ἅιδου* sc. *δόμοις* A.1509. S.225.411. *ἐν γαίᾳ ζωὰ φονορύτῳ μέμικται* S.c.T.920. *is mingled in the dust.* Cf. Hom. Il. γ'.55.—Denoting the state, condition, or circumstances, in which anything is, or is done, as *ἐν ὕπνῳ* A.172. *in sleep. ἐν μάχαις* S.c.T.147. *in fight. ἐν δαΐδι* S.c.T.908. *ἐν ταφῇ* 800. *ἐν γραφαῖς* 233. *ἐν μάχῃ δορός* 427. *ἐν φοναῖς* 438. *ἐν ἀγκυρουχίαις* S.747. *ἐν σκότῳ* S.82. Cf. S.c.T.4.88.169.209.581.647.648.649.777.919. A.407.743.865.903.1049.1210.1594. C.160.524.936. E.266.268.496.529.719.827.950. S.165.197. P.826.837.—With verbs signifying, or implying, motion. *ἐν πέπλοις πέσῃ λακίς* P.123. *ναῦς ἐν νηῒ χαλκήρη στόλον ἔπαισεν* 400. *πιτνεῖ ἐν ἐνύδρῳ τεύχει* A.1099. *ἐν πέδῳ βαλῶ* 1145, *ἐν δώμασιν πιτνόν* C.36. *ἴζει ἐν θρόνοις* E.18. *ἐν χώρᾳ βαλεῖ* 756.783. *ἐν τόποισι τοῖς ἐμοῖσι μὴ βάλῃς* 820. *ἐν γυναικείοις τύποις πέπληκται* S.279. *ζυγέντ' ἐν ἅρματι* C.784. *ἔζευξα ἐν ζυγοῖσι* P.V.460. *ἐνέζευξας ἐν πημοναῖσι* 580. See P.722. *βρόχον τυχεῖν ἐν σαργάναις* S.769. *to fall into the meshes of a net.*—*θνητοὺς ἐν οἴκτῳ προθέμενος* P.V.239. *regarding mortals with pity. ἐν δρόμῳ προστιθεὶς μέτρον* C.785. *putting a stop to the race.* Here Heath and Musgrave omit *ἐν,* which certainly is

awkwardly constructed with προστιθείς. It is better, if ἐν be retained, to take ἐν δρόμῳ separately, h.e. ἐν δρόμῳ ὄντα, placing a comma after δρόμῳ.—*with* or *by*, denoting the manner in which, or the instrument by which a thing is done. γᾶς δόσις οὐτιδανοῖς ἐν ῥοθίοις φορεῖται S.c.T. 344. τάξαι ἐν στίχοις τρισί P.358. οὐδ' ἔτι γλῶσσα ἐν φυλακαῖς id.584. *is no longer kept under control.* ἀρότοις θερίζοντα βροτοὺς ἐν ἄλλοις S.629. θυμὸν ἀλδαίνουσαν ἐν εὐφροσύναις P.V.537. ἐπεύχου—μηδ' ἐν ματαίοις κἀγρίοις ποιφύγμασι S.c.T.262. ἐν τιμῇ σέβειν P.162. *to regard with honour.* ἐν δυοῖν οἰμώγμασι μεθῆκεν αὐτοῦ κῶλα A.1357. δαΐαις ἐν ἐκφοραῖς—θάψαι C.424. οἴμοι μάλ' αὖθις ἐν τρίτοις προσφθέγμασι C.863.—ἐν τροπαίᾳ χρονίᾳ μεταλλακτός S.c.T. 688. δαιμονῶντες ἐν ἄτᾳ id.992. οἴοισιν ἐν χειμῶσι στροβούμεθα C.206. ἐν πέπλοις λαβοῦσα A.1097. *enveloping in a robe.* ληφθῶσιν ἐν ταυτῷ βροχῷ C.550. ὀχμάσαι ἐν πέδαις P.V.6. ἐν γυιοπέδαις αἰκιζομένου id.168. χαλινοῖς ἐν πετρίνοισι χειμαζόμενον id.561. ἐν ἀτέρμονι πεδήσασα πέπλῳ E.664. ἐν καλύμμασιν (ἐθηρεύθης) C.487. ἐν πόνοις δαμέντα P.V.422. *subdued by sufferings.* ἐν κύβοις κρινεῖ S.c.T.396. *decide by the dice.* ἐν μιᾷ πληγῇ P. 247. *by a single blow.* ἐν ψήφῳ λέγειν A.556. *to calculate.* τὸ νεῖκος οὐκ ἐν ἀργύρου λαβῇ ἔλυσε S.913. *by receiving money.*—Denoting that with which anything is invested or arrayed. βρέμων ἐν αἰχμαῖς P.V.422. *with lances.* Cf. ἐν ἀμπυκτῆρσιν ἐμβριμωμένας S.c.T.443. ἐν τοῖσδε κόσμοις καταγελωμένην A.1244. — Denoting time. ἐν νυκτί A.639. νυκτὶ ἐν ταύτῃ P.487. ἐν εὐφρόνῃ A.508. ἐν ἡμέρᾳ E.105, χρόνῳ κυρίῳ τ' ἐν ἡμέρᾳ S.713. h.e. ἐν κυρίῳ χρόνῳ κυρίῳ τ' ἐν ἡμ. ἐν ὑστέραισιν ἡμέραις A.1651. ἐν μεσημβρίᾳ S.727. Here the constr. seems to be εὖ κατερρινημένους βραχίονα θάλπει ἐν μεσημβρίᾳ. ἐν χειμῶνι A.943. ἐν φάει C.60. *in the daylight.* ἐν μεταιχμίῳ σκότου id.61. *in the twilight.* ἐν καιρῷ P.V.379. *at a proper season.* ἐν προτελείοις (μάχης) A.65. *in the beginning.* ἐν βιότου προτελείοις id.702. *id.* ἐν χρόνῳ E.954. S.131.916. *at length.* id. A.831.1544. C.1036. E. 475. *in lapse of time.* ἐν πολλῷ χρόνῳ A. 537. *in a long course of time.* ἐν μήκει χρόνῳ id. 596. *id.*—*Amongst.* e.g. καὶ σὲ δ' ἐν τούτοις λέγω P.V.440.975. Cf. P.V.200.310. S.c.T.666. P.435. A. 453.730. C.58. E.96.224.389.691.824. 875.942. S.228.474.689. *between* (of two persons), τούτω στάσιν—τεύχειν ἐν ἀλλήλῃσι P.185. ἐν γαλακτί C. 526. *amongst the milk.*—Denoting the thing in which anything is contained, or done, or takes place. ἐν τῷ προθυμεῖσθαι τίνα ὁρᾷς ἐνοῦσαν ζημίαν; P.V.381. εἶναι μηδέπω 'ν προοιμίοις P.V.743. *form scarce a beginning.* αἰδὼς ἐν λεχθεῖσιν C.654. *delicacy in expressions.* μητρὸς τῆς ἐμῆς ἐν αἵματι E.576. *in the blood of* (h.e. by blood connected with) *my mother.* πάντα τὰ κέδν' ἐν ὑμῖν ἔστι μοι βουλεύματα P.168. *all my sage counsels are dependent upon you.* πράξας ἐν σοὶ πανταχῇ E.447. *according to your will,* or *pleasure.* ἐν ἀγγέλῳ κρυπτὸς ὀρθοῦται λόγος C.762. *in the mouth of a messenger.* ἐν θεῶν κρίσει A. 1262. *in the judgment of the gods.* ἐν δίκῃ C.981. *on the trial.* ἐν καρδίᾳ ψῆφον φέροντες E.649. *with your heart,* h.e. sincerely. ἐν τῷ τρίτῳ λάχει E. 4. *in the third lot.* ἐν τῷδε πράγματι φωνεῖν ἐτάχθην E.268. *in this matter.* βοᾷ γραμμάτων ἐν συλλαβαῖς S.c.T. 450. *he speaks in written characters.* ἐν βραχεῖ λόγῳ P.699. ἀλλαντιν' ἐν λόγοις στυγεῖν C.604. Cf. E.21. πεύθομαι ἐν λόγῳ C.668. ἐν εὐχαῖς E.20. ἐν λιταῖς S.267.—Denoting a reference to a certain object, with verbs expressing anger, contempt, etc. ὀλέθριον πνέουσ' ἐν ἐχθροῖς κότον C.940. *breathing anger at her enemies.* πᾶς ἐν μετοίκῳ γλῶσσαν εὔτυκον φέρει S.972. *every one is ready to loose his tongue at a stranger.* ἐν κακοῖσι τοῖς ἐμοῖς γελᾶν θέλεις C.220. *to laugh at my misfortunes.* ἐν τοῖσι σοῖς πόνοισι χλίουσιν

μέγα 135. *they exult at your distresses.* —With certain substantives, expressing the *mode* of a thing. *ἐν τυχῇ* A. 671. *successfully. ἐν τάχει quickly.* A. 1213. 1423. P. V. 749. *ἐν δίκῃ* A. 1548. *justly. ἐν αἴσᾳ* S. 540. *according to fate. ἐν μέρει* A. 323. 1165. E. 189. 414. 556. *in turn. ἐν μάκει* S. 55. *at length. ἐν τρόποις* A. 892. E. 419. *after the manner.*—with gen. *πυργὸς ἐν εὖρει* S. c. T. 745. *a tower in breadth,* h. e. *the breadth of a tower.*

'Εναγής *included under a curse;* from *ἐν* and *ἄγος*. The sense of this word in S. 116. is exceedingly doubtful, and the passage is corrupt. The Scholiast's explanation of *ἐναγέα* by *ἐναγίσματα* is hardly satisfactory, and *τέλεα*, if genuine, would seem to be a substantive, from *τέλος*, not an adjective from *τέλειος*. Schol. comp. Soph. Œd. T. 656. where the Scholiast explains *ἐναγῆ* by *καθαρόν*, but neither does *ἐναγὴς* bear that meaning, nor is such consistent with the sense of the passage: see Hermann's note. Hesychius more correctly explains the word by *μυσαρός, ἀκάθαρτος, πονηρός, ῥυπαρός*, but these are secondary meanings. It seems to imply *anything to which a curse attaches:* and hence it may be applied equally to an individual, who by his guilt has fallen under sentence of divine displeasure, or to a religious duty, the neglect of which must involve us therein. Hence if the reading be correct we may translate *ἐναγέα τέλεα rites of solemn obligation,* h. e. which we are bound under a curse to pay. The whole passage is corrupt. The Scholiast's explanation is, *ὅπου θάνατος ἀπῇ, ἐκεῖ τῶν ἀνθρώπων εὐπραγούντων τιμαὶ τοῖς θεοῖς ἐπιτρέχουσι.* This appears substantially correct, but he wrongly conceives *ἐπιδρομῶσ'* to be a verb; whereas no such exists. Perhaps it may be best, with Dind. to adopt Hermann's conj. *ἐπίδρομ' ὀπόθι.* This agrees with the Scholiast's explanation, *ἐπιτρέχουσι*, and may be rendered—*and to the gods rites of solemn obligation are duly paid, if matters turn out prosperously, and death does not come.*

'Εναίρειν *to kill,* pass. S. c. T. 793.

'Εναίσιμος *suited to one's lot, seemly, befitting,* A. 751.

'Εναισίμως *befittingly,* A. 890.

'Ενάλιος *maritime,* P. 445.

'Εναλλέσθαι *to leap upon, to trample,* P. 508. Here the vulg. is *ἐνήλου*, for which Wellauer, from Hermann's suggestion on Œd. T. 1311. reads *ἐνήλλου* from MSS. So Dind. *ἐνήλῳ* Blomf. The imperfect appears to suit the sense better than the aorist.

'Εναντίος *opposite,* A. 790. *contrary, opposed,* A. 1388. 1612. *τἀναντία* A. 1346. *the contrary. οἱ ἐναντίοι the enemy,* or *adversaries,* S. c. T. 357. C. 140. E. 746.

'Εναντιοῦσθαι *to oppose, to refuse,* P. V. 788.

'Εναντίως *in an opposite manner,* E. 612.

'Εναργής *clear, evident,* P. V. 666. P. 175.

'Εναργῶς *manifestly, openly,* S. c. T. 126.

'Εναρίζειν *to kill,* A. 1628.

'Ένδαις *accompanied with torches. σπονδαὶ δ' ἐς τὸ πᾶν ἔνδαιδες* (*ἐνδᾷδες* Herm.) *οἴκων* E. 996. Schol. *μετὰ λαμπάδων*, h. e. as Schütz translates it, *pollicemur vero fano vestro nunquam defuturas esse libationes noctu facibus collucentibus oblatas.*

'Ενδάκνειν *to bite.* The word appears in a corrupt passage S. 874. *ἔχιδνα δ' ὡς με τί ποτ' ἐνδακοῦσα.* in which both sense and metre are violated. Something probably is lost.

'Ενδακρύειν [*ῡ*] *to weep,* A. 527.

'Ενδατεῖσθαι *to divide.* Hence, *to deliver in parts* or *to pronounce distinctly,* S. c. T. 560. From its meaning *to divide,* grammarians have also explained it in the sense *to abuse, pull to pieces.* So Herm. after Schütz, explains the passage to mean " Amphiaraum tandem dupliciter ei (Polynici) nomen exprobrasse, qui scilicet non lites modo, sed multas et magnas

lites concitavisset." See, however, another explanation under ἐξυπτιάζειν, and cf. Blomf. Gl. in loc. Elmsl. Œd. T. 196. where it merely means *to commemorate*. See Herm. not.

Ἐνδεικνύναι *to display*, P. P. 404.

Ἔνδημος *in the city, at home*, C. 563. *domestic, civil.* βοὰν ἔνδημον S. 666.

Ἔνδικος *just.* γόος ἔνδικος C. 327. ἐνδίκοις ὀνείδεσι E. 130. *observing justice, honourable.* E. 669. 772. 924. *executing justice, avenging.* πέλοιτ' ἂν ἔνδικοι γάμοις S. 76. ὄμμασιν ἐνδίκοις id. 794. ἔνδικον σέβας id. 757. *revered defender of my cause* (or, *object of my righteous veneration*). *truthful.* πρὸς ἐνδίκοις φρεσί A. 968.—compar. τίς μᾶλλον ἐνδικώτερος S. c. T. 655. *a more proper person.* ἐνδικωτέροις ἐπ' ἔργοις S. 584. *on account of deeds more suited to my present purpose*, h. e. of asking assistance from you as the author of my race.

Ἐνδίκως *justly*, P. V. 63. C. 455. 799. 982. E. 212. 670. *really, truly.* ὀρθῶς ἐνδίκως τ' ἐπώνυμον S. c. T. 387. τί τῶνδ' οὐκ ἐνδίκως ἀγείρω; C. 629. In S. c. T. 589. the vulg. ἐνδίκως is altered by Glasg. Well. and some others into ἐκδίκως, on the authority of several MSS. As regards the sense, there does not appear to be any absolute necessity for this alteration. The word ἐνδίκως does not mean *justly* as respects the abstract fact of punishing the innocent with the guilty, to which, of course, it would be inapplicable, but *justly* as respects the moral necessity by which an innocent man, placing himself in the company of evil men becomes thereby by natural consequence, and therefore in this sense *justly*, a partaker in their punishment.

Ἔνδοθεν *within*, sc. in the city, S. c. T. 176. in the house, C. 822.—with gen. μελέων ἔνδοθεν P. 953.

Ἔνδον *id.*—with gen. C. 100. *at home, within the house*, S. c. T. 183. P. 742. C. 643. Met.—ἔνδον γενοῦ C. 231. *compose yourself.* See γίγνομαι.

Ἔνδροσος *dewy*, A. 12.

Ἐνδυναστεύειν *to be a prince among*, P. 677. See Blomf. Gloss. in loc.

Ἔνδυτός *put on, assumed as an ornament*, E. 982. Cf. Herm. Diss. 1. de choro Eumen. p. xii. who quotes Eur. Iph. Aul. 1079. Troad. 259. Soph. Trach. 671. where the word is similarly applied. Butler observes on this passage, "Quippe in summâ lætitiâ et festo die." Cf. A. 884.

Ἐνέζεσθαι *to sit in.* With acc. P. 137.

Ἐνεῖναι *to be in, to exist in.* ἔνεστι P. V. 224. S. 730. ἐνοῦσαν P. V. 382. ἔνι for ἔνεστι P. V. 294. A. 78. τοῦτό γ' οὐκ ἔνι στάσις P. 724. *no doubt can exist as touching this.*

Ἕνεκα *for the sake of.*—with gen. A. 774. See εἵνεκα.

Ἔνερθε *below.*—with gen. P. V. 498. P. 225. C. 123. E. 264. τοὺς ἔνερθε τόπους id. 977. *the lower regions.*—*from below*, P. 622. with gen. P. 218.

Ἔνεροι *the dead, those below*, P. V. 572. P. 621.

Ἐνέρτεροι *be subjected to*, C. 284.

Ἐνέχεσθαι *to be implicated in.* fut. mid. in pass. sense, S. 160.

Ἐνζευγνύναι *to hamper* or *bind.* ταῖσδ' ἐνέζευξας ἐν πημοναῖσι P. V. 579.

Ἔνθα *there*, S. 33. *where*, P. V. 722. 725. 813. P. 482. 791. A. 1352. C. 316. —with omission of ἐστί, P. V. 811. E. 22.

Ἐνθάδε *here*, A. 851. E. 242. δαίμονας τοὺς ἐνθάδε S. 870. *the gods of this country.* Cf. id. 901.—*in this case, herein.* κατ' ἄκρας ἐνθάδ' ὡς πορθούμεθα C. 680. Here, however, ἐνθάδ' appears to be a conjectural emendation for the corrupt MS. reading ἐν πᾶσ' ὡς. This correction, which was first suspected not to be genuine by Wellauer is altered by Klausen into ἔμπαν ὡς, which is not satisfactory.

Ἔνθεν *thence*, E. 381. τὰ ἔνθεν A. 239. *what happened next.*—*whence, from which*, P. V. 367. S. 535. 836. Ἄρει ἔνθεν ἔστ' ἐπώνυμος πέτρα E. 659. *from whom it takes its name.*

ἔνθεν πᾶσα βοᾷ χθών S.578. *with whose fame all the earth is filled.*

Ἐνθένδε *from this place,* P.V.709.

Ἔνθεος *inspired by God.* ἔνθεος δ' Ἄρει S.c.T.479. *inspired with martial fury.* τέχνης ἔνθεον E.17. *endued with the prophetic art.* τέχναισιν ἐνθέοις A.1182. *the art of divination.*

Ἔνθηρος *rough, shaggy,* A.548.

Ἐνθυμεῖσθαι *to consider attentively,* E.213. This verse and the following are properly thus translated by Wakefield, "*Hæc enim* (quæ ad Orestem scil. spectant) *animo alacri video te peragere, illa vero* (quæ sunt utique Clytæmnestræ) *manifesto remissius administrantem.*"

Ἔνι for ἔνεστι. See ἐνεῖναι.

Ἐνίπτειν *to chide,* A.576.

Ἐνίσπειν *to tell.* ἔνισπε is read by Rob. Vict. Glasg. Schütz, for ἓν εἰπέ, (so Turn.) in S.598.

Ἐννέπειν *to say, speak,* A.239, 397. C.543.561. S.201. πεπλαγμένους ἐννέπω S.c.T.878. *I speak of them as stricken.*

Ἐννοεῖν *to understand,* A.1058.

Ἔννομος *an inhabitant,* S.560.

Ἔννομος *lawful, according to law,* C.476. S.379.—*observing the laws,* S.399.

Ἔννους *endued with sense,* P.V. 441.

Ἔννυχος *nocturnal,* P.V.648.

Ἐνόδιος *occurring on the way,* P.V. 485. See σύμβολος.

Ἐνοίκιος *domestic.* ἐνοικίον ὄρνιθος E.828. *the cock.*

Ἔνοικος *an inhabitant,* S.606. P.V. 413. γᾶς ἀπὸ τᾶσδ' ἔνοικοι S.532. *native residents of this country,* h.e. as Well. explains it, *Gloriamur hujus terræ incolæ esse* (erant enim tum in ea) *qui originem etiam ex ea duxerunt.* Schütz. conj. ἄποικοι, which Butl. approves.

Ἐνταῦθα *here,* P.V.82.641.850. *thither,* P.442. ἐνταῦθα τοῦδ' ἀφικόμην κακοῦ C.878. *to this point in this misfortune.*—*thereupon,* P.V.204.

Ἐντελής *full grown, powerful,* οὐκ ἐντελὴς προσφέρειν C.248. *not strong enough to carry.* See ἐκτελής.

Ἐντέμνειν *to cut medicinal herbs.* ἐντέμνων ἄκος A.17. *preparing a remedy.* See Blomf. Gloss. in loc. and Salm. Exerc. Plin. p.96. D.

Ἔντερα *the bowels.* A.1194.

Ἐντεῦθεν *from that place, next.* P. 480. P.V.838. τὸν ἐντεῦθεν λαχόντα S.c.T.439. *the next who drew the lot.* τἀντεῦθεν E.60. *what follows next.*

Ἔντη *harness, chariot-furniture.* ἔντη δίφρου, P.190. conj. by Stanl. for the vulg. ἐν τῇ δίφρον.

Ἐντιθέναι *to put into, to infuse,* as into a potion, A.1234. Here, if ἐνθήσει be read according to the vulg. it is almost necessary to read κἀπεύχεται in the next verse, to avoid the asyndeton which would otherwise occur. (See κότος.) *to inflict,* A.384.

Ἐντολή *a command,* P.V.12.

Ἐντός *within,* S.c.T.952. With gen. A.77.1018. C.727. E.577.

Ἔνυδρος *filled with water,* A.1098.

Ἐνύπνιον *a dream,* P.222.516.

Ἐνύπνιος *occurring in sleep,* S.c.T. 692.

Ἐνυώ [ῠ] *Bellona,* S.c.T.45.

Ἐνώπιον pl. ἐνώπια, *an aspect,* or *countenance* S.138. in loc. dub.

Ἑξ *six* S.c.T.264.780. τρὶς ἕξ A.33. *thrice six,* the highest cast of the dice.

Ἐξ see ἐκ.

Ἐξαγίζειν *to devote, to consecrate.* πολλοὺς πολλῶν ἐξαγισθέντας δόμων A.627. *many, out of many families, doomed to destruction.* So Pauw and Butler, "*consecratus,* morti scilicet, ut piacularis victima." The explanation of the Scholiast, ἐξορισθέντας h.e. *expelled as an unclean thing,* (yet so Passow explains the word in his Lexicon) appears to be incorrect. Neither is it equivalent to "ἐκ δόμων ἁγισθέντας i.e. *combustos, vel ad parentalia elatos,*" as Blomf. supposes. The primary meaning of ἁγίζειν seems so have been to *devote* or *consecrate,* from ἄγος a *sacred obligation* (on the variation in the breathing,

see Elmsl. Œd. T. 402.); hence *βούθυτον ἑστίαν ἁγίζων* Œd. C. 1495. Cf. the use of *ἁγνίζειν* Eur. Alc. 75. *καθαγνίζειν* Orest. 40. Such likewise is the force of *ἐξαγίζειν*, the *ἐκ* here being merely intensive, and not referring to *δόμων*. Thus Hesych. *ἐξάγιστα πάντα τὰ ἱερὰ καὶ ἀφωσιωμένα*. Hence the word came to bear the double meaning of *consecrated*, h.e. holy or sacred (Cf. Œd. C. 1526. *ἃ δ' ἐξάγιστα μηδὲ κινεῖται λόγῳ*), and *accursed*, h.e. unholy, impure, whence Hesych. also has *ἐξάγιστος. ἀκάθαρτος, πόρνος*. Suid. *ἐξάγιστος. ἀκάθαρτος ἢ πονηρός*. See under *ἐναγής*.

'Εξάισιος *excessive, beyond ordinary measure. ἀεὶ δ' ἀνάκτων ἐστὶ δεῖμ' ἐξαίσιον* S. 509. the meaning of this is rather obscure. The chorus, in v. 506, states its alarm at its pursuers in exceedingly strong language, upon which the king reproving them in v. 507. they apologize in the words v. 508. To this the king replies, "*Nay, but towards sovereigns there is ever felt exceeding dread*," h.e. if I, as king, only call them *πτερωτῶν*, you ought not, out of respect to me, to use stronger expressions than myself. In reply to this, the chorus, in v. 510. bids him encourage them not in words only, but in deeds also, *καὶ λέγων καὶ πράσσων*. Schütz has correctly explained the passage.

'Εξαϊστοῦν *to destroy utterly*. P. V. 672.

'Εξαιρεῖν *to rescue, take away* S. 902. *μηδ' ἑλοῦσ' ὡς καρδίαν ἀλεκτόρων* E. 823. Here the sense is, *nor, as if you had extracted the heart of a cock* (and put it into my citizens), *establish among them*, etc.

'Εξαίρετος *select, exquisite*, A. 928. E. 380.

'Εξαιτεῖν mid. v. *to rescue from danger by prayers*, A. 648. Here Herm. ap. Lobeck. Phryn. p. 718. reads *ἢ 'ξῃρήσατο*.

'Εξαίφνης *suddenly*, P. V. 1080.

'Εξακούειν *to hear*, E. 375.

'Εξαλείφειν *to obliterate*, C. 496. pass. *ἐξαλειφθῆναι* S. c. T. 15.

'Εξαλύσκειν *to escape*, E. 111.

'Εξαμᾶν *to reap*, Met. P. 708. A. 1640.

'Εξαμαρτάνειν *to err*, P. V. 1041. *ἐξαμαρτόντ' εἰς θεούς* P. V. 947. *having sinned against the gods*.

'Εξαμβρόσαι, a corrupt word in E. 885. for which the simplest emendation appears to be Pauw's, sc. *ἐξαμβρῦσαι*, from *ἐξαναβρύω*, taken actively, "*to cause to spring out*." Al. *ἐξαμβλῶσαι, ἐξἀμφῦσαι*. Scholef. *ἐξαμβράσαι*.

'Εξαμείβειν *to pass over*, P. 128.—mid. v. *to requite*, P. V. 223. See *ἀμείβειν*.

'Εξαμέλγειν *to suck out*, C. 885.

'Εξαμύνεσθαι *to ward off from oneself*, P. V. 482.

'Εξαναζεῖν *to cause to boil out, to bring forth*, P. V. 370.

'Εξαναλίσκειν *to destroy*, *ἐξαναλῶσαι* A. 664.

'Εξαναστρέφειν *to overturn*, pass. *ἐξανέστραπται* P. 798.

'Εξανθεῖν *to blossom forth*, P. 807.

'Εξανιστάναι *to expel from*, pass. P. V. 769.

'Εξαπολλύναι *to destroy*, C. 824. pass. A. 514.

'Εξαποφθείρειν *to destroy*, P. 456.

'Εξαρκὴς *sufficient*, P. 233.

'Εξαρτᾶν *to hang. τόξοισιν ἐξηρτημένοι* P. V. 713. *furnished with hanging bows*, i.e. *ὧν τόξα ἐξήρτηται*. Dind. conj. *ἐξηρτυμένοι*.

'Εξαρτύεσθαι *to prepare oneself, make ready*, P. V. 911.

'Εξαυδᾶσθαι *to pronounce*, C. 149. *to denounce*, C. 270.

'Εξαυχεῖν *to boast, profess*, A. 846.

'Εξαφρίζεσθαι pass. *to be foamed away*, A. 1037.

'Εξεγείρειν *to arouse*, pass. C. 488. A. 866.

'Εξεικάζειν *to make like unto*. pass. S. c. T. 427. *οὐδὲν ἐξῃκασμένα* A. 1217. *realities, not things feigned*.

'Εξεῖναι *to be lawful. ἔξεστι it is in your power*. E. 850. 859.—*ἐξόν* nom.

abs. *when it is in your power.* P.V. 651.

Ἐξειπεῖν *to declare.* A.908.

Ἐξελαύνειν *to expel.* ἐξήλασέν με. P.V.673.

Ἐξελέγχειν *to examine.* E.411.

Ἐξεπίστασθαι *to know.* A.812.

Ἐξεργάζεσθαι *to accomplish.* pass. ἐξειργασμένον P.745. *done.* ἐπ' ἐξειργασμένοις A.1352. *after the deed is perpetrated.* Cf. P.517. *after all is lost.* Abresch compares Herod. viii.94. ἐπ' ἐξειργασμένοις ἐλθεῖν. Soph. Aj.370. τί δῆτ' ἂν ἀλγοίης ἐπ' ἐξειργασμένοις.

Ἐξέρχεσθαι *to come forth.* ἔξελθε P.V.655. ἐξελθέτω C.652. *to come out,* or *turn up* (as a ballot from the urn). δίκη ἐξῆλθε E.762.

Ἐξέσθειν *to eat up.* C.279.

Ἐξεύρημα *an invention.* S.c.T.631.

Ἐξευρίσκειν *to discover, invent,* ἐξεῦρε P.V.96.458.467.501. Dind. always writes ἐξηῦρε, ηὗρε, etc.

Ἐξεύχεσθαι *to declare.* γένος ἂν ἐξεύχοιο S.269. Ἀργεῖαι γένος ἐξευχόμεσθα sc. εἶναι S.272.—*to boast.* A. 519.—*to desire* or *pray for.* C.213.

Ἔξηβος *past the age of youth.* S.c.T.11. This passage appears to have been generally mistaken by commentators, not observing that *three* kinds of persons are here alluded to, one of which is expressed by the words ὥραν ἔχονθ' ἕκαστον. The three kinds are,—1. Those not quite arrived at full vigour, yet capable on an emergency of bearing arms: that is to say, as yet ἔφηβοι, or not twenty years old. 2. Those in the full vigour of life, sc. ἐξέφηβοι, or persons from twenty to thirty-five. 3. Those past their actual prime, yet still in vigour and well able to assist: these are ἔξηβοι, or past thirty-five. The first are denoted by the words τὸν ἐλλείποντ' ἔτι ἥβης ἀκμαίας; the second by ὥραν ἔχονθ' ἕκαστον, h.e. men in their *prime,* ὥρα being here equivalent to ἥβη; the third by τὸν ἔξηβον χρόνῳ, of which the words βλαστημὸν ἀλδαίνοντα σώματος πολὺν are an epexegesis, denoting the condition of those who were thus ἔξηβοι. There is no necessity to read ὥραν for ὥραν, or to omit τε after the word, as Dind. proposes.

Ἐξηγεῖσθαι *to narrate.* P.V.444. 704. C.116.545. E.579. *to instruct, advise.* E.565. P.V.214.

Ἐξικνεῖσθαι *to reach, arrive, come.* ἐξίκοιτο A.271. E.980. ἐξίκῃ P.V.794. 812. ἐξικνούμενον A.293.

Ἐξιστορεῖν *to inquire.* C.667. S.c.T. 488. h.e. as Schütz translates, *experiri vult, utrum vincere sibi fatis decretum sit, an honestam pro patria mortem oppetere.*

Ἐξιχνεύειν *to trace out.* ἐξιχνεῦσαι A.359.

Ἔξοδος *an exit, outlet.* S.c.T.58. 266.

Ἐξοκέλλειν *to run aground.* A.652. mid. v. Met. δεῦρο δ' ἐξοκέλλεται S.433. *and it comes to this, this is the result.*

Ἐξομματοῦν *to render clear.* ἐξωμμάτωσα P.V.497.

Ἐξόπιν *behind, in the hinder parts.* A.114.

Ἐξοπλίζειν *to prepare* (an armed force, or act of violence). Ἄρην ἐξοπλίζων S.666.683. So S.92. a passage which is corrupt: see δαιμόνιος.

Ἐξορθιάζειν *to pronounce with a loud voice.* C.269.

Ἐξορίνειν [ῐ] *to rouse, provoke.* A. 1614.

Ἐξορμᾶν *to send forth.* P.46. mid. v. *to speed forth.* ἐξορμώμενον E.173.

Ἐξοτρύνειν [ῡ] *to urge.* S.c.T.675.

Ἔξοχος *superior to.* with gen. P.V. 457. διδάσκειν ἐξοχώταται A.1505. *best for teaching.*

Ἐξυπτιάζειν *to turn upside down.* ἐξυπτιάζων ὄνομα, Πολυνείκους βίαν. S.c.T.559. The sense of this passage is obscure. Butl. translates it, "*nomen ejus alta voce inclamans,*" which is certainly incorrect. Schütz, for ὄνομα, proposes ὄμμα, *turning upwards his eye.* This Herm. Obss. Critt. p.52. approves, but neither does this give any very distinct sense in this place. The interchange of ὄνομα and ὄμμα in

MSS. (see Valck. on Eur. Phœn. 415.) is not uncommon; but, in a passage of such uncertainty, it is better to retain, if possible, the reading of all MSS. and Edd. The repetition of the same word in two succeeding lines is no argument against it. (See ὄνομα.) Possibly ἐξυπτιάζων ὄνομα may be thus explained. A thing is said to be ὕπτιος when *turned upside down*, i.e. placed in a different position to the natural one. Hence, anything *employed in an unusual* or *perverted manner* might be said ἐξυπτιάζεσθαι, as the name Πολυνείκης, which properly denoted only the individual Polynices, is here, by a kind of perversion, taken in reference to the meaning of its component parts as a word, πολὺς and νεῖκος. In English it would be expressed by the phrase *playing* or *punning upon the name*. Such puns are very common in the Greek poets, cf. S.c.T. 812. 640. and the instances collected by Elms. on Bacch. 508. In the present instance it may be conceived that the name was pronounced so as to give the meaning ὦ πολὺ νεῖκος, νεῖκος, the stress being laid upon the latter half of the compound, sc. νεῖκος. This is alluded to in the words δίς τ' ἐν τελευτῇ τοὔνομ' ἐνδατούμενος h.e. *pronouncing the name twice in its termination*, or *pronouncing the latter part of the name twice over*. See ἐνδατεῖσθαι.

Ἔξω *without, outside* (the house, or city). S.c.T. 1005. A. 1163.—With gen. S.c.T. 295. P.V. 263. 668. 885. C. 507. 686. E. 170. 668. Compar. ἐξωτέρω *id.* C. 1019.

Ἔξωθεν *from without.* S.c.T. 542. τἄξωθεν id. 183. *the affairs without.*

Ἐξώλης *desperate, destructive.* S. 722.

Ἐξωριάζειν *to neglect.* P.V. 17. from ἐξ and ὥρα *care.* Blomf. from Hesychius and Photius Lex. MS. reads ἐνωριάζειν. So Pors. seems to have approved. All MSS. and Edd. have ἐξωριάζειν, which, being apparently an equally correct form, is properly retained by Wellauer. Dind. prefers Blomfield's reading.

Ἐξωτέρω. See ἔξω.

Ἑορτή *a banquet.* E. 182.

Ἐπαγγέλλειν *to tell* or *pronounce, to promise.* τοῖς θεοῖς τελεσφόρους εὐχὰς ἐπαγγέλλουσα C. 211. *preferring prayers to the gods.*

Ἐπάγειν *to bring upon.* P. 85. A. 1420. C. 398. In this last passage, if ἐπάγουσαν be correct, λοιγὸς Ἐριννὺν must be read with Herm. for λοιγὸν Ἐριννύς h.e. *crime cries aloud for a Fury bringing woe upon woe*, etc. ποῖ δ' ἔτι τέλος ἐπάγει θεός; S.c.T. 142. *whither still at last does God purpose to bring us?* or, *at what point still further will God bring on an end?*

Ἐπαείδειν *to make incantations.* A. 993.

Ἐπαΐειν *to obey.* With gen. S. 740.

Ἐπαινεῖν *to approve.* P.V. 340. E. 800. S.c.T. 1063. A. 1343.—*to advise.* S. 974. S.c.T. 578. C. 574.

Ἐπαισθάνεσθαι *to perceive.* ἐπαισθομένη A. 85.

Ἐπαισχύνεσθαι *to be ashamed.* fut. ἐπαισχυνθήσομαι A. 1346.

Ἐπαιτιᾶσθαι *to blame.* ἦ κἀμὲ γάρ τι συμφοραῖς ἐπαιτιᾷ; P.V. 976. *do you blame me on account of your misfortunes?*

Ἐπαίτιος *responsible for, the author of a thing.* With gen. E. 443. 445.

Ἐπακούειν *to listen.* C. 714.

Ἐπακρίζειν *to rise to the summit.* πολλῶν αἱμάτων ἐπήκρισε C. 920. *put the finish to many* (former) *murders.*

Ἐπακτός *foreign.* S.c.T. 565. 1010.

Ἐπαλαλάζειν *to raise a shout of exultation.* S.c.T. 479. 934.

Ἐπαλκές †. This is read in C. 409. but the whole passage down to καλῶς is corrupt, nor has any conjecture deserving of mention as yet been proposed.

Ἔπαλξις *a battlement*, S.c.T. 30. 143. —*a defence.* οὐ γάρ ἐστιν ἔπαλξις πλούτου A. 371. *there is no defence in wealth.*

Ἐπαμβατήρ *ravaging, attacking.* With gen. C. 278.

Ἐπαμμένειν *to await.* With acc. P.V.608. With dat. P.793.

Ἐπαναγκάζειν *to compel.* P.V.674.

Ἐπαναδιπλάζειν *to ask again.* P.V. 819.

Ἐπανερέσθαι (aor. 2.) *to ask again.* P.934. Here the vulg. is ἐπανέρομαι, a present which does not exist. Reg. A. has ἐπαναιρόμην, whence Brunck and Schütz ἐπανηρόμαν. Reg. B. ἐπανέρωμαι. So Pors. Blomf. Lachm. Dind. On this use of the subj. Dind. refers to his note on Soph. Æd. Col.1560. Well. conj. ἐπανερόμαν.

Ἐπανθίζειν *to cause to flourish* or *abound.* πολλοῖς ἐπανθίσαντες (ἐπανθήσαντες vulg. corrected by Butler) πόνοισί γε δόμους. S.c.T.932. So Well. Blomf. from Vienn. B.D. The vulg. is πόνοισί γε δόμοι. In Med. the reading is πόνοισι γενεὰν πόνοισί γε δόμους. πόνοισι γενεάν Lachm. Dind. πόνοις ἀεὶ δόμοι Herm. It is transitive likewise in C.148. κωκυτοῖς ἐπανθίζειν παιᾶνα, h.e. *to set off or accompany a pæan with lamentations.* In A.1433. is read νῦν δὲ τελείαν πολύμναστον ἐπηνθίσω δι' αἷμ' ἄνιπτον. ἥτις ἦν τότ' ἐν δόμοις ἔρις ἐρίδματος ἀνδρὸς οἰζύς. Herm. Seid. and Well. consider that four complete verses, with the end of v.1434 and beginning of 1438, are wanting after τελείαν, and that the verses from 1430 to 1440 answer to ant. β and γ in 1519 —1529. Others, as Butl., with whom Blomf. agrees, arrange them differently, considering the lacuna not to be here, but that the two corresponding antistrophes are wanting after v.1453. For ἐπηνθίσω, Stanl. Casaub. Pauw, Schütz, and Blomf. read ἀπηνθίσω. Butler prefers a second conj. by Stanley, ἀπήνθισεν. For ἥτις ἦν Schütz reads ἤ τις ἦν, which Butler approves. Heath ἦ τις ἦς. Well. omits δι' in v.1438 for the sake of the metre; and Klausen, for the same reason, reads ἐν οἴκοις for ἐν δόμοις. δι' however is necessary to the sense, if the lacuna is not after τελείαν, and, although it may, as Well. says, have arisen from the following AI, yet in a case where the arrangement is so uncertain, it is better perhaps on the whole to retain the vulgate. The word ἐρίδματος is probably corrupt. Blomf. translates it *a contentione ædificata*, i.e. rixa rixam parit, but prefers Scaliger's conjecture, ἐριδμαντός, from ἐριδμαίνω, *irrito.* Klausen explains it, *firme condita*, as equivalent to ἐύδμητος. With respect to the meaning of the whole passage, Schütz and Butler understand ψυχὰν with τελείαν, to which they also refer πολύμναστον, and translate *nobilem et claram* (Agamemnonis animam). This they join with ἀπηνθίσω, in the sense of *defloravisti* (h.e. cædi uxoris filiam ulciscentis objecisti), and refer αἷμ' ἄνιπτον to the sacrifice of Iphigenia, of which Helen was the primary cause. In this they appear to be mistaken. Retaining the vulg. ἐπηνθίσω, (supposing there to be no lacuna at 1433,) the sense seems tolerably clear and connected. τελείαν and πολύμναστον may be connected with ἔριν, understood from v.1440. The Chorus is ignorantly assigning to Helen the blame of all the mischief that had happened (see v.1443. seqq.), first, *as having destroyed so many souls at Troy,* and lastly (νῦν δέ) *as having caused by the inexpiable murder* of Agamemnon, (δι' αἷμ' ἄνιπτον) *a renewal and consummation* (τελείαν ἐπηνθίσω) *of that memorable succession of strife* (ἔρις ἐρίδματος) *which formerly* (τότε) *existed in the house* (of the Atridæ), *a cause of sorrow to its present master* (ἀνδρὸς οἰζύς). τελείαν ἐπηνθίσω is the same as ἐπηνθίσω (ὥστε) τελείαν εἶναι. ἐπανθίζεσθαι is as Klausen translates it, *perficere ut floreat aliquid.* cf. S.c.T.939. C.148. τελείαν, as Schütz and Butler understand it, h.e. *perfectam, regiam animam,* would be very harsh without something to qualify it, as in v.946. ἔρις is by some referred to Clytæmnestra: it is

far better to refer it to the strife which had so long been a curse to the house of Atreus, cf. v.150.1455. etc. There should be no stop after ἄνιπτον, if the explanation assigned be correct.

Ἐπαντέλλειν *to rise up upon*, with gen. A.27. With dat. τῇδ' ἐπαντέλλειν νόσῳ C.280. *in consequence of this disease.*

Ἐπάξιος *worthy, deserved, befitting*, S.c.T.846. With gen. P.V.70. E.262. τὰ ἐπάξια *one's deserts*, P.V.70.

Ἐπαοιδή *an incantation*, P.V.173.

Ἐπάργεμος *obscure*, P.V.497. A. 1084. C.654. from ἀργεμός *a speck on the eye.*

Ἐπαρήγειν *to defend*, C.714.

Ἐπαρκεῖν *to stand in good stead, to defend*, S.c.T.91. *to aid*, with dat. followed by inf. P.V.920. *to supply* or *furnish*, ἄκος οὐδὲν ἐπήρκεσαν A. 1143.

Ἔπαρχος *a commander*, A.1200.

Ἐπασσυτεροτριβής *inflicted successively*, C.420. from ἐπασσύτεροι *one after another.*

Ἐπαύειν *to cry over.* With dat. ἐπαύσας C.815.

Ἔπαυλος (pl. ἔπαυλα) *a dwelling, a cottage*, P.851.

Ἐπαφᾶν *to touch*, P.V.851.

Ἐπαφή *a touch*, S.17.

Ἔπαφος prop. name, S.47.310.584. P.V.853.

Ἐπεγχεῖν *to pour into in addition*, Met. *to add*, A.1108.

Ἐπεί *as soon as, after that*, e.g. ἐπεὶ δ' ἀρτίφρων ἐγένετο S.c.T.760. Cf. P.V.831. S.c.T.980. P.197.369.378. 492. A.191.211.644. In this sense it is joined with τάχιστα, τὸ πρῶτον, κ.τ.λ. ἐπεὶ τάχιστ' ἤρξαντο δαίμονες χόλου P.V.199. *as soon as ever they began.* ἐπεὶ τὸ πρῶτον εἶδον Ἰλίου πόλιν A.1260. *when once I had seen*, etc.—*since, from the time when.* δέκατον τόδ' ἔτος ἐπεὶ—ἦραν A.49. *this is the tenth year since they went.* χρόνος ἐπεὶ—παρήβησε id. 956. *It is a long time since.* δαλὸν ἥλικ' ἐπεὶ μολὼν ματρόθεν κελάδησε C.600. *contemporary with him since his birth.*—*Since, for, seeing that*, e.g. ἐπεὶ προθυμεῖσθ' οὐκ ἐναντιώσομαι P.V.788. Cf. A.234.243. 382.673.930, 1006.1333.1633.1654. C. 83.614.780.893.920. E.71.86.297.460. 701. P.V.347.384.633. S.c.T.671.687. P.683.689. S.720.884.960. It is also used in abrupt transitions with the sense of *for, why?* ἐπεὶ τίς ἡῦχει τήνδ' ἀνέλπιστον φυγὴν κέλσειν ἐς Ἄργος S.324. *for who would have thought?* etc. ἐπεὶ τί νῦν ἔκατι δαιμόνων κυρῶ; C.212. *why, what do I now get through the gods?*—In P. 648. the sense of ἐπεὶ depends on the meaning assigned to ἐποδώκει. See ἐφοδοῦν.

Ἐπείγεσθαι *to hasten*, C.649. fut. ἐπείξῃ P.V.52.

Ἐπειδάν *when, after that*, with subj. E.617. S.c.T.716.

Ἐπείδειν (inus. in præs.) *to look upon, to behold*, aor. 2. ἐπίδοιμι S.c.T. 203. ἐπιδεῖν A.1520.—*to look upon* (with favour), S.c.T.102. S.1.137. 526.1011.—*to look upon* (in anger), S.792. S.c.T.467.—*to regard with dread*, mid. Δῖον ἐπιδόμενοι πράκτορά τε σκοπόν S.636.

Ἐπειδή *since, seeing that*, P.513. A.1617. C.505.559. E.490.

Ἐπεικάζειν *to conjecture*, C.560. with acc. id. 970. S.241. with part. τάσδ' ἐπεικάσας τύχῳ χοὰς φερούσας; C.14. *must I be right in supposing that they are carrying libations?* etc.

Ἐπείκειν (inus. in præs.) part. p. m. ἐπεικώς *befitting.* δόμοισι τοῖσδ' ἐπεικότα C.658. *befitting this house.*

Ἐπεῖναι *to be upon*, S.c.T.573.—*to attach to*, A.530. See δύσφρων. E. 514.—*to preside over*, P.237.546.814. —ἔπι δέ μοι γέρας, h.e. ἔπεστι E.371. *I am invested with.*

Ἐπειπεῖν *to say with respect to.* ἐπειπεῖν ψόγον ἀλλοθρόοις S.950. *to speak ill of strangers.*

Ἐπείπερ *seeing that*, A.796.828. C.669.

Ἐπεισφέρειν *to introduce besides*, A.838. C.638.

Ἔπειτα *then, after that,* P.388.515. A.165.301.653.1580. C.432.531. E. 195. S.781. With a participle preceding it, S.c.T.249. A.478. C.566. E 29. 416.624. τοὺς ἔπειτα E.642. *posterity.*

Ἐπέκεινα *beyond.* Πίνδου τἀπέκεινα S.254. *the parts beyond Pindus.*

Ἐπεκχωρεῖν *to proceed behind another,* P.393.

Ἐπέλπεσθαι *to hope,* A.1002.

Ἐπεμβαίνειν *to mount upon.* πύργοις ἐπεμβάς S.c.T.616.

Ἐπενδιδόναι *to inflict beside,* A. 1359.

Ἐπενθρώσκειν *to leap upon,* aor.2. ἐπενθορεῖν P.351.

Ἐπεξέρχεσθαι *to narrate.* ταῦτ' ἐπεξελθεῖν P.V.872.

Ἐπεξιακχάζειν *to shout out wildly,* S.c.T.617.

Ἐπέρχεσθαι *to come on, attack,* A. 1229. S.464.663. P.592. with acc. S. 554. τὸ ἐπερχόμενον πῆμα P.V.98. *the approaching woe.*

Ἕπεσθαι *to attend,* or *follow,* P. 41.57. C.891. E.134.236. P.962. aor. 2. ἕσπετο A.828.—*to accompany,* S. 518. φθογγῇ δ' ἑπέσθω πρῶτα μὲν τὸ μὴ θρασύ S.194. On S.1057, see δίκη. In Eum.211. where the vulg. is τὸ μὴ γενέσθαι, μηδ' ἐποπτεύειν κότῳ, Petersen most probably conj. τὸ μηδ' ἕπεσθαι. Dind. approves τίνεσθαι, from a conj. by Meinek. on Men. p.226.

Ἐπέτειος *annual, producing yearly,* A.987.

Ἐπευθύνειν [ῡ] *to administer, govern,* P.845.

Ἐπευφημεῖν *to utter words of good omen over anything,* P.612.

Ἐπεύχεσθαι *to pray, to pray for,* A.1265.1296.1441. S.c.T.261.463. C. 110.843. E.934.—*to imprecate evils,* S.c.T.434. A.487.1582. — *to vow,* S.c.T.258. — *to boast, glory,* A.1367. 1453. E.58. In A.1235. Dind. with great probability writes κἀπεύχεται for ἐπεύχεται. Otherwise whether ἐνθήσει or ἐνθήσειν be read, the constr. becomes extremely harsh. There should be a full stop after κότῳ.

Ἐπέχειν *to stay.* ἐπίσχες *stop!* P.V.699. C.883.

Ἐπηβόλος *endued with.* φρενῶν ἐπηβόλους P.V.442. *endued with sense.*—*affected with.* ἐπηβόλοι νόσου A.528.

Ἐπηκόος *hearing.* With gen. A. 1394. C.974. δίκης γενέσθαι ἐπηκόος E.702. *to listen to.*

Ἔπηλυς *foreign, a stranger,* S.192. 396.606. P.239. S.c.T.34.

Ἐπήρατος *lovely,* E.917.

Ἐπί *upon.*—With gen. e.g. πόλισμ' ἐπ' ἀσπίδος S.c.T.460. Cf. id. 369. 382.492.494.502.541.643. P.187.441. (see ἀκτή) 927. (see θείνειν) A.1403. 1410.1451. C.870. (see πέλας) S.638. ἐφ' ἵππων P.18. *on horseback.* ἐπὶ ναῶν id. *on ships.* τἀπὶ χέρσου S.175. *that which is taking place on the land.* —with verbs of motion. ἐπὶ Δωδώνης πυκνοὺς θεοπρόπους ἴαλλεν P.V. 661.—With dat. *upon, at, over.* ναίουσ' ἐπ' εὐκύκλοις ὄχοις P.V.712. Cf. S.c.T.32.385. P.498.925. A.36.75. 348.1601. C.4.712. ἐπ' Ἠλέκτραισι πύλαις S.c.T.405. Cf. P.V.731. S.c.T. 58.613. E.40.108.603.773. πίπτει ἐπὶ νώτῳ S.85. *falls on its back.*—very rarely with verbs signifying motion. μὴ 'λθῃς ὀδοὺς σὺ τάσδ' ἐφ' ἑβδόμαις πύλαις S.c.T.696. οὔκουν πελάζει Ζεὺς ἐπ' εὐκραίρῳ βοΐ; S.296. τοιάδ' ἐπ' αὐτοῖς ἦλθε συμφορὰ πάθους P.428.—*against,* denoting an *evil* or *hostile intention.* παρθένων χλιδαῖσιν εὐμόρφοις ἔπι πᾶς τις τόξευμ' ἔπεμψεν S.981. ὑπέραυχα βάζουσιν ἐπὶ πτόλει S.c.T.465. Cf. P.V.96.923.1045.1091. S.c.T.280.429. 526.602. P.905. A.61.354. C.618.985. —*after,* in order of place or time. ἐπ' ἐξειργασμένοις P.517. Cf. id.519. τἀπὶ τούτοισι A.246. *after these things.* τρίτον ἐπὶ δέκα id. 1587. *thirteenth.* ἄτην ἑτέραν ἐπ' ἄτῃ C.398. *one woe after another.* — *on account of, by reason of.* ἐφ' αἵματι δημηλασίαν γνωσθεῖσαι S.6. *banished for murder,* Cf. P.V.194.255. S.c.T.762.998. P.987. C.850. S.586.1020.—Denoting *a purpose,* or *object.* ἐπὶ σκηπτουχίᾳ ταχθείς P.289. *appointed to*

hold a command. ἐπ' ἀβλαβείᾳ A.995. *for the purpose of security, by way of caution.* But see under εὐλάβεια. τὸ κερδάλεον πέμπειν πόλεως ἐπὶ νίκῃ E.963. *that the city may be victorious.* —Denoting something *accompanying*, as an attendant circumstance, or as a result. ὀλολύξατε νῦν ἐπὶ μολπαῖς E.995.999. *accompanying it with songs.* ἐπ' εὐχαῖς C.147. *with prayers.* ἐπ' ἀληθείᾳ S.623. *with truth*, h.e. *so that they may come true.* εἴη δ' ἐπὶ νίκῃ C.835. *may victory be the result.* θανάτους εὕροντο δόμων ἐπὶ λύμῃ S.c.T.861. *to the ruin of the house.* — Denoting the object of speech, prayer, desire, ridicule, etc. στομάτων δείξομεν ἰσχὺν ἐπ' Ὀρέστῃ C.710. *in honour of Orestes.* κόμπαζ' ἐπ' ἄλλῳ S.c.T.462. *concerning another.* ἐπὶ τῷ τεθυμένῳ μέλος E.316. 325. *in honour of the slain.* πάρεστι δ' εἰπεῖν ἐπ' ἀθλίοισι S.c.T.905. Cf. A.1373.1527. In these latter passages, however, the idea of *standing over* seems to be implied. γελᾷ δαίμων ἐπ' ἀνδρὶ θερμῷ E.530. *laughs at him.* Cf. C.728. λέξωμεν ἐπ' Ἀργείοις εὐχὰς ἀγαθάς S.620.—Denoting that something accompanies another, e.g. as a portion, dowry, etc. *along with.* τάσσεσθε, φίλαι δμωΐδες, οὕτως ὡς ἐφ' ἑκάστῃ διεκλήρωσεν Δαναὸς θεραποντίδα φέρνην S.956. *according as Danaus has assigned* (you) *unto each mistress* (as) *a dowry of handmaidens.* There is a usage somewhat similar of ἐπὶ with the gen. in Hom. Od. A.278. B.197. From the abrupt change of address here from the Danaides to their handmaids, some have supposed that something is wanting, or that the passage is corrupt. The change of persons addressed does not itself appear to warrant such a supposition; but it must be allowed that the words ξύν τ' εὐκλείᾳ καὶ ἀμηνίτῳ βάξει λαῶν, seem more appropriate as addressed to the Danaides. Well. observes, in confirmation of the supposed lacuna, that the preceding verse is mutilated. This is not necessarily the case, The spondee in the third place of the parœmiac may be defended by P.32. 148. S.7. See προσπιτνεῖν, and Butler Not. Crit. on S.7. there referred to.—With acc. denoting motion *to*, or *towards* a place. e.g. ἵκετο τερμόνιον ἐπὶ πάγον P.V.117. Cf. S.c.T. 89,193.1051. P.262.485.503.650. A. 283.294.681.756.766.1092. C.554. E. 10. S.816.877. Κάνωβον κἀπὶ Μέμφιν ἵκετο S.307. h.e. ἐπὶ Κάνωβον κἀπὶ Μέμφιν.—*over.* ἐπὶ πᾶσαν χθόνα ποιμανόριον θεῖον ἐλαύνει P.74.—*upon.* ἐπὶ γόνυ κέκλιται P.894. *is sunk on its knee*, h.e. is humbled. ἐπὶ γᾶν πεσὸν αἷμα A.990. μὴ 'κβαλῇς ἐπὶ χθόνα καρπόν E.794. βωμοὺς ἐπ' ἄλλους θές S.477.—*against*, denoting a hostile movement. ἐπ' ἄλλην ἄλλος ἴθυνεν δόρυ P.403. Cf. id.744. A.112. P.V.866. ἐπὶ τὸν διόμεναι E.337. *pursuing after him.*—Denoting *an object*, or *purpose*. ἥκουσ' αἴδ' ἐπὶ πρᾶγος πικρόν S.c.T.843. *are come to perform a mournful duty.* δίκην ἐπ' ἄλλο πρᾶγμα θηγάνει βλάβης μοῖρα A.1517. *sharpens it for some other purpose of mischief.* πέμπετ' ἀρωγὴν παισὶν προφρόνως ἐπὶ νίκην C.471. *for the purpose of victory.* στείχω δ' ἐπ' ἄνδρα τῶνδε λυμαντήριον οἴκων C.753. *I go to fetch him.* —Divided from its verb by tmesis. ἦ κἀπ' ἐμοὶ τρέποιτ' ἂν αἰτίας τέλος; E.412. for ἐπιτρέποιτε. ἐπὶ χεῖρα βάλοι C.389. for ἐπιβάλοι. Στυγία γάρ τις ἐπ' ἀχλὺς πεπόταται P.656. for ἐπιπεπόταται Cf. E.356. ἐφ' ἁμῖν ἐκράνθη E.329. for ἐπέκρανθη. On the corrupt passage δόμων μάλ' ἀχὼ ἐπ' αὐτοὺς προπέμπει δαϊκτὴρ γόος S.c.T.898. see under ἠχώ. In S.c.T. 264. ἐγὼ δ' ἐπ' ἄνδρας ἓξ κ.τ.λ. ἐπ' is clearly corrupt, as it violates the sense. Blomf. has edited, from a marginal note in Ald. ἐγὼ δέ γ', of the certainty of which correction there can be little doubt. After the address just made the particle γε is almost necessary in transferring the discourse to himself. *Do thou*, etc. *and I for my part*, etc. The

change of π into γ is exceedingly trifling, nothing being more likely than that the accidental lengthening of the stroke on the right hand of the Γ should have caused it to be mistaken for a Π.

Ἔπι for ἔπεστι E. 371. See ἐπεῖναι.

Ἐπιβαίνειν *to ascend*, with gen. πρὶν λέκτρων ἐπιβῆναι, S. 39.

Ἐπιβάλλειν *to lay upon*. ἐπὶ χεῖρα βάλοι C. 388. by tmesis, see ἐπί.

Ἐπιβοᾶν *to accompany with a cry*. εὔφημον ἐπιβοᾷεν Μοῦσαι S. 676. καὶ στέρν' ἄρασσε, κἀπιβόα τὸ Μύσιον P. 1011. In this passage Eustath. on Dion. Per. 791. reads καὶ βόα, but Hesychius retains the preposition, s. v. ἐπιβοᾷ (corr. ἐπιβόα) τὸ Μύσιον. Porson, to avoid the anapæst in the fourth place, conjectured καὶ στέρν' ἀράσσων ἐπιβόα τὸ Μύσιον. Burney and Blomf. consider the verse as antispastic. Passow supposes a synizesis in βόα. Well., probably with greater correctness, defends the anapæst, as occurring in a lyrical passage. Lobeck on Soph. Aj. 706, quotes this among other examples of an anapæst occurring under similar circumstances. See διαίνειν. Dind. proposes κάπιβῶ, which he considers a contracted form of κἀπιβόα, referring to his note on Soph. Electr. 882.

Ἐπιβουλεύειν *to plot against*, S. c. T. 29. Here Blomf. from MSS. correctly reads ἐπιβουλεύειν for the vulg. ἐπιβουλεύσειν.

Ἐπίβουλος *insidious*, S. 582.

Ἐπιβρῑθης *grave, venerable*, E. 923. Cf. Butl. Nott. Phill. in loc.

Ἐπιγηθεῖν *to rejoice at*, τοῖσδ' ἐπέγηθει P. V. 156. ἐγεγήθει Elms. Blomf.

Ἐπιγινώσκειν *to discover*. 2 aor. ἐπιγνούς A. 1580.

Ἐπιγλωσσᾶσθαι *to utter against any one*. μήτ' ἐπιγλωσσῶ κακά C. 1041. with gen. of person, ταῦτ' ἐπιγλωσσᾷ Διός P. V. 930.

Ἐπίγονος *a descendant*, S. c. T. 885.

Ἐπιδεικνύναι *to show, prove*, S. 52.

Ἐπιδεσπόζειν *to command*, with gen. P. 237.

Ἐπιδιπλοΐζω *to repeat*, E. 968. ἐπιδιπλοίζω Glasg. Herm. Schütz. There is some error here, as the verse does not answer to the corresponding one in the strophe. Pors. ejects the word, as proposed by Piers. on Mœr. p. 167. Dind. conj. ἔπος διπλοίζω.

Ἐπιδρομῶσ' † S. 117. The word occurs in a corrupt passage, as if from a verb, ἐπιδρομάω, which does not exist, though such seems to have been the idea of the Scholiast. Herm. conj. ἐπίδρομ' ὀπόθι, on which see ἐναγής.

Ἐπιέναι *to come upon*, ἔπεισι P. V. 1018. *will come upon thee*. νὺξ ἐπῄει P. 370. *night came on*.

Ἐπιζευγνύναι *to yoke*. πώλοις ἐπιζεύξασ' ὄχον E. 383. Met. *to implicate*. pass. μήτ' ἐπιζευχθῇς στόμα φήμαις πονηραῖς C. 1040. *do not implicate yourself by uttering evil expressions*.

Ἐπίζηλος *an object of envy*, A. 913.

Ἐπιθοάζειν *to sit as a suppliant before any one*, hence, *to supplicate, to pray*. πόθεν ἄρξωμαι τάδ' ἐπευχομένη κἀπιθοάζουσ' ; C. 844. It is derived from θοάζειν *to sit*, which verb is itself used in this present sense by Soph. Œd. T. 2. τίνας ποθ' ἕδρας τάσδε μοι θοάζετε, ἱκτηρίοις κλάδοισιν ἐξεστεμμένοι ; It is denied by some that θοάζειν (which they derive from θοός *quick*) is used in the sense of *sitting*, but only as denoting some kind of *quick motion*. In this latter sense it certainly occurs frequently in the tragic writers (see Erfurdt on Œd. T. 2.), but notwithstanding Hermann and Erfurdt's objections, it has been most satisfactorily shewn by Buttmann (Lexil. s. v. θαάσσειν, θοάζειν) that whether it be the same word as the other, or from a different root, θοάζετε in Œd. T. 2. and θοάζων in Æsch. S. 590. can mean nothing else than *sitting*. Hence, if the simple verb means thus, there can be no difficulty in giving to the compound the meaning assigned above; nor is

it necessary with Blomf. to read *ἐπιθεάζουσ'*. See Buttm. Lexil. in loc. cit. See also under *θοάζειν*.

'Επιθύειν *to sacrifice one after another*, A. 1485.

'Επιθῡμεῖν *to desire*. With gen. A. 210.

'Επιθωΰσσειν *to call out to, urge on with the voice*. P.V. 73. 277.

'Επικαινοῦν *to innovate* or *alter*, conj. by Steph. for vulg. *ἐπικαινόντων* in E. 663. Dind. prefers Wakefield's conj. *μὴ 'πιχραινόντων*.

'Επικέκλεσθαι *to invoke*, S. 40. Here Turn. has *ἐπικεκλομένα*. So Dind. rightly. Cf. v. 48.

'Επικεύθειν *to conceal*. With doub. acc. A. 774.

'Επικηρύσσειν *to proclaim*, e. g. as king. pass. *ἐπικηρυχθεὶς χθονί* S.c.T. 616. *proclaimed as king to the country*.

'Επίκλοπος *thievish, crafty*, E. 144.

'Επικλώθειν *to destine*, E. 321.

'Επίκοτος *angry*, P.V. 604. *an object of anger*. *ἀνδρὶ δῄοισιν ἐπικότῳ σέβας* C. 619. h e. if the words are genuine, *exposed to anger from his foes because of his majesty*. In S.c.T. 768. *ἐπικότους τροφὰς* is read by Codd. and Edd. only Ald. has *ἐπικότας*, and one MS. *ἐπιτρόπους*. Heath conj. *ἐπίκοτος τροφᾶς angry on account of his treatment*. So Glasg. Blomf. *ἐπικότους τροφᾶς* Schütz, Schwenk, Wunderlich. Each is extremely awkward, from its requiring *ἀραίας ἀρὰς* to be joined, unless with Herm. Dind. we read *τέκνοισιν δ' ἀράς*. The vulg. is sound, as explained by Well. "Œdipus qui educationem victumque debebat filiis suis, dedit quidem, sed *ἀραίας, ἐπικότους τροφάς*, quæ deinde explicantur apposito *πικρογλώσσους ἀράς*."

'Επικότως *angrily*, P.V. 162.

'Επικουρία *military assistance*, P. 717. *a force of troops*, S. 702.

'Επίκουρος *an auxiliary in war*, P. 870.

'Επικραίνειν *to bring to an issue, accomplish, make*, A. 724. 1313. 1526. E. 341. 910. S. 13. 370. 619. mid. v. *id. τάδε τοι προφρόνως ἐπικραινομένων* sc. *τῶνδε* E 927. On S. 46. see *ἐπωνυμία*. *κάρτα δ' ἀληθῆ πατρὸς Οἰδιπόδα πότνι' 'Ερινὺς ἐπέκρανε* S.c.T. 869. Here the gen. is governed by 'Ερινύς. Rob. has *κατεύγματα* after 'Οιδιπόδα. — separated by tmesis, *λάχη τάδ' ἐφ' ἡμῖν ἐκράνθη* E. 329. *were ordained unto us*. *καρποτελεῖ δέ τοι Ζεὺς ἐπικραινέτω φέρματι γᾶν πανώρῳ* S. 671. Here the construction *ἐπικραινέτω γᾶν φέρματι* is so extremely harsh, that we need not hesitate to adopt Stanley's conjecture, *καρποτελῆ*, the alteration of H for EI being so very slight. So Dind. The construction will then be the same as in the preceding instance. Well. less correctly translates *perficiat*, h.e. *perfectam reddat fertili fœtu*.

'Επικρούειν *to strike*. *χθόνα βάκτροις ἐπικρούσαντας*. A. 196.

'Επικρύπτειν *to conceal*. *χεῖρας φονίας ἐπικρύπτει* E. 307.

'Επικτᾶσθαι *to acquire beside*. *ἐπικτήσῃ* E. 861. *ἐπικτήσαιο* 641.

'Επικύρειν (inus. pres. *ἐπικυρεῖν*) *to obtain*. With gen. aor. 1. *ἐπεκύρσαμεν* P. 839.

'Επιλαβή *a laying hold of*. *πέπλων ἐπιλαβὰς ἐμῶν* S. 427.

'Επιλέγεσθαι mid. v. *to bethink oneself of*. *ὅντ' ἐπιλεξαμένα* S. 48. pass. *id. μηδ' ἐπιλεχθῇς* A. 1477. *do not imagine*.

'Επίλυσις *a release*. *ἐπίλυσιν φόβων* S.c.T. 124. *a release from alarms*.

'Επιμαίνεσθαι *to be mad*, A. 1402. Met. *δορυτίνακτος ἀιθὴρ ἐπιμαίνεται* S.c.T. 136.

'Επιμαστίδιος *at the breast*. *βλαχαὶ τῶν ἐπιμαστιδίων* S.c.T. 332. *cries of children at the breast*.

'Επιμέλπειν *to sing over any one*. *'Αΐδα παιᾶν' ἐπιμέλπειν* S.c.T. 851.

'Επιμνᾶσθαι *to commemorate*. with gen. *ἐπεμνησάμην* C. 614. See *τίειν*.

'Επίμολος *an invader*, S.c.T. 611.

'Επίμομφος *worthy of blame*, A. 539. C. 817.

Ἐπινέμεσθαι mid. v. *to gain ground, proceed*, A. 472.

Ἐπινίκιον *a song of victory*, pl. *id.* A. 167.

Ἐπινωμᾶν *to distribute, allot*, E. 301. S. c. T. 709.

Ἐπιξενοῦσθαι mid. *to claim hospitality at the hands of any one*. A. 1293. From this idea *of claiming hospitality* would seem to be derived the meaning we find assigned to the word by lexicographers, of *calling upon, claiming support*, etc. Thus Hesych. ἐπιξενιοῦσθαι· μαρτύρεσθαι, πορεύεσθαι. So again ἐπιξενοδοκεῖμαι· ἐπιμαρτυροῦμαι, and ξενοδοκοῦμαι, μαρτύρομαι. Vid. Intt. ad Hesych. In the present passage, Cassandra, having asked the Chorus to bear witness to her fortitude, adds ἐπιξενοῦμαι ταῦτα δ' ὡς θανουμένη, h. e. *I claim as a dying stranger this favour*. Whether the word, however, is used by Æschylus in its primary or secondary meaning, or whether the latter does not belong only to a later age, is a question to be decided.

Ἐπίξηνον *a chopping-block*, A. 1250.

Ἐπιπάλλειν *to brandish at*, C. 160.

Ἐπίπας *all, entire*. οἵτ' ἐπίπαν ἠπειρογενὲς κατέχουσιν ἔθνος, τοὺς Μητραγαθής, κ.τ.λ. P. 43. This passage, as it is commonly read, is exceedingly obscure. Blomf. proposes two explanations, sc. either to take κατέχουσιν intransitively, *qui per totum continentis tractum habitant*, or as governing ἔθνος, *qui plane continente genitam obtinent gentem*. Whether, however, we adopt κατέχουσιν ἔθνος, or κατέχουσιν ἐπὶ πᾶν ἔθνος as the true construction, it is, as he rightly observes, exceedingly harsh. Pauw conj. ἔδος for ἔθνος. The difficulty is entirely removed by the conjecture of Schütz, which Dind. approves, sc. to write οἵ τε *divisim*, and strike out τούς, which was probably inserted by some one who connected οἵτε with Λυδῶν. It must be allowed that the connexion of the persons mentioned in 43. 44. with the city Σάρδεις, as both referring to ἐξορμῶσι, would be singularly awkward. Adopting Schütz's conj. the sense will be, *and they who have under their command the whole continental forces, Metragathes and Arcteus*, etc. ἐπίπας is not used adverbially, but is an adjective from ἐπίπας, of which Dind. quotes two instances from Boeckh. vol. ii. p. 409. 15. 18. The last syllable is here long, although compounds of πᾶς generally shorten it. See on this point the authorities adduced by Blomf. Gloss. and also Dind. Annot. in loc.—In S. 802. the word would be better read ἐπὶ πᾶν sc. *over all*.

Ἐπιπείθεσθαι *to yield assent to*, A. 1066.

Ἐπιπλήσσειν *to reproach with, object to*. with dat. P. V. 80.

Ἐπιπνεῖν *to breathe upon*, S. c. T. 325.

Ἐπίπνοια *an in-breathing*, S. 17. 44. pl. 572. Alluding to the fabled connexion of Jupiter and Io. In S. 1027. where φυγάδας δ' ἐπιπνοίας is commonly read, the metre is defective and the meaning uncertain. Schütz, who conj. φυγάδας δῆτ' ἐπιπνοίας understands it as equivalent to φυγάδων ἐπιπνοίας, and refers it to *the incitements* which the herald and his party, being obliged to retire, might use to induce the sons of Ægyptus to hostilities: this, however, is forced in the highest degree. Burgess conj. φυγάδεσσιν δ' ἔτι ποινάς. The reading φυγάδεσσιν appears (as Well. remarks) partly supported by φυγάδες in Med. Reg. L. Guelph. So Dind. The meaning of φυγάδεσσιν δ' ἐπιπνοίας, may possibly be, "*I fear for our sake as fugitives, favorable gales*," h. e. which may bring forces from Egypt against us. Cf. v. 1030. If there be any difficulty in assigning this meaning to ἐπιπνοίας without something more distinctly to indicate its reference, it might be well to adopt Burgess's conjecture, ποινάς, which

may possibly have been changed into πνοιας by a mere transposition of the letters.

Ἐπιποτᾶσθαι *to hover* or *float above*, perf. divided by tmesis, P.656. E.356.

Ἐπιῤῥεῖν *to flow on, to approach.* ὀὐπιῤῥέων χρόνος E.815. *the coming time.*

Ἐπιῤῥέπειν *to cause to fall upon, to bring upon*, A.242. E.848.—intrans. *to devolve* or *fall upon*, A.690.1012.

Ἐπιῤῥηγνύναι *to rend.* ἐπέῤῥηξα P.987.

Ἐπιῤῥίπτειν *to inflict upon.* ἐπέῤῥιψεν P.V.740.

Ἐπιῤῥοή *a stream*, or *current*, A.1491. E.664.

Ἐπιῤῥοθεῖν *to resound*, C.421.—*to utter assent*, C.451.

Ἐπίῤῥοθος *alleviating.* παγκλαύτων ἀλγέων ἐπίῤῥοθον S.c.T.350.

Ἐπιῤῥοιζεῖν *to denounce against with harsh voice*, E.402.

Ἐπιῤῥύεσθαι *topreserve*, S.c.T.149.

Ἐπίῤῥυτος *flowing in abundantly*, E.867.

Ἐπισεύεσθαι *to invade*, perf. poet. πέδον ἐπισυμένος E.755.782.

Ἐπίσημον *a sign* or *device*, S.c.T. 641.

Ἐπισκήπτειν *to inflict upon, bring to pass upon any one*, P.104.726.—*to enjoin*, P.V.664. — δεῦρ' ἐπέσκηψε E. 460. *has fallen hither*, i.e. devolved upon me.

Ἐπισκοπεῖν *to regard, notice*, S.376. 397. *to observe.* ῥοπὴ ἐπισκοπεῖ δίκαν C.59. but here ῥοπὴ δίκας is probably to be read.—*to visit* or *frequent*, E. 286. pass. ὀνείροις οὐκ ἐπισκοπουμένην A.13. *unvisited by dreams.* The word is peculiarly used, as Schütz observes, in alluding to the visitations of divine vengeance. So probably in C.59.

Ἐπίσκοπος *a guardian* or *protector.* With gen. E.710. S.c.T.254. In C. 124. πατρῴων δ' ὀμμάτων ἐπισκόπους there can hardly be a doubt that Stanley's conjecture δωμάτων is correct, h.e. *guardians of my father's house.* Wellauer's attempt to explain it as a circumlocution for *father* is harsh in the extreme. ἐπισκόπους may also be taken with εὐχὰς in the same sense as in E.864.—adj. *watching.* φρενῶν ἐπίσκοπον E.493. *watching* or *controlling the mind.* See δειμαίνειν. Here Dind. from an anonym. conj. ap. Dobr. for δειμαίνειν prefers δεῖμένειν. — *regarding, having as an object.* ὁποῖα νίκης μὴ κακῆς ἐπίσκοπα E.864.

Ἐπισπᾶν *to bring on*, P.469.

Ἐπισπένδειν *to offer libations over*, A.1368. C.147.

Ἐπισπέρχειν *to hurry on* S.c.T. 671.

Ἐπισπέσθαι. See ἐφέπω.

Ἐπίσπορος *a descendant*, E.643.

Ἐπίσσυτος *rushing in, impetuous.* κλαυμάτων ἐπίσσυτοι πηγαί A.861. ἐπισσύτους θεοφόρους ματαίας δύας id. 1121. *affluent, abundant.* ἐπίσσυτοι βιότου τύχαι E.883.

Ἐπισταθμᾶσθαι *to weigh* or *ponder*, A.159.

Ἐπίστασθαι *to know, to know how*, P.517. A.1227. E.266.637. ἐπίστασαι P.V.374.984. S.895. contr. ἐπίστᾳ (on this form see Herm. Soph. Phil. 787.) E.86.551. Here Herm. ὅπως τ' ἐπίστᾳ. See κυροῦν. ἐπίσταται P.V.981. 1034. P.591. A.936.1036. imperf. ἠπιστάμην P.V. 265. ἠπίστατο P.365. imper. ἐπίστασο P.V.842.969.

Ἐπιστατεῖν *to preside over, control.* A.1221. See Παιών.

Ἐπιστάτης *a prefect*, or *commander*, S.c.T.797. ὅπλων ἐπιστάτης P.371. *commander of the armed men.*

Ἐπισπείχειν *to pass over*, E.866.

Ἐπιστέλλειν *to injoin, give as a charge*, E.196. perf. pass. ἐπέσταλται A.882. E.713. S.c.T.1003. τἀπεσταλμένα C.768.

Ἐπιστενάζειν *to mourn over*, P.713.

Ἐπιστενάχειν *id.* A.764.

Ἐπιστολή *an injunction*, S.990. P. 769. P.V.3.

Ἐπιστρατεύειν *to engage in a hostile expedition.* ἐπεστράτευσα πολλά P.766. *I went on many a foreign expedition.*

Ἐπίστρεπτος *drawing attention, worthy of remark.* with dat. S.975. C.345.

Ἐπιστρέφεσθαι mid. v. *to turn oneself towards* S.503.

Ἐπιστροφή *a residing in,* or *visiting of a place.* ἕξει πατρῴων δωμάτων ἐπιστροφάς S.c.T.630. *he will reside in his father's house.* ξενοτίμους ἐπιστροφὰς δωμάτων αἰδόμενός τις ἔστω E.518. *let a man observe the honourable entertainment of strangers in his house.*

Ἐπίστροφος *conversant about any thing.* with gen. A.386.

Ἐπιστρωφᾶσθαι *to be residing in.* with acc. A.945.

Ἐπισχεθεῖν (aor.2.) *to check, stop.* ἐπισχέθοι S.c.T.435.

Ἐπιτέλλειν *to arise.* ἐπιτεῖλαι P.V. 100.

Ἐπιτίθεσθαι mid. v. *to lay upon oneself.* Met. τόδ' ἐπέθου θύος δημοθρόους τ' ἀράς A.1383. *why have you laid on yourself* (as on a victim to be slain) *this incense of public execration?* So Scholefield, correctly.

Ἐπιτιμητής *a censor,* or *judge,* P.V. 77.

Ἐπιτίμιον *punishment,* S.c.T.1012. plur. P.809.

Ἐπιτυμβίδιος *funereal.* ἐπιτυμβίδιος θρῆνος C.331.338. *a funeral dirge.*

Ἐπιτύμβιος *id.* ἐπιτύμβιος αἶνος A.1527. *a funeral panegyric.*

Ἐπιτυχής *successful,* S.725.

Ἐπιφέρειν *to bring upon,* fut. ἐποίσειν E.736.

Ἐπιφθέγγεσθαι *to add one's voice to that of others,* C.450.

Ἐπίφθονος *envious, evil inclined, jealous,* S.198. A.133. E.354.—*liable to excite jealousy,* A.895. See φθόνος.

Ἐπιφλέγειν *to kindle, excite.* σάλπιγξ ἀϋτῇ πάντ' ἐκεῖν' ἐπέφλεγεν P. 387. *aroused* or *excited.*

Ἐπίφοβος *fearful, terrible,* A.1123.

Ἐπίφορος *favorable, well-inclined,* Met. superl. C.800. properly applied to *a fair wind.*

Ἐπιχαλᾶν *to yield,* or *give way,* P.V.179.

Ἐπιχαρής *pleasing,* or *a source of delight,* P.V.160.

Ἐπίχαρις *id.* S.c.T.893.

Ἐπίχαρτος *id.* P.V.158. A.704.

Ἐπίχειρον *a reward,* plur. τἀπίχειρα P.V.319.

Ἐπιχώριος *belonging to the country.* ἐπιχωρίοις ὄρνισι S.781. ἐπιχωρίοις πτώμασι 647. *the deaths of natives.* (in loc. dub.)—Heath supplies ἔρις which Dind. approves.

Ἐπίψογος *blameable.* ἐπίψογος φάτις A.597. *an infamous report.*

Ἔποικος *a settler,* P.V.409. In this pass. ἔποικοι is read by Colb. 1. So the Schol. who explains it by ἐγκάτοικοι. Butler observes that ἔποικον ἕδος is put for ἕδος τῶν ἐποίκων "*a settlement.*" Blomfield explains ἔποικος by *sedem vicinam,* this, however, appears not to be the meaning of the word.

Ἐποικτείρειν *to pity,* A.1037. C.127.

Ἐποίκτιστος *pitiable,* A.1194.

Ἔποικτος *id.* A.1597.

Ἐποιμώζειν *to shriek out at any thing.* τῷδ' ἐπῴμωξεν πάθει C.540.

Ἐποίχεσθαι *to go for, to go to fetch,* C.951. in loc. dub. See χρονίζειν.

Ἐπολολύζειν *to raise a cry of exultation over anything,* S.c.T.807. C. 930. mid. v. ἐπωλολύξατο A.1209.

Ἐπόπτεσθαι *to behold,* (inus. in præs.) ἐπόψομαι P.V.960. ἐπόψεται A.1626. ἐπόψεσθαι 1219.

Ἐποπτεύειν *to behold, look upon,* A. 1243. C.979.—*to regard, notice, take cognizance of.* δίκας δὲ Παλλὰς τῶνδ' ἐποπτεύσει θεά E.215. ὦ γαῖ' ἄνες μοι πατέρ' ἐποπτεῦσαι μάχην C.482. καί σ' ἐποπτεύων πρόφρων θεὸς φυλάσσοι 1059. θεοὺς ἄνωθεν γῆς ἐποπτεύειν ἄχη A.1561. μηδ' ἐποπτεύειν κότῳ E. 211. πατρῷ' ἐποπτεύων κράτη C.1. *exercising the authority given you by your father.* τὰ δ' ἄλλα τούτῳ δεῦρ' ἐποπτεῦσαι λέγω sc. ἐλθόντι 976.

Ἐποπτήρ *one who regards,* or *observes,* S.c.T.622.

Ἐπόπτης *a spectator,* P.V.299.

Ἐπορθιάζειν *to utter a loud cry over,* or *at anything,* P.1007. A.29.1091.

Ἐπόρνυσθαι *to rush upon*, S. 184.

Ἔπος *a word*. λέγει δὲ τοῦτ' ἔπος διὰ στόμα S.c.T. 561. 699. P.V. 1035. 1057. P. 121. A. 1134. C. 46. 776. 803. E. 486. 505. With art. τοὔπος P.V. 981. S.c.T. 246. A. 259. C. 91. 874. S. 459. 507. 904. pl. ἔπη P.V. 934. 1057. S.c.T. 425. A. 1648. S. 176. 191. τἄπη A. 1611. ἐπῶν E. 422. opposed to ἔργον. μή σε δὶς φράσαι μήτ' ἔπος μήτ' ἔργον P. 170. πάρεστι δ' ἔργον ὡς ἔπος S. 593. —ὡς εἰπεῖν ἔπος P. 700. *to sum up in a word*. μέτριον ἔπος εὔχου S. 1045. *offer a moderate prayer*. ἔπος ἀμείβου πρὸς ἔπος E. 556. *answer word for word*. σπλάγχνα μοι κελαινοῦται πρὸς ἔπος κλυούσῃ C. 408. *at the word you speak*, where the const. is σπλάγχνα κελαινοῦταί μοι πρὸς ἔπος κλυούσῃ αὐτοῦ.

Ἐποτρύνεσθαι mid. v. *to hurry on*, S.c.T. 681.

Ἐπουρίζειν *to blow upon*. αἰματηρὸν πνεῦμ' ἐπουρίσασα τῷ E. 132.

Ἔποχος *riding*, or *sailing upon*.—With gen. ναῶν ἐπόχους P. 54. *sailing in ships*. With dat. ἐπόχους ἅρμασι P. 45. *riding in chariots*.

Ἑπτά *seven*, P. 335. S.c.T. 42. 117.

Ἑπτάπυλος *having seven gates*, S.c.T. 149.

Ἑπτατειχής *belonging to seven walls*. ἑπτατειχεῖς ἐξόδους S.c.T. 266. referring to the gates at Thebes dividing the wall in seven different parts.

Ἐπῳδή *a charm*. τούτων ἐπῳδάς E. 619. *charms for these things*.

Ἐπῳδός *having power to charm*. ἐπῳδὸν Θρηκίων ἀημάτων A. 1392.

Ἐπωνυμία *a name derived from*, or *justified by*, any circumstance. κατ' ἐπωνυμίαν Πολυνεικεῖς S.c.T. 811. *Polynices', as they are* (h.e. as one of them is) *justly called*. In S. 45. νῦν δ' ἐπικεκλόμεναι (leg. ἐπικεκλομένα) Ἶνιν ἀνθονομούσας προγόνου βοὸς ἐξ ἐπιπνοίας Ζηνὸς ἔφαψιν· ἐπωνυμίᾳ δ' ἐπεκραίνετο μόρσιμος αἰὼν εὐλόγως, Ἔπαφόν τ' ἐγέννασε, the sense is obscure. Schütz places the stop after Ζηνός. See further under ἔφαψις.

Ἐπώνυμος *named from any person, or thing*. With gen. ἐμοῦ ἄνακτος εὐλόγως ἐπώνυμον γένος Πελασγῶν S. 249. *so called from me their king*. Κάδμου ἐπώνυμον πόλιν S.c.T. 125. οὔτι παρθένων ἐπώνυμον φρόνημα id. 517. *a mind not named after virgins, although his body be so*, sc. Παρθενοπαῖος. ἐπώνυμον τῶν Διὸς γεννημάτων Ἔπαφον P. 892. κληδόνας ἐπωνύμους E. 396. *your name derived from your character*. Cf. E. 659. S. 249. ὧν Ζεὺς ἀλεξητήριος ἐπώνυμος γένοιτο Καδμείων πόλει S.c.T. 8. *from which things* (h.e. from averting which things) *may Jupiter deserve his name ἀλεξητήριος at the hands of the Thebans*. γένοιτ' ἂν ἐνδίκως ἐπώνυμον S.c.T. 387. *it might really become what its name imports*. Cf. ἐπώνυμος κάρτα S.c.T. 640. E. 90. *full rightly named*. οὐδαμῶς ἐπώνυμον C. 188. *quite at variance with her name*. ἐπώνυμον ῥεῦμα P.V. 300. *the stream called from you, Ocean*. Βόσπορος ἐπώνυμος κεκλήσεται id. 736. *so called from your passage across it*. Ἄρει, ἔνθεν ἔστ' ἐπώνυμος πέτρα E. 659. sc. *Areiopagus*.

Ἐπωπᾶν *to behold, descry*, C. 682. E. 265. *to direct*, or *guide*, E. 929.

Ἐπωπή *a region scanned by the sight*, or *prospect*, S. 534. Schol. κατανομάς.

Ἐρᾶν *to desire*. With gen. S.c.T. 374. pass. *id.* fut. γῆς τῆσδ' ἐρασθήσεσθε E. 814. ἄλλων ἐρασθείς P. 812.

Ἐράσινος name of a river, S. 999.

Ἐράσμιος *desired, longed for*. ἐράσμιον πόλει A. 591. *an object of desire to the city*.

Ἐραστεύειν *to desire*. With gen. ἐραστεῦσαι γάμων P.V. 895.

Ἐρατός *lovely*, S.c.T. 846.

Ἐργάζεσθαι mid. v. *to do*. τόδ' εἰργάσασθ' ἄπιστον S.c.T. 827. pass. εἴργασται *it is done*, or *made*, A. 345. inf. 1319. part. P.V. 242.

Ἐργαστέος *that must be done*, C. 296.

Ἐργάτις *an effectress*. μνήμην ἁπάντων ἐργάτιν P.V. 459.

Ἔργμα *a deed.* τῶνδ' ἐφέρψει κότος τις ἐργμάτων E.477. γλῶσσαν ἐργμάτων ἄτερ S.c.T.538. *a tongue without deeds.* ἐργμάτων is here supposed by some to be from ἔργμα *a bank,* or *mound,* so as to translate the words, *an unrestrained tongue.* So Schütz and Butler. Hermann, however, condemns the word ἔργμα in this sense, and in Soph. Ant.541. reads ἕρμα. So Blomf. The word occurs in Eur. Orest.160. Hipp.1107. Bacch.1067. (quoted by Blomf.) as well as in E.477. in the sense of *a deed,* and it is better thus to understand it in the present passage.

Ἔργον *a work,* or *deed,* S.c.T.562. 645. 1041. P.745. A.736. 1395. 1525. 1580. 1618. C.728. 815. 980. 1001. 1011. E.471. S.583. 586. 1020. P.V.77. With art. τοὔργον P.V.57. 75. A.1319. 1476. 1634. C.296. *a work of art.* χιτῶνος ἔργον S.880. Cf. S.c.T.474. C.229. Met. ἔργον δικαίας τέκτονος A.1379.—*a warlike action.* ἔργον δ' ἐν κύβοις Ἄρης κρινεῖ S.c.T.396. ἐν ἔργῳ C.160. *in action.*—*an office,* or *duty.* τόδ' ἔργον ἤνυσε P.752. *held this office.* σὸν ἔργον, Ἰοῖ, ταῖσδ' ὑπουργῆσαι χάριν P.V.638. Cf. C.662. E.704.—τέκνων ἐς ἔργον A.1180. *the procreation of children.*—Opposed to ἔπος, λόγος or μῦθος. πάρεστι δ' ἔργον ὡς ἔπος S.593. *he not only speaks but performs, it is no sooner spoken than done.* μή σε δὶς φράσαι μήτ' ἔπος μήτ' ἔργον P.170. *nothing either in word or in deed.* ἔργῳ κοὐ λόγῳ P.V. 336. *in deed and not in word.* ἔργῳ κοὐκέτι μύθῳ id.1082. *id.*

Ἔρδειν *to do.* A.907. 1633. ἔρξω P.1016. ἔρξαι A.1523. S.401. ἔρξαντες P.772. With double accusative. ἔρξας πολλὰ δὴ Μήδους κακά P.232. Cf. E.445. S.c.T.906.—*to sacrifice.* σφάγια καὶ χρηστήρια θεοῖσιν ἔρδειν S.c.T.213. In A.1642-3. occurs this passage, στείχετ' ἤδη δ', οἱ γέροντες, πρὸς δόμους πεπρωμένους, πρὶν παθεῖν· ἔρξαντα καιρὸν χρὴν τάδ' ὡς ἐπράξαμεν. This, as it is commonly read, is unintelligible. Heath conj. πρὶν παθεῖν· στέρξαντας αἰνεῖν χρὴν τάδ' ὡς ἐπράξαμεν h.e. *acquiescere vos oportebat hæc ita fieri, tolerantes prout ea perfecimus.* Musgrave ἔρξαι τ' ἄκαιρον. Legrand, whom Schütz follows, conj. εἴξαντε καιρῷ, χρὴν τάδ' ὡς ἐπράξαμεν h.e. *tempori cedentes nos hæc ita facere oportebat ut fecimus.* Porson retains the vulg. and so Schütz in ed. 2. Blomf. conj. πρὶν παθεῖν ἔρξαντας· αἴρειν χρὴν τάδ' ὡς ἐπράξαμεν, defending αἴρειν by Eur. El.942. Hermann suggests πρὶν παθεῖν ἔρξαντ' ἄκαιρα. χρὴν τάδ' ὡς ἐπράξαμεν. Klausen joins ἔρξαντα καιρόν, h.e. *opportunitatem efficientem,* which is impossible. None of these ways are wholly satisfactory. The omission of a verb after ἐχρῆν, as in the conjectures of Legr. Herm. Musgr. appears extremely harsh. I am inclined, in a case of much doubt, to adopt αἰνεῖν from Heath, and read ἔρξαντας αἰνεῖν h.e. χρὴν (ὑμᾶς) αἰνεῖν (ἡμᾶς) ἔρξαντας τάδ' ὡς ἐπράξαμεν. Blomfield's conj. αἴρειν would come nearer the vulg. but it does not appear certain that αἴρειν is used in this sense.

Ἐρεθίζειν *to chafe,* or *irritate,* P.V. 181. pass.1047.

Ἐρείδειν *to press close upon.* νόσος ὁμότοιχος ἐρείδει A.976.—*to support.* κίον' οὐρανοῦ τε καὶ χθονὸς ὦμοις ἐρείδων P.V.350.—pass. *to be firmly fixed,* or *planted.* Δίκας ἐρείδεται πυθμήν C.636. —mid. *to rest upon.* γόνατος κονίαισιν ἐρειδομένου A.64. *sinking in the dust.*

Ἐρείκειν *to tear.* πέπλον ἔρεικε P. 1017. *to shiver.* ναῦς πρὸς ἀλλήλῃσι Θρῄκιαι πνοαὶ ἤρεικον A.641.

Ἐρείκη *heather,* A.286.

Ἐρεῖν fut. of εἴρειν (inus. in Att.) *to say,* or *call* ἐς ὑμᾶς ἐρῶ μῦθον P. 157. *I will tell you.* Cf. S.980. C. 1028. E.45. 627. οὐκ ἄλλως ἐρῶ S.c.T. 472. *I will not deny it.* ἐρεῖς P.986. P.V. 296. 747. S.c.T.232. A.1059. 1215. E. 567. κακῶν δὲ καἰσχρῶν οὔτιν' εὐκλείαν ἐρεῖς S.c.T.667. *you will not say that there is aught glorious in*

things evil and disgraceful too. ἐρεῖ C.567. E.149.726. οὐκ ἐρεῖτ' ἀναρχίαν S.888. *you shall not say that rulers are wanting.* ἐρεῖν P.V 986. 1007. perf. εἴρηκας S.243. P.V.823. pass. εἴρηται E.606.680. part. εἰρημένος P.V.1033. εἰρημένον A.1603. (nom. abs.) εἰρημένους P.V.665. εἰρημένων A.292.1345.

Ἐρείπια *ruins, fragments.* ναυτικῶν ἐρειπίων A.646. θραύσμασιν ἐρειπίων P.417.

Ἐρειψίτοιχος *overthrowing walls.* δωμάτων ἐρειψίτοιχοι S.c.T.863. *overthrowing the walls of houses.*

Ἐρεμνός *black,* or *gloomy,* A.1363.

Ἐρέσθαι *to inquire,* aor. 2. τὴν τύχην δ' ἐρώμεθα A.1638. *let us inquire of fortune,* h.e. let us see what will be the result. Cf. S.c.T.488. This is an emendation by Schütz for ἐρούμεθα which is evidently corrupt. αἰρούμεθα is read by Canter and some others, and affords an equally good sense, τὴν τύχην referring in that case to θανεῖν σε. τύχην ἑλεῖν S.380. which they compare with this, is not to the purpose. Schütz's emendation is adopted by Blomf.

Ἐρέσσειν *to row,* pass. P.414. S.704 Met. *to urge on quickly,* mid. v. πτερύγων ἐρετμοῖσιν ἐρεσσομένα A.52. Cf. Virg. Æn. i.301. *Remigio alarum.* pass. Ἰὼ οἴστρῳ ἐρεσσομένα S.536.—*to strike,* or *beat,* as in the quick motion of rowing. ἐρέσσετ' ἀμφὶ κρατὶ χεροῖν πίτυλον S.c.T.837. *inflict upon your head a succession of blows.* ἔρεσσ' ἔρεσσε P.1003. sc. τὸν κρᾶτα, *beat your head.*

Ἐρέτης *a rower,* P.39.

Ἐρετμός *an oar,* A.52. See ἐρέσσειν.

Ἐρευνᾶν *to seek.* ἐρευνᾶν τὴν σοφὴν εὐβουλίαν P.V.1040.

Ἐρεχθεύς prop. name, C.817.

Ἐρημάς †. ἐρημὰς γυπίας πέτρα S.776. The word ἐρημάς, besides not being elsewhere found, violates the metre. The reading of Rob. κρέμας (corr. κρεμάς) satisfies the metre, and possibly may be correct, if the word be a genuine one, the epithet *hanging,* or *precipitous,* according very well with the sense of the passage.

Ἐρημία *a desert,* P.V.2.

Ἔρημος *solitary,* P.720. P.V.270. A.836.

Ἐρημοῦν *to leave desolate.* ἄνανδρον τάξιν ἠρήμου θανών P.290. sc. ὥστε ἄνανδρον γίγνεσθαι. pass. ἐρημωθέντος A.251.—*to quit.* τόνδ' ἐρημώσασ' ὄχον A.1040. S.511.

Ἐρίδμᾰτος (?) *founded on strife.* ἔρις ἐρίδματος A.1440. *strife founded on strife, strife succeeding strife.* The word is probably corrupt. Blomf. conj. ἐριδμαντός. See ἐπανθίζειν.

Ἐρικύμων [ῡ] *big with young,* A.118. Schol. πολυκύμονα. See under λάγινος.

Ἐρινύς [al. Ἐρῑνύς] *Erinnys, a Fury.* A.59.1090.1408. C.396.570.641. E.911. S.c.T.556.682. pl. Ἐρινύες *the Furies,* P.V.514. A.450.1163.1562. C.281. E.487. θρῆνον Ἐρινύος A.964. *a lament of Erinnys.* ὕμνος ἐξ Ἐρινύων E.318.327. *a song of the Furies.* Cf. S.c.T.849. A.631.—*an evil deity invoked by some one, an avenging fiend.* πατρὸς εὐκταίαν Ἐρινύν S.c.T.705. Cf. id. 70.773.869. νυμφόκλαυτος Ἐρινύς A.729. *a fiend woful as a bride,* an epithet of Helen. On the orthography of Ἐρινύς or Ἐρινύς, as Blomf. with Ald. always writes the word, see Blomf. Gloss. in P.V. 53. s.v. ἐλινύω.

Ἐρίοστεπτος *crowned with wool,* S. 22.

Ἔρις *Strife,* personified as a goddess. Ἔρις περαίνει μῦθον ὑστάτη θεῶν S.c.T.1042. Blomf. considers this verse an interpolation, written by some one as a proverbial saying against μὴ μακρηγόρει. It certainly disturbs the regularity of the passage.—*strife, quarrel* S.c.T.708.918. A.682.1440. C.467. (see ἔμμοτος).—*endeavour, anxiety,* S.635. ἀγαθῶν ἔρις E. 932. *emulation in good works.* οὐδὲ τὴν Διὸς ἔριν πέδῳ σκήψασαν ἐκποδὼν σχεθεῖν S.c.T.411. This

is correctly explained by Blomf. "*ne ipsum quidem Jovem, si contendens terram fulgure percutiat, distinere posse.* σκήπτειν vero proprie fulgura dicuntur."

Ἕρκειος *belonging to the court of a house.* ἕρκειοι πύλαι C. 554. 564. θύρας ἑρκείας C. 642. *the outer gates,* or *door.*

Ἕρκος *a bulwark,* or *fortress.* τὸ παλαιὸν Κίσσινον ἕρκος P. 17.—*a dam,* or *bank.* ἐχυροῖς ἕρκεσιν εἴργειν ἄμαχον κῦμα θαλάσσης id. 89.—Met. *a protection, defence.* ἀνδρῶν ὄντων ἕρκος ἐστὶν ἀσφαλὴς P. 341. τόδ' Ἀπίας γαίας ἕρκος A. 248. said by the Chorus of itself. See ἄγχιστος.—*a net.* ἰδόντα τοῦτον τῆς Δίκης ἐν ἕρκεσιν A. 1593.

Ἕρμα *a weight.* ἕρμα Δῖον S. 575. *the offspring of Jove borne in the womb.*—*a sunken rock.* ἄφαντον ἕρμα A. 979. Met. τὸν πρὶν ὄλβον ἕρματι προσβαλὼν Δίκας E. 534.

Ἑρμαῖος prop. *belonging to Mercury.* Ἑρμαῖον λέπας Λήμνου A. 274. a hill in Lemnos so called. Cf. Soph. Phil. 1445. where the Schol. observes, Ἑρμαῖον ὄρος. δύναται πάντα τὰ ὄρη Ἑρμαῖα καλεῖσθαι, ὅτι νόμιος ὁ θεός. καὶ ὄρειος ὁ Ἑρμῆς· ἔστι δὲ καὶ Ἑρμαῖον οὕτως ἐν Λήμνῳ καλούμενον.—*lucky* (Mercury being the god of unforeseen gain). ἑρμαία δόσις E. 907.

Ἑρμηνεύς *an interpreter* A. 1032. μανθάνοντί σοι τοροῖσιν ἑρμηνεῦσιν εὐπρεπῶς λόγον id. 602. *understanding aptly her meaning by clear interpreters,* h. e. by words clearly interpreting her meaning. These words are correctly explained by the Schol. οὕτως εἶπεν ἀκριβέσι λόγοις καὶ ἐξηγητικοῖς, ὥστε σε μαθεῖν. Hence Blomf. infers that the genuine reading is λόγον.

Ἑρμῆς *Mercury,* S. 217. 301. P. V. 1038. S. c. T. 490. C. 613. Ἑρμῇ S. 898. Ἑρμῆν A. 501. C. 716. Ἑρμῇ P. 621. C. 1. 122. χθόνιον Ἑρμῆν C. 1. 122. 716. On C. 1. Stanley observes, "Orestes Ἑρμῆν χθονίον invocat, et postea Electra v. 122. utpote cui mortui curæ erant. Idem et πομπαῖος Soph. Aj. 831. καλῶ δ' ἅμα πομπαῖον Ἑρμῆν χθόνιον εὖ με κοιμίσαι. Hor. Od. I. x. 17. *Tu pias lætis animas reponis sedibus.* Unde eidem *Satelles Orci* dicitur, Od. II. xviii. 33."

Ἔρνος *a branch.* Met. *a scion,* or *offspring,* A. 1506. E. 631. 636.

Ἕρπειν *to creep,* S. c. T. 17. E. 39. *to go, proceed,* or *come,* P. V. 812. 1026. φθονερὸν ὑπ' ἄλγος ἕρπει προδίκοις Ἀτρείδαις A. 438. h. e. ὑφέρπει *creeps upon,* or *assails them.*

Ἑρπεῖν *to go wretched, to be lost,* or *forlorn.* ἡμῖν γὰρ ἑρπεῖν ἢ πρόσω τιμὰς νέμειν E. 717. παρημελημένον ἑρπεῖν id. 291. ἄτιμος ἑρπεῖν id. 844. ὀλοοὺς Τυρίας ἐκ ναὸς ἑρπόντας P. 925.—*to perish, come to ruin.* Βακτρίων ἑρπει πανώλης δῆμος P. 718. ἑρπει πᾶσ' Ἀφροδίτα A. 408. *their beauty is gone.*

Ἐρρωμένως *strongly, firmly,* P. V. 65. 76.

Ἐρυθρός *red, bloody,* E. 255.

Ἐρύκειν [ῡ] *to hinder.* ὅδε Καδμείων ἤρυξε πόλιν μὴ 'νατραπῆναι S. c. T. 1067. *preserved it from being overthrown.*

Ἔρυμα *a defence.* ἔρυμα τε χώρας καὶ πόλεως σωτήριον E. 671. ἔρυμα κακῶν κεδνῶν τ' C. 152. See ἀπότροπος.

Ἔρχεσθαι *to come.* ἦλθον *I am come,* P. V. 603. E. 242. ἦλθε S. c. T. 828. P. 711. 725. A. 574. ἐλθέτω S. 785. ἔλθοι E. 287. S. 1013. S. c. T. 689. ἐλθεῖν C. 760. ἐλθών S. c. T. 527. C. 726. S. 906. ἐλθόν A. 478. With part. πάντως τι καινὸν ἀγγελῶν ἐλήλυθε P. V. 945. *he has come to announce.* ἄλλος ὁμοίως ἦλθεν ἂν τάδ' ἀγγελῶν C. 698. ἔνθεν διώκουσ' ἦλθον E. 381. μαρτυρήσων ἦλθον E. 546. ὅτ' ἦλθον —στρατηλατοῦσαι E. 656. ἐγὼ δὲ ταῦτα πορσυνῶν ἐλεύσομαι S. 517.—With cognate accus. κέλευθον ἥνπερ ἦλθες P. V. 964. *the way by which you came.* μὴ 'λθῃς ὁδούς συ τάσδ' ἐφ ἑβδόμαις πύλαις S. c. T. 696. *go not this way.*—With prepositions. ἐς P. V. 302. 847. P. 819. A. 388. 719. 826. E. 11. 813. πρός P. V. 831. 856. ἐπί with dat. S. c. T.

696. P. 428. with acc. P.V. 866. S.c.T. 193. P. 262. 650. ἐκ P. 348. S. 259. διὰ S. 251. παρά with gen. A. 891. With acc. A. 174. *τέκνων εἰς ἔργον ἦλθετον νόμῳ* A. 1180. Here *ἠλθέτην* should be read according to Elmsl. on Ach. 733. qu. v. So Blomf. Dind. *engage in the procreation of children.* μηδ' ἐς ἄγκρισιν ἐλθεῖν E. 342. See ἄγκρισις. *τὸν πᾶσι θεοῖς δι' ἀπεχθείας ἐλθόντα* P.V. 121. *incurred the enmity of all the gods.* Ἀργείοισι Καδμείους ἐς χεῖρας ἐλθεῖν S.c.T. 662. *to engage in combat with them.*—With adverbs. ἐκεῖθι S.c.T. 792. κάτωθεν P. 683. δεῦρο C. 136. E. 736. ποθέν C. 1069.—probably with gen. ἀκροβόλων ἐπάλξεων λιθὰς ἔρχεται S.c.T. 143. See ἀκρόβολος.—With dat. ἦλθεν αὐτῷ Ζηνὸς ἄγρυπνον βέλος P.V. 358. Cf. id. 666. P. 432. 701. A. 621. 1351. C. 117. In A. 497. ἅλις παρὰ Σκάμανδρον ἦλθες ἀνάρσιος the vulg. is objectionable from the anapæst in the fifth place. Butler suggests the transposition παρὰ Σκάμανδρον ἦλθες ἅλις ἀνάρσιος, or ἦλθες παρὰ Σκάμανδρον ἅλις ἀνάρσιος. Blomf. from Marg. Ask. reads ἦσθ' ἀνάρσιος. So Dind.

Ἔρως *love, lust,* P.V. 593. 905. δηξίθυμον ἔρωτος ἄνθος A. 723. παντόλμους ἔρωτας C. 590. θηλυκρατὴς ἔρως 592. ψιθυροὶ τρίβοι τ' ἐρώτων S. 1026. —*a longing desire for anything.* κακοῦ ἔρωτος ἀρχάν S.c.T. 670. εὐκλείας ἔρως E. 827. ἔρως πατρῴας γῆς A. 526. ἔρως αἱματολοιχός. A. 1457.—With infin. τῶν σ' ἔρως ἔχει τυχεῖν S. 516. ἔρως—ποθεῖν ἃ μὴ χρή A. 332.

Ἐρωτᾶν *to ask.* S.c.T. 164. P.V. 226. ἐρωτῆσαι P. 284. ὅς ἐρωτᾷς † S. 856. in loc. corr.

Ἐς. See εἰς.

Ἐσάγειν see εἰσάγειν.

Ἐσαναγκάζειν see εἰσαναγκάζειν.

Ἐσβαίνειν see εἰσβαίνειν,

Ἐσείδειν see εἰσείδειν.

Ἐσέρχεσθαι see εἰσέρχεσθαι.

Ἐσήκειν see εἰσήκειν.

Ἔσθειν *to eat,* A. 1579.

Ἔσθημα *a garment,* P. 822. S.c.T. 259. A. 548. E. 982. ἀτιμίαν ἐσθημάτων P. 833. *ragged* or *unseemly garments.*

Ἐσθής *a garment, raiment,* S.c.T. 853. S. 234. χρηστηρίαν ἐσθῆτα A. 1242. *the robes of a priestess of Apollo.*

Ἐσθλός *good, brave, excellent,* P. 31. 311. 762. πρᾶγος ἐσθλὸν ἢ κακὸν κλύειν P. 244.—*faithful, honest.* with dat. δωμάτων κύνα ἐσθλὴν ἐκείνῳ A. 594. ἐσθλά *good things,* P. 218. A. 341. 411. C. 145. S. 218. τὰ χρυσόπαστα ἐσθλά A. 752. *gilded riches* or *magnificence.* On ἐσθλός, in this sense of *rich* or *noble,* see Göttling's note on Hesiod Op. et Di. 214. and the authorities there quoted. Wellauer needlessly suspects ἐσθλὰ to be corrupt in this passage. Aurat. conj. ἔδεθλα.

Ἐσθρώσκειν see εἰσθρώσκειν.

Ἐσκομίζειν see εἰσκομίζειν.

Ἐσμός *a swarm.* Met. *a crowd.* S. 30. ἐσμὸς ὡς πελειάδων id. 220. νούσων ἐσμός id. 667.

Ἐσορᾶν see εἰσορᾶν.

Ἕσπερος *western.* πρὸς ἑσπέρους τόπους P.V. 348.

Ἕστε *until.* with the indic. of past time, e.g. ἕστε δή σφιν ἀντολὰς ἐγὼ ἄστρων ἔδειξα P.V. 455. Cf. P.V. 659. With ἂν and subj. of future time, e.g. ἔστ' ἂν καὶ τὰ λοιπὰ προσμάθῃς P.V. 699. Cf. P.V. 376. 794. E. 427.

Ἑστία the *domestic altar* or *hearth* of a house, where the household gods were worshipped. ἕως ἂν αἴθῃ πῦρ ἐφ' ἑστίας ἐμῆς Αἰγισθος A. 1410. h.e. whilst he resides in my house. προστρόπαιος ἑστίας A. 1569. *a suppliant at the hearth.* δωματῖτιν ἑστίαν A. 942. ἀθέρμαντον ἑστίαν δόμων C. 620. *a neglected hearth.* τὰ μὲν γὰρ ἑστίας μεσομφάλου ἕστηκεν ἤδη μῆλα πρὸς σφαγὴν πυρός A. 1026. The constr. here is rather obscure. Klaus. takes ἑστίας μεσομφάλου as genitives of place, coll. Il. ix. 219. ἷζεν τοίχου τοῦ ἑτέροιο, and refers to Bernhardy, Synt. iii. 33, who thus explains it. Butler governs these words by σφαγὴν πυρός, but neither of these methods appears satisfactory.

It is better to constr. *τὰ ἑστίας μεσομφάλου μῆλα* h. e. *the sheep belonging to,* or *devoted to the altar.*—By synecdoche, *the whole house.* *ἀφ' ἑστίας συθείς* P. 849. *moving from home.* *τὰ κατ' οἴκους ἐφ' ἑστίας ἄχη* A. 415. *private calamities.* *ὦ σωτῆρες ἑστίας πατρός* C. 262. *ὅταν ἀφ' ἑστίας μῦσος πᾶν ἐλάσῃ* id. 960. *ἰὼ πανοιζὺς ἑστία* id. 48.—*the altar* or *hearth* of any *god* or *goddess.* *ἑστίας θεῶν* S. c. T. 257. *ἑστίᾳ θεοῦ Φοίβου* E. 272. *ἑστίας ἀμῆς πέλας* id. 418. *βωμόν, ἑστίαν χθονός* S. 367. *the public altar.* On C. 1039. see *ἐφέστιος.*

Ἑστιοῦχος containing a hearth, domestic. *ἑστιοῦχον γαῖαν* P. 503. *the land of our hearths,* i. e. our home.

Ἐσχάρα an altar or *hearth-place.* *ἐσχάραν Φοίβου* P. 201. *ἐσχάρα πυρός* E. 109. *ἐσχάραις λιπαροθρόνοισι* id. 775.

Ἔσχατος extreme, farthest. P. V. 417. 669. *ἐσχάτη χθονός* id. 848. *at the extremity of the earth.*

Ἔσω within. *στείχειν ἔσω* C. 547. *ἔσω παρελθών* id. 836. *ἔσω καθημένη* id. 906. *ἡμένας ἔσω* 908. With gen. *ἔσω μελάθρων* C. 779. *ἔσω πυλῶν* S. c. T. 539. *ἔσω φρενῶν λέγουσα* A. 1022. *speaking within her comprehension.* This expression is obscure. Dind. considers the verse corrupt. In A. 1316. *ὤμοι πέπληγμαι καιρίαν πληγὴν ἔσω,* Blomf. appears right in observing, "miserabiliter friget istud *ἔσω.*" He reads *ὤμοι, πέπληγμαι· καιρίαν πληγὴν ἔχω.* See his note on A. 358.

Ἔσωθεν within. *οἵ τ' ἔσωθε δωμάτων πλουτογαθῆ μυχὸν νομίζετε* C. 789. —*within the mind, inwardly,* P. 11. A. 964.

Ἕταρος a companion, P. 949.

Ἔτειος lasting a year. *φρουρᾶς ἐτείας μῆκος* A. 2. See *μῆκος.*

Ἐτεοκλέης prop. name. S. c. T. 6. *Ἐτεόκλεες* id. 39. contr. *Ἐτεόκλεις* id. 490. *Ἐτεοκλέα* id. 998.

Ἐτέοκλος prop. name. S. c. T. 440.

Ἑταλκής yielding the victory to the other party, i. e. to the enemy, P. 913. Butler compares *ἑτερόφωνος στρατός* S. c. T. 154.

Ἑτεροῤῥεπής inclining alternately to each side, yielding to both parties their due, S. 397.

Ἕτερος another, C. 398. *ἕτερον ἐκείνου* E. 168. in loc. dub. See *ἐκεῖνος.*—*strange, unusual.* *θυσίαν ἑτέραν, ἄνομόν τιν' ἄδαιτον* A. 147. See *ἄλλος.*—*τὸ ἕτερον* or *θάτερον one of two,* P. V. 869. *θατέρῳ* id. 750.—*the other,* or *second.* *διάυλου θάτερον κῶλον* A. 335. *the second part of the δίαυλος.* See *δίαυλος.*

Ἑτερόφωνος speaking another language, i. e. foreign, S. c. T. 154.

Ἔτης a citizen, S. 244.

Ἐτήτυμος true, real, P. 723. P. V. 598. C. 936.

Ἐτητύμως really, truly, S. 718. A. 161. 464. 668. 1269. E. 466.

Ἔτι yet, as yet, still. e. g. *τὸν ἐλλείποντ' ἔτι ἤβης ἀκμαίας* S. c. T. 10. Cf. P. 340. 801. A. 105. C. 744. 1022. 1051. *νῦν ἔτι* A. 792. S. c. T. 690. *even yet.*—With future time. *yet, still, afterwards.* *ἢ μὴν ἔτι Ζεύς, καίπερ ἀνθάδης φρενῶν, ἔσται ταπεινός* P. V. 909. Cf. 507. S. c. T. 142. P. 774. A. 1404. 1651. C. 336. E. 798.—*any longer.* *τί οὖν ἔτ' ἂν σαίνοιμεν ὀλέθριον μόρον;* S. c. T. 686. Cf. E. 499. S. 787.—With negatives, *no more.* *οὐδὲν ἐμποδὼν ἔτι* P. V. 13. *οὐκ ἔτι no longer* P. V. 777. 1082. P. 399. 411. 577. 583. A. 525. C. 864. 1046. 1058. E. 686. S. 765. *μηδ' ἔτι* S. 1004.—*still, besides.* *ἅπαξ ἔτι* A. 1245. *once more.* *τίν' οὖν ἔτ' ἄλλον τῇδε προστιθῷ στάσει* C. 112. Cf. id. 433. S. 214. 256. 313.—With comp. *ἄθλον ἄν σοι τοῦδ' ἔτ' ἀλγίω πόροι* P. V. 936. *still more painful.* Cf. 989. S. c. T. 208. P. 430.

Ἕτοιμος ready, willing, prepared, A. 816. compar. C. 441. *ἐστὶ* is often omitted with *ἕτοιμος.* *πρὸς καρδίᾳ φόβος ᾄδειν ἕτοιμος* C. 1021. Cf. A. 765. In A. 303. *τοιοῖδ' ἕτοιμοι λαμπαδηφόρων νόμοι, ἕτοιμοι* is a correction of Stanley and Heath for *ἔτυμοι.* So Farn. Schütz corrects *τοιοῖδε τοί μοι,* which has been adopted by Glasg.

Blomf. Dind. If ἕτοιμοι be correct, the construction is τοιοίδ' ἕτοιμοι (ἦσαν) λαμπαδηφόρων νόμοι h.e. *such appointed successions of torch-bearers* (stood) *prepared* (to fulfil their office).

Ἑτοίμως *readily, willingly*, S.75.

Ἔτος *a year*, A.40. δεκάτῳ φέγγει τῷδ' ἔτους A.490. h.e. φέγγει τοῦδε δεκάτου ἔτους A.490. *in the light of this tenth year.*

Ἔτυμος *true, certain*, S.c.T.82. P.V.293. E.473.

Ἐτύμως *truly, really*, S.c.T.901. ὡς ἐτύμως E.506. *in very truth.*

Εὖ *well.* εὖ γὰρ εἴη A.210. *it would be well.* εὖ τοῦτο C.114. *that is right.* τί τῶνδ' εὖ id.334. τάδ' εὖ id.811. εὖ τὰ τῶν ἐγχωρίων S.595. *it is all well as regards the natives.* τὸ εὖ A.120.137. 154.340. *that which is good.*—πάσχειν εὖ *to receive benefits*, P.V.978. E.830. εὖ δρᾶν *to confer benefits*, E.830. ποιεῖν εὖ *id.* E.87.—εὖ πράσσειν *to fare well, to prosper*, S.c.T.74.77.797. P. 208.847. A.1178.1304. C.1040. εὖ ῥέπει θεός S.c.T.21. *inclines the scale in our favour.* εὖ τελεῖν intrans. *to come to a good issue*, P.221. id. trans. *to bring to a good issue*, S.c.T.35. A.780. With acc. εὖ λέγειν *to speak well of.* A. 433. κλύειν εὖ *to have a fine character*, A.455. but εὖ κλύειν *to listen favourably*, S.73.166. εὖ πραπίδων λαχόντα A.370. *endowed well with understanding.* Cf. εὖ πραπίδων οἴακα νέμων id. 780. εὖ εἰδέναι *to know well*, S.c.T. 357. P.169.207. 423.427.770. A.908. εὖ ἐξεπίσταμαι A.812. εὖ ξυντυχόντων S.c.T.256. *if things fall out well.* βίον εὖ κυρήσας S.c.T.681. *if you retain life from honourable motives.* This (which is Schütz's interp.) is better than that of the Schol. τὸν βίον εὖ διάξας.—εὖ πεσόντα A.32. *having fallen well.* Met. from a game of dice.—εὖ πρὸς εὖ φανεῖσι προσθήκη πέλοι A. 486. *may there be a good addition to these already favourable appearances.* τὸ δεινὸν εὖ καὶ φρενῶν ἐπίσκοπον καθήμενον E.492. *duly sitting and controlling the thoughts.* γένοιτο εὖ S.449. *may it turn out well.* εὖ ῥέοντα πρόξενον 486. *one whose speech flows courteously.* Here Pors. reads εὐρεθέντα, which is certainly very probable, as explained by Wordsworth, *qui benignus et misericors inventus est.* εὖ θαρσεῖν *to be of good courage*, S.993. εὖ φρονεῖν *to be well disposed.* εὖ φρονῶν ἐμοί A.1411. εὖ γὰρ φρονοῦντος ὄμμα σοῦ κατηγορεῖ A. 262. id. *to feel delight*, ἀλλ' ἢ φρονεῖς εὖ τοῖσι νῦν ἠγγελμένοις C.763. *to be wise*, i.q. φρονεῖν. κέρδιστον εὖ φρονοῦντα μὴ δοκεῖν φρονεῖν P.V.385.—With other verbs, etc. τόξον εὖ πυκάζου S.c.T.134. εὖ φυλακτέον id. 481. εὖ ἐποδώκει P.648. See ἐφοδοῦν. θεοὺς προσειπεῖν εὖ A. 344. εὖ νιν ἀσπάσασθε 510. εὖ πέπρακται 537. εὖ μαθεῖν 570. εὖ μενεῖ 821. εὖ λέγει 1160. S.495. εὖ κεκλαυμένου C.676. εὖ κείμενα 682. εὖ μαιομένοις ἰδεῖν 775. εὖ ἀνιδεῖν 796. εὖ ὠρμημένος 929. εὖ προτίων 516. εὖ καταγνωσθῇ 543. εὖ κεκασμένον 736. εὖ σέβοντες 973. εὖ τελευτήσει S.208. εὖ τ' ἔπεμψεν, εὖ τε δεξάσθω χθονί 216. εὖ νικᾷ 230. εὖ στυγήσας 523. εὖ νέμοιτο 655. εὖ κατερρινημένους 728. εὖ κατασχεθών 1051. εὖ σαφῶς *very distinctly*, P.770. C.195. On this last see σάφα. θείη εὖ παναληθῶς S.80. in loc. dub.

Εὖα an exclamation, according to some readings, in locc. dubb. 111.123.

Εὐάγγελος *bringing a good message*, A.21.256.463. *inspired by a good message.* εὐάγγελοι ἐλπίδες A. 253. with gen. πραγμάτων εὐάγγελον σωτηρίων A.633. *bringing good tidings of safety.*

Εὐαγής. ἕδραν γὰρ εἶχε παντὸς εὐαγῆ στρατοῦ P.458. This clearly means, *a seat commanding a view of the whole army.* About the derivation and orthography of the word opinions differ. The Scholiast's explanation, ὅθεν ἐδύνατο καλῶς ἄγειν τὸν ὀφθαλμὸν πανταχοῦ καὶ βλέπειν is clearly inadmissible. He also explains it to mean καθαράν, κεχωρισμένην, and lastly by αὐγάζοντα καὶ ὁρῶντα, which latter interpretation, as Dind. observes, belongs to another

adjective, *εὐαγής*, which Hemsterh. wishes to restore in Eur. Suppl. 652, where *εὐαγῆ* is commonly read. The word occurs likewise in Bacch. 660. where Musg. conj. *εὐαυγεῖς*. The most probable derivation is suggested by Elmsl. on Bacch. 660. who refers to a passage in Bekk. Anecd. Gr. p. 337. Ἀγής· *τοῦτο ἀπὸ συνθέτου καταλείπεται τοῦ εὐαγὴς ἢ παναγής.* Ἐμπεδοκλῆς· *ἄθρει μὲν γὰρ ἄνακτος ἐναντίον ἀγέα κύκλον.* Here, as he observes, the meaning can hardly be other than *the bright disc of the sun.* If then *εὐαγὴς* mean *clear, bright,* it is not difficult to conceive that it may also (such clearness being an essential requisite) mean *affording a clear prospect.* Such is substantially Passow's explanation, who, however, seems to derive it from *ἄγος*. This would seem also to be the opinion of the lexicographers, (vid. Hesych. Suid. Phot.) but most probably there may have been two different roots, with a derivative similar in sound, but separate in meaning.

Εὐάγκαλος easy to carry, P.V. 350.

Εὐαίων happy. βίοτον εὐαίωνα P. 697.

Εὐακοεῖν (†) *to hear well* (?) In loc. dub. S. 112. See *κοννεῖν*.

Εὔανδρος prosperous as to men, E. 985.

Εὔαρκτος tractable, P. 189.

Εὔβατος easy to pass, εὔβατος περᾶν P.V. 720.

Εὐβουλία prudence, P.V. 1037. 1040. *οὐκ εὐβουλίᾳ* P. 735. *ignorantly.*

Εὐβούλως prudently. vulg. *ἦν γὰρ εὐβούλως ἔχων* C. 685. Here Pors. reads *εὐβόλως*. So Blomf. Dind. The justness of this correction can hardly be questioned. The absence of Orestes being due originally not to his own prudence, but to the care of others, is much more naturally ascribed to his good fortune than to his own *εὐβουλία*. Neither is the phrase *εὐβούλως ἔχειν* in itself without suspicion.

Εὐγένεια nobility of birth, P. 434.

Εὐγενὴς noble, P. 690. S.c.T. 391. A. 1232.

Εὔγλωσσος eloquent. εὐγλώσσῳ φρενί S. 756.

Εὖγμα a prayer, S.c.T. 249. P.V. 586. C. 456.

Εὐδαίμων happy, prosperous, P. 754. P.V. 650. A. 516. 1277. C. 689.

Εὐδάκρυτος fit to be mourned, C. 179.

Εὕδειν to sleep, E. 47. 94. 104. 136. 675. fut. *εὐδήσουσι* A. 328. Met. *to lie calm. εὖτε πόντος ἐν μεσημβριναῖς κοίταις εὕδοι* A. 552.

Εὔδειπνος feasting splendidly. παρ' εὐδείπνοις ἕσῃ ἄτιμος C. 477. An epithet of the dead, to whom sacrifices are offered by the living. Blomf. in his Gloss. less correctly refers this to a nom. *εὔδειπνα* h.e. "sacrificium apud Athenienses celebratum, in honorem defunctorum," quoting Hesychius. *εὐδείπνοις* here refers to those who received the sacrifice, not to the sacrifice itself.

Εὔδηλος manifest. εὔδηλα γάρ P. 970. *for it is manifest.*

Εὐδία a calm, S.c.T. 777.

Εὐδόκιμος illustrious, P. 843.

Εὔδοξος glorious, C. 302.

Εὔεδρος sitting on a fair seat, S.c.T. 93. 301. an epithet of the gods.

Εὐειδής, beauteous, P. 316.

Εὐείμων well-clothed, P. 177.

Εὔελπις of good hope. εὔελπίς εἰμι σε ἰσχύσειν P.V. 507. *I hope that,* etc.

Εὐέξοδος having easy egress. ἐστὶ δ' οὐκ εὐέξοδον P. 674. *it is not easy to get out.* Stanley compares Theocr. xii. 19. *ἀνέξοδον εἰς Ἀχέροντα* Catull. iii. 12. *Illuc unde negant redire quenquam.* Virg. Æ. vi. 126. *facilis descensus Averni, sed revocare gradum superasque evadere ad auras, hoc opus, hic labor est.*

Εὐεργετεῖν to do good to, E. 695.

Εὐερκής well-fenced, or *guarded,* S. 933.

Εὐεστώ prosperity. ἐν εὐεστοῖ φίλῃ S.c.T. 169. A. 903. *χαίρουσαν εὐεστοῖ πόλιν* A. 633.

Εὐηθία *folly*, P.V.383.

Εὐηλίως *with the fair sunlight*, E.866.

Εὐήρετμος *well adapted to the oar.* σκαλμοῦ ἀμφ' εὐήρετμον P.368.

Εὐθαρσεῖν *to be of good cheer*, S.c.T.34. (?) Here Turn. Glasg. εὖ θαρσεῖτε, which Dind. prefers. See Valck. on Phœn. v.1331.

Εὐθαρσής *of good cheer*, S.947. εἰ πάντα δ' ὣς πράσσοιμ' ἄν, ἐυθαρσὴς ἐγώ A.904. sc. εἰμί. On the construction εἰ πράσσοιμ' ἄν, see under ἄν. Blomf. from Farn. reads ἄνευ θάρσους.

Εὐθαρσῶς *cheerfully, confidently*, S.246.

Εὐθενεῖν *to be prosperous, abundant*, E.855.868. Cf.904. in loc. dub. and see ἄγαν.

Εὔθετος *well-formed, convenient*, S.c.T.624. σποδοῦ γεμίζων λέβητας εὐθέτου A.432. *well arranged in the urn*, Stanl. conj. εὐθέτους. So Blomf. Dind. correctly.

Εὐθήμων *nicely-arranging.* δωμάτων εὐθήμονες C.82. *keeping the house in order.*

Εὐθήρᾱτος *easy to be comprehended*, S.81.

Εὐθνήσιμος *giving an easy death.* αἱμάτων εὐθνησίμων ἀποῤῥέντων A. 1266.

Εὔθοινος *giving a splendid feast.* εὔθοινον γέρας C.255. *the honour of a splendid feast*, Cf.v.476. seqq.

Εὐθύδικος *righteous*, A.739. εὐθυδίκαι E.302. as from a nom. εὐθυδίκης. Here Herm. for the sake of the metre, restores εὐθυδίκαιοι.

Εὔθῡμος *cheering*, S.937.

Εὐθύμως *cheerfully*, A.1574.

Εὐθύνειν [ῡ] *to guide*, P.V.287.

Εὔθῡνος *a judge*, or *censor*, P.814. E.263.

Εὐθυντήρ *a regulator.* οἴακος εὐθυντῆρος ὑστάτου νεώς S.698. *guiding the ships behind.*

Εὐθυντήριος *that which guides*, or *regulates.* σκῆπτρον εὐθυντήριον P.750. *the controlling sceptre.*

Εὐθυπορεῖν *to move straight forwards*, A.977.

Εὐθύς adv. *immediately*, P.V.676. P.353.400. A.884. εὐθύς adj. *upright, just.* κρῖνε εὐθεῖαν δίκην E.411. *pass a righteous sentence.*

Εὐθύφρων *kind, right-minded*, E. 987.992.

Εὐκλεής *glorious*, E.980. *honourable*, superl. C.300. γόος εὐκλεὴς προσθοδόμοις Ἀτρείδαις C.318. *a lament in honour of the Atridæ.*

Εὐκλεία *glory, good report*, C.344. E.824. ξὺν εὐκλείᾳ S.952. *with good report.* κακῶν δὲ κἀίσχρῶν οὔ τιν' εὐκλείαν ἐρεῖς S.c.T.667. See ἐρεῖν.

Εὐκλεῶς *honourably*, P.320. A.1276.

Εὐκοινόμητις *prudently counselling for the common good*, S.681.

Εὔκοσμος *well-ordered.* οὐκ εὔκοσμον φυγήν P.473. *a disorderly flight.*

Εὔκραιρος *fair-horned*, S.296.

Εὔκριτος *easy to decide.* οὐκ εὔκριτον τὸ κρῖμα S.392.

Εὔκρυπτος *easy to conceal*, A.609.

Εὐκταῖος *sought*, or *invoked in prayer.* πατρὸς εὐκταίαν Ἐριννύν S.c.T.705. εὐκταίαν χάριν A.1360.—*expressed in prayer.* πατρόθεν εὐκταία φάτις S.c.T.823. εὐκταῖα sc. ἔπη *prayers*, S.626.

Εὐκτέανος *wealthy*, P.866.

Εὔκυκλος *round*, P.V.712. S.c.T. 572. Ald. Turn. Vict. and most MSS. read it in S.c.T.624. but εὔθετον Regg. A.B. Seld. Rob.

Εὐλάβεια *caution.* οὐδὲ τὸν ὀρθοδαῆ τῶν φθιμένων ἀνάγειν Ζεὺς αὖτ' ἔπαυσεν ἐπ' εὐλαβείᾳ γε A.994. "Versus ineptissime interpolatus." Dind. The sense is sufficiently clear, sc. *nor would Jupiter* (if it were allowable for the dead to be raised) *have checked, by way of security, him* (sc. Æsculapius) *who was skilled in recalling* (mortals) *from the tomb.* Thus much seems evident, viz. 1. that the particle αὖτε is corrupt (αὖτ' ἔπαυσ' Fl. T.), unless, with Bothe, we take it to mean "*vicissim*, quia læsus Jupiter læserit Æsculapium;" 2. that ἂν is wanting to complete the construction with ἔπαυσεν (so Scaliger, Herm.); and 3. that the words ἐπ' εὐλαβείᾳ γε

(one MS. omits γε) are an interpolation. One MS. for these words has ἐπ' ἀβλαβείᾳ, which certainly seems better to accord with the words of the Scholiast, sc. τὸν Ἀσκλήπιον ἐκεραύνωσεν ἀναστήσαντα τὸν Ἱππόλυτον, ὥστε μὴ βλαβῆναι. But whether we read one or the other, it must be admitted that the phrase ἐπ' ἀβλαβείᾳ is harsh and obscure, and ἐπ' εὐλαβείᾳ unpoetical. Possibly something like the following may be the true explanation:—ἐπ' ἀβλαβείᾳ is susceptible of two meanings, either as referring to the state of the dead restored to their vital powers (so Blomf. Well. the latter of whom translates most inaccurately, *quominus aliquem ad integritatem reduceret*), or to the security which Jupiter wished to obtain for his own laws by checking their infringement. The same ambiguity attaches to the words of the Scholiast, although an accurate consideration will refer the words ὥστε μὴ βλαβῆναι to the *object* of Jupiter, rather than to the *result* in the case of Hippolytus. Possibly then some one, wishing to remove the ambiguity from the Scholiast's explanation, added the words ἐπ' εὐλαβείᾳ γε, as a further gloss on ὥστε μὴ βλαβῆναι, and this having somehow once crept into the text, another hand may have corrected ἐπ' ἀβλαβείᾳ in order to bring it, as was conceived, into accordance with the words of the Scholiast.

Εὐλογεῖν *to extol.* εὐλογεῖν πόλιν A. 566.

Εὔλογος *reasonable, fair,* P. 816.

Εὐλόγως *reasonably, with justice,* S. 586. S.c.T. 490. εὐλόγως ἐπώνυμον S. 249. *called as it was meet they should be.* So in S. 47. upon which see under ἐπωνυμία.

Εὐμαθής *easy to understand,* E. 420.

Εὐμαρής *easy,* S. 334. A. 1209.

Εὔμαρις *a shoe,* P. 651.

Εὐμενής *kind, favourable, well-disposed,* P. 171. A. 502. 854. S. 513. 669.—of things inanimate. εὐμενεῖ πέδῳ S.c.T. 17. *the kindly soil.* ὁλολυγμὸν ἱερὸν εὐμενῆ S.c.T. 250. εὐμενεῖ πότῳ P. 479. εὐμενεῖ βίᾳ S. 1053. *gentle violence.*—Compar. C. 692. E. 744. S. 483. superl. A. 1427.

Εὐμενῶς *kindly,* A. 926.

Εὔμετρος *well measured,* or *calculated.* σφενδόνας ἀπ' εὐμέτρου A. 982. *by a well measured,* or *moderate cast.* " Quum quis non plura ejicit quam ad navem levandam ejici oportet." Dind.

Εὐμήχανος *well able to effect,* E. 359.

Εὔμοιρος *prosperous in its lot, happy.* εὐμοίρου χθονός E. 850.

Εὐμορφία *a favorable appearance,* P.V. 493.

Εὔμορφος *beautiful,* A. 405. εὔμορφον κράτος C. 483. εὔμορφοι παρθένων χλιδαί S. 981. θήκας εὔμορφοι κατέχουσι A. 442. *beautiful in death.*

Εὐναῖος *belonging to the bed.* εὐναῖος γάμος S. 327. *the marriage bed.*

Εὐναστήριον *a bed,* P. 156.

Εὐνή *a couch,* A. 13. 27. 1609. εὐνῆς παροψώνημα 1421. See ἄνθος E. 208. pl. S. 134. A. 1165. periphr. λέκτρων εὐνάς P. 536.—*a tent.* εὐναὶ ἦσαν δηΐων πρὸς τείχεσι A. 545.—denoting *the state of death.* ἔνθα σ' ἔχουσιν εὐναί C. 316. *where you repose in death.*

Εὐνήτειρα *a female bedfellow, a wife,* P. 153. Dor. λεχέων Διὸς εὐνάτειραν P.V. 898. *the companion of the bed of Jupiter.*

Εὐνήτηρ *a husband,* Dor. P. 134.

Εὐνήτωρ *id.* Dor. S. 657.

Εὖνις *bereaved* P. 281. C. 783. With gen. εὖνιν αἰετοῦ πατρός C. 245.

Εὔνοια *kindness, kind intention.* ὧν δέδωκ' εὔνοιαν P.V. 444. ὑπὸ εὐνοίας C. 844. κατ' εὔνοιαν φρενῶν S. 918. *if their minds be agreeable.* ἐπ' εὐνοίᾳ χθονός S.c.T. 998. *on account of his good will to the country.*—*favour.* τοῖς ἥσσοσιν πᾶς τις εὐνοίας φέρει S. 484. προστατηρίας Ἀρτέμιδος εὐνοίαισι S.c.T. 432.

Εὔνους *well-affected, kind,* P. 222.

Εὔξενος *hospitable,* C. 701.

Εὐξύμβλητος *easy to guess at*, P.V. 777.

Εὐξύμβολος *facilitating intercourse*, or *commerce*. ξένοισί τ' εὐξυμβόλους δίκας ἄτερ πημάτων διδοῖεν S.682. *give them satisfaction on equitable terms.*—*easy to guess at*. εὐξύμβολον τόδ' ἐστὶ παντὶ δοξάσαι C.168.

Εὐόρκωμα *a sacred oath*, C.888.

Εὐόρκως *consistently with an oath*. τάδ' εὐόρκως ἔχει C.273. *this is consistent with the oath.*

Εὐπάλαμος *clever, dextrous*. εὐπάλαμον μέριμναν A.1513.

Εὐπάτωρ *born of a good father*, P. 931.

Εὐπειθής *persuasive, easily convincing*, S.618. A.265. C.257.—*obedient*, with dat. E.793.

Εὐπέμπελος *easy to be dismissed*. ἔχουσι μοῖραν οὐκ εὐπέμπελον E.454. *they are of a sort not easy to dismiss.* See δυσπήμαντος.

Εὐπετής *easy, nimble*. κραιπνῷ ποδὶ πηδήματος εὐπετέος ἀνάσσων; P.96. see under ἀναΐσσειν, where, for the vulg. ἀνάσσων, is preferred the reading of Brunck from Turn. ἀνάσσων. Wordsworth, however, in Phil. Mus. quoted by Dind. defends the vulg. with some probability, comparing Eur. Ion. 1049. Ag. 526. (529.Well.) C.170. (186.Well.) S.c.T. 27. Eur. Tel.2. τό τ' εἰπεῖν εὐπετὲς μύσαγμά πως S.973. *it is easy to call them a nuisance.* constr. τό τ' εἰπεῖν (ξένον) μύσαγμα, εὐπετές πώς ἐστι. —εὐπετῆ τάδε id.989. *all this is fair and easy.*

Εὐπετῶς *easily, favorably*, C.1043. ἐυπετῶς ἔχειν A.538. *to be in a favourable state.*

Εὐπιθής *easy to be persuaded*, P.V. 333.—*persuasive*. θάρσος ἐυπιθές A. 955.

Εὔπλοια *a favorable voyage*. εὔπλοιαν ἔπραξαν S.1030.

Εὔποκος *well-fleeced*, A.1390.

Εὔπομπος *conducting favorably*. εὐπόμπῳ τύχῃ E.93. *with successful conduct.*

Εὔπορος *easy of passage*, S.465.

Εὔποτμος *happy*, A.237.

Εὔποτος *good to drink*, P.603. P.V. 679.814.

Εὐπραξία *prosperity*, S.c.T.206.

Εὔπραξις *id.* A.245.

Εὐπρέπεια † λίπος ἐπ' ὀμμάτων αἵματος, εὐπρέπειαν τίετον A.1403. So vulg. That this is corrupt is evident, as well from the metre as the sense. Farn has εὖ πρέπει. Cant. conj. ἐμπρέπει ἀτίετον. This is adopted by Blomf. Herm. ἐμπρέπειν, which Dind. adopts, reading in the next line ἄτιτον for ἀτιέτον. If this be correct, the infin. ἐμπρέπειν must depend on ἐπιμαίνεται sc. *your blood-thirsty mind is mad enough to think that the clot of blood appearing on your face will be unavenged: but still*, etc.

Εὐπρεπής *seemly, proper*, P.819. comp. C.653. *conspicuous* S.c.T.89. superl. P.180. Here ἐκπρεπεστάτα is the vulg. and probably the true reading. See under ἐκπρεπής.

Εὔπρεπτος *conspicuous*, S.703.

Εὐπρεπῶς *suitably, aptly*, A.602.

Εὐπροσωπόκοιτος. See εὐπρόσωπος.

Εὐπρόσωπος *fair, favorable*. τύχα δ' εὐπροσώπῳ κοίτᾳ τὸ πᾶν ἰδεῖν ἀκοῦσαι θρεομένοις μετοικοδόμων πεσοῦνται πάλιν C.963. seqq. This is clearly corrupt: Hermann, by an ingenious emendation, conj. εὐπροσωποκοίτᾳ. The position of a die in falling appears to have been called κοίτη, hence τύχη εὐπροσωπόκοιτος *a lucky posture of affairs*. For μετοικοδόμων we must read μετοίκοι δόμων with Scaliger. (See Schol.) The words ἰδεῖν ἀκοῦσαι θρεομένοις are corrupt: the simplest conjecture appears Stanley's sc. ἰδεῖν ἀκοῦσαί θ' ἱεμένοις. The reading will then be τύχᾳ δ' εὐπροσωποκοίτᾳ τὸ πᾶν | ἰδεῖν ἀκοῦσαι θ' ἱεμένοις | μετοίκοι δόμων πεσοῦνται πάλιν h.e. *and by a favorable turn of affairs, the intruders in our home will experience a reverse, to us longing to behold and hear the whole.* τὸ πᾶν may also be taken adverbially: Schütz transl., retaining θρεομένοις,

qui jam se omnia (sc. *mala*) *vidisse et audivisse querebantur.* The latter words are correctly explained by the Scholiast, *οἱ νῦν τοὺς δόμους οἰκοῦντες πεσοῦνται εἰς τὸ ἔμπαλιν τῆς πρώτης τύχης.* Several other explanations have been proposed by the ingenuity of critics, but none appear certain. Blomf. reads *τύχῃ*, making it a verb governed by *ὅταν* in the preceding sentence.

Εὐπρυμνής *well guided, steered well.* εὐπρυμνῆ φρενὸς χάριν S. 967. *the well-directed,* or *sincere kindness of soul.* Butler observes, "*πρύμνη* est *puppis* in qua gubernaculum, quo ipsa navis flectitur. Inde metaphorice *εὐπρυμνὴς φρενὸς χάρις* est *propensam animi benevolentiam.*" He also well explains the whole passage. *Hæc igitur cum consecuti sumus* (rather, *estis*) *colite propensum in vos Argivorum animum, eumque habete me ipso, patre vestro, honoratiorem.* The vulg. reading here is *τυγχάνοντας—σέβεσθε*, where Stanley conj. *τυγχάνοντος* (sc. *ἐμοῦ*). Butler *τυγχάνοντες*. Since, however, Phil. Guelph. Ald. Rob. have *σέβεσθαι* this reading perhaps deserves the preference. The construction will then be the same as in *γυμνὸν σπείρειν, γυμνὸν δὲ βοωτεῖν* Hes. Op. et Di. 391. On this use of the accus. see Matth. Gr. Gr. 546. See *τοιόσδε*.

Εὔριπος *the Euripus,* A. 283.

Εὐρις *quick-scented,* A. 1064.

Εὑρίσκειν *to find, to discover.* Ἆρα φρονοῦσι (see *φρονεῖν*) *γλώσσης ἀγαθῆς ὁδὸν εὑρίσκει*; E. 944. Here Rob. has *εὑρίσκεις* which Herm. Schütz, Butler, unnecessarily adopt. Minerva speaks of the Furies in *the third person,* as in vv. 910. 949. *εὑρίσκων* S. 896. *εὑρήσω* C. 565. *εὑρήσεις* E. 665. *εὑρήσει* P. V. 924. *εὑρήσομεν* E. 82. *εὑρήσετε* S. 931. *εὑρήσουσι* S. 727. *εὗρε* P. V. 466. S. c. T. 191. *πικρὰν παῖς ἐμὸς τιμωρίαν κλεινῶν Ἀθηνῶν εὗρε* P. 466. *he found the avenging of Athens a bitter matter.* Dind. *ηὗρε*. *εὗροι* A. 592. Dind. is wrong in translating this *inventurum esse,* as if it were the opt. in *oratio obliqua.* The passage in Soph. Phil. 617. is wholly different. Wellauer rightly explains, *utinam celeriter veniat, ut inveniat.*—*εὕρωμεν* S. 490. *εὑρεῖν* P. V. 59. 473. 579. *εὑρών* P. V. 249. 579. *εὑρόντες* P. 362.—Mid. v. *to obtain for oneself, to get.* *μνήμην εὕρετ' ἐν λιταῖς* S. 267. *αὐτὸς εὑρόμην πόνους* P. V. 267. *μελέους θανάτους εὕροντο* S. c. T. 861. *μοῖραν εὕρετ' ἀσφαλῆ* A. 1570. Dind. *ηὕρετο, ηὕροντο* κ.τ.λ. pass. *εὑρῆσθαι κακῶν ἔοικε πηγὴ πᾶσιν εὑρῆσθαι φίλοις* P. 729.

Εὐροεῖν *to proceed favourably,* P. 593.

Εὖρος *width.* *πύργος ἐν εὔρει* S. c. T. 745. *the width of a tower.*

Εὐρύπορος *having wide tracks.* *εὐρυπόροιο θαλάσσης* P. 108.

Εὐρύς *wide.* *εὐρείαις ἐν αὔραις* S. 849. *in the wide air, at the mercy of the winds.*

Εὐρώπη *Europe,* prop. name. Εὐρώπης πέδον P. 736. *Europe.* Εὐρώπης ἄπο 785.

Εὐσέβεια *piety, religion,* S. c. T. 326.

Εὐσεβεῖν *to worship,* A. 329. On S. 833. see *ἀτίετος*.

Εὐσεβής *pious, righteous.* *εὐσεβὴς ἀνήρ* S. c. T. 584. 592. A. 363. S. 414. *εὐσεβὴς λόγος* S. 919. *πρὸς ὑμᾶς εὐσεβής* id. 335. *dealing piously with you.* *ταῦτα μοὐστὶν εὐσεβῆ θεῶν πάρα*; C. 120. sc. *αἰτεῖν, are these things proper subjects of supplication from the gods?* Compar. C. 139.

Εὔσημος *conspicuous,* A. 792. *εὔσημον οὔ με λανθάνει* S. 695. i. e. *εὔσημον ὄν*. See Wellauer's note on A. 101. Herm. on Soph. Ant. 467. Wunderlich Obss. Critt. p. 100. See also under *φαίνειν*.

Εὔσκοπος *aiming well,* C. 683.

Εὐσταλής *well equipped, expeditious,* P. 781.

Εὐστομεῖν *to use fair words* (i. q. *εὔστομ' ἔχειν* Soph. Phil. 201.) *τί νιν προσείπω, κἂν τύχω μάλ' εὐστομῶν*; C. 991. *what must I call it, though I should use ever so mild expressions?* For *κἂν* Pors. reads *καί*, which Blomf.

less correctly adopts, translating it *Quo nomine hoc compellabo, et simul a vero nomine non aberrabo.* This, however, is not the meaning of *εὐστομεῖν.*

Εὔτακτος *well arranged,* P.391.

Εἶτε *when.*—with indic. of past time, e.g. *εἶθ' ὁ γηραιὸς Δαρεῖος ἄρχε χώρας* P.840. Cf. S.c.T.727. A.181.959.—With the subj. and *ἄν,* in present or future time. *εἶτ' ἂν ἔχω εὐνήν* A. 12. *whenever I occupy my couch. εἶτ' ἂν πύθηται μῦθον* C.732. *when he shall have heard the tale.* Cf. P.226. 356.—*ἂν* is omitted, S.c.T.320. *εἶτε πόλις δαμασθῇ.*—With the opt. in frequentative sense, *εἶτε πόντος εὕδοι* A.551. *whenever the sea was calm.* In A.411. *μάταν γὰρ, εἶτ' ἂν ἐσθλά τις δοκῶν ὁρᾶν, παραλλάξασα διὰ χερῶν βέβακεν ὄψις,* Heath, Schütz, and Blomf. understand *ἐστὶ* after *μάταν,* and join *εἶτ' ἂν βέβακε,* making *δοκῶν* the nom. absolute. This, however, since *εἶτ' ἂν* absolutely requires the subjunctive, cannot possibly be correct. Another way is, with Wellauer, to suppose an ellipsis of the verb substantive *ᾖ* with the participle *δοκῶν,* so that it is equivalent to *δοκῇ.* As instances of this, cf. Soph. Aj.371. *τίς—τὸν ὠμόθυμον, εἴ ποθι πλαζόμενον λεύσσων, ἀπύοι;* Eur. El.538. *οὐκ ἔστιν, εἰ καὶ γῆν κασίγνητος μολών, κερκίδος ὅτῳ γνοίης ἂν ἐξύφασμα σῆς;* and Pind. Ol.11. 56. *εἰ δέ μιν ἔχων τις, οἶδεν τὸ μέλλον.* Scholefield reads *δοκῶν ὁρᾷ,* which he translates "*in fancy sees.*" Dind. considers the verse corrupt.

Εὔτεκνος *happy in offspring,* S. 272.

Εὐτελής *mean, vile,* S.c.T.473.

Εὐτλήμων *bold. ψυχῆς εὐτλήμονι δόξῃ* P.28.

Εὔτολμος *id.* A.1275.

Εὐτόλμως *boldly,* A.1271.

Εὐτράπεζος *having a good table,* A.235.

Εὐτραφής *nutritious,* C.885.

Εὐτρεπής *ready,* S.c.T.89.

Εὐτρεπίζειν *to get ready,* A.1636.

Εὐτρεφής *nutritious,* C.885. superl. S.c.T.288.

Εὔτυκος *ready, willing,* S.951.972.

Εὐτυχεῖν *to prosper. ὡς πόλις εὐτυχῇ* S.c.T.609. *that the city may prosper. ἀλλ' εὐτυχοίης* C.1059. *may God speed you! τἄλλ' εὐτυχοῖμεν πρὸς θεῶν Ὀλυμπίων* S.992. *εὐτυχεῖν* S.c.T. 399.404.463.607. *τὸ εὐτυχεῖν* C.57. *prosperity. εὐτυχοῦντος* S.c.T.347. *τὸν εὐτυχοῦντα* A.807. *εὐτυχοῦντα* A.1300.

Εὐτυχής *prosperous, happy,* A.20. S.937. *εὐτυχεῖ πότμῳ* P.695. *in happy destiny.* In P.V.1059. *εἰ δ' εὐτυχῆ τί χαλᾷ μανιῶν;* the reading is corrupt. *εἰ δ' εὐτυχῆ* is the reading of Turn. Vict. So Glasg. *εἰ τοῦδ' εὐτυχῆ* Med. *εἰ τάδ' ἀτυχῆ* Guelph. *εἰ δὲ τάδ' εὐτυχῇ* Vienn. quatuor. Some others read *εἰ τάδ' εὐτυχῆ—εἶτα δ' εὐτυχῆ—εἰ δ' εὐτυχεῖ.* All these readings violate both the sense and the metre. The conjectures proposed are scarcely more satisfactory. *εἰ δὲ τάδ' ἀτυχῆ* Cant. *εἰ δ' εὐτυχοίη* Pauw, supposing that the diphthong *οι* could be made short before the vowel *η. εἰ δ' εὐτυχέῃ* Stanl. *εἰ δ' εὐτυχέων* sc. *ἐστι* Morell. Heath agrees with Cant. *εἰ δὲ τάδ' ἀτυχεῖ* Brunck. *quum tanto prematur infortunio, quid de insania remittit?* So Schütz. Hermann Obss. Critt. c.3. conj. *τί τάδ' ἠτύχθη; τί χαλᾷ μανιῶν; quid his perterritus est? quid de insania remittit?* coll. Hom. Il. *ζ'*.468. This Butler approves, having himself conjectured *εἰ δ' εὖ τάδ' ἔχει* * * * * supposing *τί χαλᾷ μανιῶν* to have arisen from a gloss on the former line: he also conj. *ὡς δ' οὐκ ἀτυχής, τί χαλᾷ μανιῶν;* Blomf. adopts a conj. of Pors. *εἰ μηδ' ἀτυχῶν τι χαλᾷ μανιῶν* i.e. *si ne quum ausis quidem exciderit,* etc. Well. prop. *εἰ τῇδε τύχῃ τί χαλᾷ μανιῶν;* considering *τί;* as equivalent to *nihil.* Dindorf's conj. (which comes nearest the reading of Med.) *ἢ τοῦδε τύχῃ,* appears the simplest and best. He observes "*τοῦδε* prop-

terea est necessarium, quia ab sententia communi, quæ præcedentibus versibus continetur, ad Promethei fortunam, cui nihil ad mentis alienationem deesse ait, orationem deflectit Mercurius." The change of EI into H is extremely simple, and might easily have occurred in the MSS.

Εὐτυχῶς *happily.* οὐκ εὐτυχῶς *unhappily.* οὐ μάλ' εὐτυχῶς P.317.973.id.

Εὐφεγγής *bright.* εὐφεγγὴς ἰδεῖν P.379.

Εὐφημεῖν *to use words of good omen.* εὐφημεῖτε E.988.991.—*to cry* or *sound joyfully.* εὐφημοῦντες A.582. ὀλολυγμὸν εὐφημοῦντα A.28. κέλαδος μολπηδὸν εὐφήμησε P.381. Here ἠυφήμησε Br. Dind.—pass. *to be received with words of good omen.* εὐφημον εἴη τοὖπος εὐφημουμένῃ S.207. *do thou, as thou art received with well-omened words, use such thyself.*

Εὔφημος *of good omen,* S.507. εὔφημον ἐπιβῷεν 675. γλῶσσαν εὔφημον φέρειν C.574. εὔφημον κοίμησον στόμα A.1220. i.e. κοίμησον ὥστε εὔφημον εἶναι.—*suited for such words, happy, auspicious.* εὔφημον ἦμαρ A.622.

Εὐφήμως *with words of good omen,* E.277.

Εὔφθογγος *sounding cheerfully,* compar. C.337.

Εὐφιλής *beloved,* A.35.—*loving.* With gen. ποίμνης τοιαύτης οὔτις εὐφιλὴς θεῶν E.188.

Εὐφίλητος *dear.* ἄν ποτ' εὐφιλήταν ἔθου S.c.T.103. *which thou once heldest dear to thyself.*

Εὐφιλόπαις *loved by children,* A.703.

Εὐφόρητος *well to be endured.* δώμασιν εὐφόρητον C.848. *a thing which your family might have borne with.*

Εὐφραίνειν *to cheer, gladden,* S.510. εὐφρανεῖ νόον C.731.

Εὐφρόνη *night,* A.508. τῆς πάροιθεν εὐφρόνης P.176. *in the preceding night.* κατ' εὐφρόνην 217. *by night.*—ἕως γένοιτο μητρὸς εὐφρόνης πάρα A.256. a proverbial expression. Cf.270. πάσας εὐφρόνας P.V.653. *every night.*

Εὐφρόνως *kindly, by gentle means,* A.823. (Here the comma should be placed after κέαντες rather than after εὐφρόνως. See Elberling, Obss. in Ag.) P.823.—*wisely,* εὐφρόνως λέγεις A.342.

Εὐφροσύνη *cheerfulness, delight,* pl. P.V.537.

Εὔφρων *kind, favorable,* P.619. A.254. C.107. E.946.984. S.19.631.1017. εὔφρονος ἐκ διανοίας A.771.—*pleasing, cheering.* εὔφρων τις πόνος εὖ τελέσασι A.780. (Dind. omits τις with one MS.) Cf. A.1559. S.529.950.—*easy to understand.* εἴθ' εἶχε φωνὴν εὔφρονα C.193. (See ἔμφρων.)—*wise, sound-minded,* θεὸς γὰρ οὐκ ἤχθηρεν, ὡς εὔφρων ἔφυ P.758. sc. Cyrus.—*sensible, befitting,* πῶς εὔφρον' εἴπω; C.86. οὐδ' αὖ τόδ' εὔφρον τάσδ' ἀτιμάσαι λιτάς S.373. On E.602. see ἀμείνων.

Εὐφύλακτος *easy to be guarded,* S.976.

Εὔφωνος *speaking agreeably,* A.1159.

Εὔχαλκος *made of good brass,* P.448. S.c.T.441.

Εὐχείρωτος *easy to be overcome,* P.444.

Εὐχέρεια *facility of action, license of conduct.* πάντας ἤδη τόδ' ἔργον εὐχερείᾳ συναρμόσει βροτούς E.471. *this deed* (going unpunished) *will inspire all men with a readiness in the commission of crime.*

Εὔχεσθαι *to pray.* with inf. εὔχομαι A.970. εὔχου C.210. εὔχεσθε S.c.T.198. εὐχόμεθα S.660. with acc. *to pray for.* εὔχου τὰ κρείσσω S.c.T.248. μέτριον ἔπος εὔχου S.1045. *offer a moderate prayer.*—with dat. *to pray to.* θεοῖς εὔξασθαι P.514. Ἀργείοισιν εὔχεσθαι S.958. with dat. and infin. εὔχομαι γῇ τῇδε—τοὔνειρον εἶναι τελεσφόρον C.533. Absolutely. τότ' εὔχετο λιταῖσι P.490. part. εὐχομένοις ἀνέλθοι C.458. *in answer to our prayers.*—*to vow.* with inf. εὔξω θεοῖς δείσας ἂν ὧδ' ἔρδειν τάδε A.907. with acc. πολλῶν πατησμὸν εἱμάτων ἂν εὐξάμην.—*to boast.* with inf. τίς ἂν εὔξαιτο βροτῶν ἀσινεῖ δαίμονι φῦναι; A.1314. Here

Cant. conj. *τίς ἂν οὐκ.* Pors. *τίς ἂν οὖν.* The latter is most consistent with the sense of the passage; but Blomf. prefers the former. *δι' ἃς τοι γένος εὐχόμεθ' εἶναι γᾶς ἀπὸ τᾶσδ' ἔνοικοι* S.531. the infin. is sometimes omitted. *Ἕλλας τ' ἀμφὶ πόρον πλατὺν εὐχομέναι* (πόλεις) P.854. sc. *εἶναι.* Here the vulg is *ἐχόμεναι,* violating both the sense and the metre. *αὐχόμεναι* Regg. B. C. F. H. K. Guelph. Rob. So Brunck, Schütz, Herm. Passow, but *αὔχομαι* is not Greek. *ἐρχόμεναι* Colb. 1. *ἐρχόμενοι* M. 1 v. l. in Reg. B. Blomf. has *ἀρχόμεναι* from conjecture. But *εὐχόμεναι* is found in Med. Reg. A Colb. 2. M. 2. which Well. rightly adopts. Cf. *ὁ Διὸς πόρτις εὔχεται βοός* S.309. sc. *εἶναι* or *φῦναι. γένος ἡμέτερον—ἐξ ἐπιπνοίας Διὸς εὐχόμενον* S. 18. sc. *εἶναι.*

Εὐχή a prayer, S.c.T.801. A.223. 947. C.124.140.147.211. E.1.20. S. 621.644.691.1058. *εὐχὰς τελεσφόρους* C.211. *effectual prayers.*

Εὐψυχία courage, P.318.

Εὐψῡχος bold, P.386.

Εὐώδης sweet-scented, P.609. A. 583.

Εὐώνυμος left. δι' εὐωνύμων τετυμένοι S.c.T.870. *pierced through the left side,* or *heart.—inauspicious,* as opposed to *δεξιός* P.V.488.

Ἐφάπτεσθαι to lay violent hands on. δῆρις ῥυσίων ἐφάψεται S.407.

Ἐφάπτωρ one who touches, S.308. 830.—*one who lays violent hands on. ῥυσίων ἐφάπτορες* S.709.

Ἔφαψις a touching, S.45. The words *ἐξ ἐπιπνοίας Ζηνὸς ἔφαψιν* seem here to be in apposition with *πόρτιν* and *ἶνιν*: the abstr. being also put for the concrete. See *ἐπωνυμία.*

Ἕφεδρος one who sits by to await the issue of a combat, and then challenges the conqueror, an antagonist in reserve. τοιάνδε πάλην μόνος ὢν ἕφεδρος ἴσσοῖς μέλλει θεῖος Ὀρέστης ἄψειν C.853. Commentators appear to have mistaken the force of *ἕφεδρος* in this passage, by referring it simply to the present contest of Orestes with Ægisthus and Clytæmnestra: for as regards these, Orestes was not an *ἕφεδρος,* as he himself was going to engage *at first* in the contest. Neither can Scholefield's explanation of *μόνος ὢν ἕφεδρος, nullum habens assessorem,* possibly be admitted. It seems that Orestes is called *ἕφεδρος* in respect of the *former quarrel* between Agamemnon and his murderers, *which quarrel Orestes was now about to avenge,* as the *ἕφεδρος* or champion of his father.

Ἐφέζεσθαι to sit upon, with acc. A.650. E.424.

Ἐφέπειν to govern, or *manage,* P. 38. aor. 2. *πάντ' ἐπέσπε δυσφρόνως* id. 544. *managed all things ill.* On the form *ἐπέσπε,* and similar Ionisms, in the tragic writers, see Lobeck on Aj. v. 805. Mid. v. *ἐφέπεσθαι to follow,* or *attend to.* 2. aor. *βουλῇ πιφαύσκω δ' ὔμμ' ἐπισπέσθαι πατρός* E.590.

Ἐφέρπειν to come upon, to attack. ἐφέρψει E.477. *ἐφερπέτω* id. 903. with acc. E.304.

Ἐφέστιος at the altar, attaching to the altar. ἐφεστίῳ μιάσματι E.162. *καὶ πῶς; τόδ' ὄζει θυμάτων ἐφεστίων* A.1283. This may be read either with the interrogation after *πῶς* or after *ἐφεστίων.* In the former case, the Chorus, from the manner of Cassandra, catches a dim perception of her meaning, and alludes to the murder, which it apprehends, from her words, may actually then be taking place within the house. *But how? this* (sc. your expression) *savours of domestic slaughter.* This is much stronger than the meaning given by some who place the interrogation at the end, and translate, *and how can such a smell arise from the domestic sacrifices?* or again, retaining the former punctuation, *How so? 'tis merely a smell from sacrifices within the house.—sitting at an altar as a suppliant.*

With gen. *δόμων ἐφέστιος ἐμῶν* E. 547. 639. S. 360. 498. Wellauer and some others read *ἐφέστιον* from Ald. Med. Guelph. Rob. in C. 1034. where the vulg. is *ἐφ' ἑστίαν*. This, however, requires a somewhat unusual ellipsis of *ὁδὸν* with *ἄλλην*. Blomf. more properly retains the vulg.—*domestic, residing in a house.* With gen. *πόνοι δόμων ἐφέστιοι.*—*having an altar or hearth, δόμους ἐφεστίους* S. c. T. 73. A. 825.

Ἐφέτης an officer, P. 79.

Ἐφετμή a charge or *commission,* S. 203. C. 298. 674. E 232.

Ἐφηβᾶν to arrive at manhood, S. c. T. 647.

Ἐφηλοῦν to fasten with nails, pass. *ἐφήλωται* S. 922.

Ἐφημέριος mortal, P. V. 546.

Ἐφήμερος id. P. V. 83. 253. 947.

Ἐφήμιος † ταράσσων φροιμίοις ἐφημίοις A. 1189. The word *ἐφημίοις* is corrupt. Several conjectures have been proposed, e. g. *εὐφημίοις* J. Cas. *εὐφημίοις* Stanl. *ἐφυμνίοις* Jacob. The word is evidently derived from an error of the copyist, who had his eye upon *ἐφημένους* in the next verse. It is probable that some adjective agreeing with *φροιμίοις* is lost, but, as it is impossible to restore it without further aid from MSS., the verse had better be read *στροβεῖ, ταράσσων φροιμίοις * * * οις.*

Ἐφῆσθαι to sit by, or *near,* E. 599. with dat. *δόμοις ἐφημένους* A. 1190. *ἐφημένους τάφῳ* C. 494. with acc. *βρέτας τὸνμὸν ἐφημένῳ* E. 387.

Ἐφιέναι to inflict upon. τέκνοις ἀραίας ἐφῆκεν ἐπικότους τροφάς S. c. T. 768. *πάντ' ἐφήσω μόρον* E. 478. *I will suffer to be inflicted every kind of destruction.*—mid. v. *to order, give charge. ἐπιστολὰς ἃς σοι πατὴρ ἐφεῖτο* P. V. 4. *ὡς ἐφίεσαι* P. 224. with inf. *οὐδ' ἐφ' ἑστίαν ἄλλην τραπέσθαι Λοξίας ἐφίετο* C. 1035.

Ἐφίζειν to sit upon or *rest. βαρὺς ἐφίζει* S. 638.

Ἐφίμερος to be desired, C. 827.

Ἐφιστάναι to set or *place over.* with dat. A. 1175. S. 299. mid. v. *to stand by, ἐφίσταται* S. c. T. 520.

Ἐφοδεύειν to lead the way, act as a guide. τοῖσδ' ἐφοδεῦσαι ξιφοδηλήτοισιν ἀγῶσι C. 717. See *νύχιος.*

Ἐφοδοῦν to lead upon a journey or expedition. ἐπεὶ στρατὸν εὖ ἐποδώκει P. 648. *after he had happily led the army on its errand. ἐποδώκει* may be Ionic for *ἐφωδώκει* plusq. perf. of *ἐφοδοῦν.* The only various reading is M. 1. *ἐπωδώκει.* The objections to the vulgate offered by Critics are three: first, that such an Ionism as *ἐποδώκει* for *ἐφωδώκει* is inadmissible; secondly, that if it were not, the verb *ἐφοδοῦν* occurs no where else; and lastly, the hiatus in *εὖ.* To the first objection it may be replied, that in this very chorus we have, in v. 639. *ἀνὴρ* with the penult. long as in Homer. *ἔσκεν* for *ἦν* 648. *αι* elided in *ἐξέφθινται* 665. according to the Epic usage, and, if the reading be correct, *εὖ* in the arsis with hiatus, as in *Πηληϊάδεω Ἀχιλῆος.* So in v. 544. we have *ἐπέσπε* from *ἐφέπω,* etc. These instances may, perhaps, explain the appearance of the Ionic change of *φ* into *π.* (See Greg. Cor. p. 399. ed. Schäf. and Lobeck on Soph. Aj. 805. who gives other examples of Ionism from the Attic writers.) In the next place, *ἐφοδοῦν,* though not elsewhere found, is supported by the analogy of the active verb *εὐοδοῦν* Soph. Œd. C. 1437. where see Hermann's note. We have also *ἐφοδεύειν* in C. 717. but with a different construction. Lastly, the hiatus in *εὖ* is not inadmissible in a chorus like this, where the epic usage appears to be much imitated. We may perhaps conclude therefore, that it is safer to retain the vulg. than either to correct *εὐώδωσεν* with Blomf. or *'φωδώκει* with Butler. Wellauer's observation, that it is remarkable that both the explanation of the Schol. *ἴθυνε—ἡνιόχει,* and the gloss in Reg. B. *ὁδήγει,* have the imperfect, (by which probably he means

that ἐποδώκει is the imperfect also), is not much to the purpose. The imperfect is not necessary here, the meaning being, " he *used to be* called (imp.), *nay, he was* (imp.) θεομήστωρ, *after that he* had conducted the army well."

Ἔφοδος *an attack*, E. 353.

Ἐφολκός *lagging, prolix.* ἐφολκὸς ἐν λόγῳ S. 197. *tedious in speech.*

Ἐφορεύειν *to look upon, regard with kindness* or *favour*, S. 622. 662. *to rule over, administer.* With gen. χώρας ἐφορεύειν P. 7. ἄλλ' ἄλλᾳ δ' ἐφορεύει E. 504. which Butler explains, *omni quod moderatum ac modicum est, principatum Deus dare solet: alia vero* quæ immoderata et nimia sunt, *aliter*, h.e. non benigno lumine *inspicit.* Wakefield's translation is, *alia quidem aliter Deus aspicit*, h.e. serius ocius, lenius mitius, pœnas infligit sceleratis. This is better.

Ἐφορμαίνειν *to rush upon.* κίρκον πτεροῖς ἐφορμαίνοντα P. 204.

Ἐφορμᾶσθαι *id.* ἐφορμηθέντες P. 454.

Ἔφορος *a president*, or *ruler*, S. 659. στρατιᾶς ἔφοροι P. 25.

Ἐφυμνεῖν *to sing over anything*, C. 380.—*to pray for in song*, E. 862. παιᾶν' ἐφύμνουν P. 385. *raised the song of the pæan.*

Ἔχειν *to have, hold, occupy, or possess.* e.g. φλογωπὸν πῦρ ἔχουσ' ἐφήμεροι P.V. 253. ἱκετηρίας ἔχουσαι διὰ χερῶν S. 190. ἕδραν εἶχε P. 458. Τροίαν Ἀχαιοὶ ἔχουσι A. 311. Cf. P.V. 81. 185. 315. 417. 468. 489. 492. 569. 933. S.c.T. 67. 177. 336. 369. 414. 455. 468. 493. 504. 511. 519. 624. 800. 928. 1021. 1056. P. 189. 589. 750. 771. A. 12. 171. 322. 534. 568. 659. 805. 965. 1016. 1028. 1121. 1125. 1195. 1237. 1261. 1556. 1612. C. 162. 193. 236. 255. 275. 316. 346. 553. 749. 751. 852. 942. 1012. E. 8. 43. 82. 155. 219. 248. 262. 374. 454. 544. 570. 672. 746. 774. 800. 852. S. 102. 268. 329. 420. 452. 724. 744. 853. 964. 975. ἔχει τέλος P.V. 13. *has its completion.* ἐμοῦ χρείαν ἕξει 169. *will have need of me.* Cf. C. 474. παρ' ἑαυτῷ ἔχων P.V. 187. *holding in his own hands.* πημάτων ἔξω πόδα ἔχει 264. *is out of harm's way.* σαυτὸν ἐκποδὼν ἔχων 344. *keeping out of the way.* μέμψιν οὔτιν' ἀνθρώποις ἔχων 443. *having no ground of complaint against men.* ἀξίαν τριβὴν ἔχει 642. *it is worth while.* ἕξει πνοάς 802. *will live.* φθόνον σωμάτων ἕξει θεός 861. *will grudge them their persons.* See σῶμα and φθόνος. ὥραν ἔχοντα S.c.T. 13. *in the prime of life.* See ἔξηβος. ἕξει πατρῴων δωμάτων ἐπιστροφάς 630. *will be a resident in his father's halls.* ἔχειν πόρον P. 708. *to obtain a passage.* ζάλην ἔχειν A. 651. *to encounter a storm.* βλάβας ἔχω A. 863. *I experience hurts.* Cf. E. 766. ἔχειν ἀράς A. 1387. *to incur a curse.* φυγὴν ἔχοντε δόμων C. 252. *banished from their homes.* ἔχει δίκην 984. *is punished.* ἕδραν ἔχοντα E. 41. *sitting.* Cf. θρόνους ἔχειν S. 205. ἔχω μεγίστην αἰτίαν κείνων ὕπο E. 99. *I am severely blamed by them.* αἰτίαν δ' ἔχω τοῦ φόνου 549. *I am accused of the murder.* ἑορτῆς στέργηθρ' ἔχουσαι 183. *having a love for.* ἔχουσα τῆς δίκης τέλος 699. *obtaining the decision of the cause.* κύρι' ἔχοντες 918. *having authority.* Cf. ὡς οὐκ ἔχουσι κῦρος οὐδὲν ἀμφὶ σοῦ S. 386. ἔχων παλίντροπον ὄψιν S. 164. *averting his eyes.* βροτῶν λόγον οὐκ ἔσχεν οὐδένα P.V. 232. *he made no account of them.*—*to preside over*, as a tutelar god. Βρόμιος ἔχει τὸν χῶρον E. 24. θεοὺς οἳ γᾶν ἔχουσι S. 685.—*to hold, confine*, or *check.* ἔνθα σ' ἔχουσιν εὐναί C. 316. τοὺς δ' ἄκραντος ἔχει νύξ id. 63.—with part. Ἑλλήσποντον ἤλπισε σχήσειν ῥέοντα P. 732. *that he should stop it flowing.* with infin. φόβος τὸ μὴ' δικεῖν σχήσει E. 662. *will restrain from injustice.*—*to bear, endure.* ὅν οὔτις ἂν δόμος ἔχοι ἐπ' ὀρόφων μιαίνοντα S. 637.—*to affect, possess.* φόβος μ' ἔχει A. 1216. *fear possesses me.* Cf. P. 737. C. 746. S. 374. 516. 717. αἶνος πόλιν τήνδε ἐχέτω S. 1003. *let it be praised.*—*to have at one's disposal, to be able to produce,*

or *say.* λέγοις ἂν, εἴτι τῶνδ' ἔχοις ὑπέρτερον C.103. Cf.767.—with infin. *to be able, to have it in one's power to know how.* κοὐδὲν ἀντειπεῖν ἔχω P.V.51. Cf. P.V.472.588.686.822. A. 158. C.197.257.511. S.372.—with interrogative, in the same sense. οὐδ' ἔχω τί φῶ C.89. *nor can I tell what I must say.* οὐδ' ἔχω τίς ἂν γενοίμαν P.V.907.—in the infinitive, preceded by another verb. οἶκος ὑπάρχει τῶνδε —ἔχειν A.936. sc. ὥστε ἔχειν. βλοσυρὸν ἀράμενον ἄγος ἔχειν E.161. μὴ τέλεον δόντες ἔχειν S.74. τοῦτο λάχος διανταία μοῖρ' ἐπέκλωσεν ἐμπέδως ἔχειν E.321.—to denote *condition* or *circumstance.* πότ' ἀμφὶ λιτὰν ἕξομεν; *when shall we engage in prayer?* οὐδ' ἔχει μύσος πρὸς χειρὶ τήμῃ E.423. *pollution attaches not to mine hand.* On A.183. see below. With adverbs. ὧδ' ἔχει S.c.T.207. *it is thus.* P.335.710.1379.1646. C. 514. ὧδ' ἔχουσι S.c.T.894. *they are thus.* οὕτως ἔχει C.446. ὡς οὕτως ἐχόντων τῶνδε S.166. ὡς ὧδ' ἐχόντων A.1366. ὥσπερ ἔχει A.1144. πῶς ἔχει C.858. καλῶς ἔχει S.c.T. 781. καλῶς ἔχον A.820. εὐπετῶς ἔχειν A.538. ἀναγκαίως ἔχον C.237. ἀμηχάνως ἔχει 402. συγκόλλως ἔχειν 535. εὐβούλως ἔχων C.685, (Al. εὐβόλως. see εὐβούλως.) παγκάκως ἔχει 729. ἀρκούντως ἔχει 879. εὐόρκως ἔχει 973. δικαίως ἔχειν E.419. In A.449. ἐχθρὰ δ' ἔχοντας ἔκρυψεν. Schütz, Blomf. and some others understand θήκας with ἔχοντας. Stanl. however, whom Butler follows, more rightly appears to understand it to mean *conquerors,* h.e. *although conquerors.* It alludes to those who, during the war, had fallen at Troy and been buried there, and who now virtually were *conquerors,* although themselves deceased, and buried in the enemy's country. In A.183. Χαλκίδος πέραν ἔχων παλιῤῥόθοις ἐν Αὐλίδος τόποις, Schütz takes ἔχων intransitively in the sense of *being, tarrying,* observing "ἔχειν est *habitare, aliquo loco degere, commorari,* ut ἔχειν de urbibus usurpatum interdum significat *situm esse, adjacere,* Xen. Anab. vii. 8." This may be very true, but since in S.259. we appear to have the substantive πέρα (Ἄπις γὰρ ἐλθὼν ἐκ πέρας Ναυπακτίας, although here it must be allowed that the readings differ) in the sense of *the country opposite,* it may be better, with Blomfield, to understand it as meaning, *occupying the region over against Chalcis.* In A. 358. Διὸς πλαγὰν ἔχουσιν εἰπεῖν. πάρεστι τοῦτό γ' ἐξιχνεῦσαι, Blomf. places a full stop after ἔχουσιν, and joins εἰπεῖν with πάρεστι. This, however, although good in itself, requires the arbitrary change of γ' ἐξιχνεῦσαι into κἀξιχνεῦσαι. It may be better, either to take εἰπεῖν by itself as a qualifying word, *so to speak,* (Cf. τέτρωται δικτύου πλέω λέγειν A.842.), or to join εἰπεῖν with ἔχουσι, h.e. *they may say that they are struck by Jove.* On the expression πληγὴν ἔχω, see under ἔσω and πληγή. see also Blomf. not. in loc.—ἔχεσθαι mid. v. *to grasp, to cling to.* ἀκμάζει βρετέων ἔχεσθαι S.c.T.95. *it is time to embrace the images.* So in A.1644. εἰ δέ τοι μόχθων γένοιτο τῶνδ' ἅλις γ', ἐχοίμεθ' ἄν h.e. *we would eagerly grasp at it,* namely, at the completion of our series of misfortunes. See ἅλις.

Ἐχενηΐς *detaining the ships.* ἐχενηΐδας ἀπλοίας A.145.

Ἐχθαίρειν *to hate,* S.c.T.484. P.V. 977. ἤχθηρεν P.758. ἐχθήρειε S.482. pass. ἐχθαίρεται C.239. with dat. εἰ σοί τε καὶ θεοῖσιν ἐχθαιροίατο S.735.

Ἔχθειν *to hate.*—pass. v. ἔχθεσθαι *to be hateful,* with dat. A.406.

Ἔχθος *hatred,* S.c.T.920. ὦ πλεῖστον ἔχθος P.276. *object of direst hatred.* κοινὸν ἔχθος C.99. *a common feeling of hatred,* ἔχθει εὐναίων γάμων S.327.

Ἔχθρα *enmity.* κατ' ἔχθραν S.331. *from feelings of enmity.* εἰς ἔχθραν βάλῃ P.V.388. πρὸς ἀλλήλους ἔχθραι 490.

Ἐχθρόξενος *inhospitable, cruel to*

strangers, S.c.T.588.603. with dat. ἐχθρόξενον ναύτῃσι P.V.729.

Ἐχθρός *hostile, hateful*, S.c.T.505. 851. A.1452. C.196.307.987. E.897. ἐχθρά sc. γῆ A.442. *the enemy's country*. n. pl. ἐχθρά *hostilities*, A.1347. —*an enemy*. τὸν Διὸς ἐχθρόν P.V. 120. Cf.1044. S.c.T.499.657. A.1620. C.121.—ἐχθροί *enemies*. τῶν Διὸς ἐχθρῶν P.V.67. Cf. P.V.158.980.1044. S.c.T.237. 265. 287. 449. 1000. P.320. 443.991. A.1245.1298.1347. C.171.453. 606.779. 889. 940. E.700. S.222.986. ἐχθρούς τοὺς ἐμούς P.V.866. *my enemies*, Cf.975. ἐχθροῖσι τοῖς σοῖς E.66. compar. ἐχθίων τύχη P.430. S.506. superl. ἔχθιστος S.c.T.540. P.V.47. A.636.

Ἔχιδνα *a viper*, S.873. C.247.988.

Ἐχυρός *strong, secure*, P.89. ἐχυροῖς Blomf. Well. from Colb.1. Ald. Turn.

Ἑῷος *of the morning*. πάχνην ἑῴαν P.V.25. *the morning frost*.

Ἕως *the morning* or *dawn*. ἕως γένοιτο μητρὸς εὐφρόνης πάρα A.256.

Ἕως *until*. with indic. in past time ἕως κελαινῆς νυκτὸς ὄμμ' ἀφείλετο P. 419. Cf.456. with conj. and ἄν of future time, ἕως ἂν ἐξίκῃ καταβασμόν P.V.812. *until you come to*.—*so long as, whilst*. with indic. of past time, ἕως ἔλευσσες αὐγὰς ἡλίου P.696.— of present time, ἕως ἔτ' ἔμφρων εἰμί C.1022. with conj. and ἄν of fut. time, ἕως ἂν αἴθῃ πῦρ A.1410. *so long as he shall kindle the fire*, etc.

Z

Ζάλη *a storm*, or *whirlwind*, P.V. 371. A.642. κύματος ζάλην ἔχειν A. 651. *to encounter a storm at sea*.

Ζαπληθής *very abundant*. ζαπληθῆ γενειάδα P.308.

Ζάπυρος *very fiery*, P.V.1086.

Ζεῖν *to boil*. Met. *to rage*. νῦν δ' ἔτι ζεῖ sc. δαίμων S.c.T.690.

Ζεύγλη *a horse-collar*, P.V.461.

Ζευγνύναι *to yoke*. ζεύγνυσι P.187. ζεύξω A.1624. ἔζευξα P.V.460. ζυγέντα C.784. Met. ζευχθείς A.816. *yoked*, h.e. *united*, A.816. μηχαναῖς ἔζευξεν Ἕλλης πορθμόν P.708. *connected it by a bridge of boats*.

Ζεῦγος *a pair of horses*, etc. *yoked together*. Met. *a pair of men*. ζεῦγος Ἀτρειδῶν A.44. *the two Atridæ*.

Ζευκτήριον neut. of prec. *a yoke*, A.515.

Ζευκτήριος *capable of yoking*, or *uniting*. γέφυραν ἐν δυοῖν ζευκτηρίαν P.722. *a connecting bridge* (placed) *on the two* (continents), h.e. *connecting the two continents*. Here Marg. Ask. has γαῖν δυοῖν, which Well. commends. ταῖν δυοῖν Blomf. See δύο.

Ζεύς *Jupiter*, P.V.150. etc. Διός P.V.10, etc. Ζηνός P.V.358. etc. Ζηνί P.V.218. etc. Δία P.V.339. etc. Ζῆνα P.V.541. etc. Ζεῦ P.524. etc. ὦ Ζεῦ is generally now read in the corrupt passage S.153. ἆ Ζάν, Ἰοῦς ἰώ Bamberger. Dind.

Ζέφυρος *the west wind*.

Ζηλοῦν *to envy, esteem enviable*, P.V.330. P.698.

Ζημία *harm* or *loss*, P.V.382. *penalty* or *punishment*, P.V.329. C.1028. ἀποχρημάτοισι ζημίαις C.273. *the spoliation of his property*. See ἀποχρήματος.

Ζῆν *to live*. ζῇς E.574. ἔζης C.354. ζῇν P.V.748. ζῶν C.1039. E.294. ζῶσα C.913. S.109. S.c.T.1025. ζῶντος A. 616.817. E.254. ζῶντα S.c.T.619. A. 557.663. C.873.892. E.256. ζῶσαν E. 574. τὸ ζῆν *life*. τοῦ ζῆν ἀπεστέρησε P.V.684.—Met. *to be fierce*, or *vigorous*. ἄτης θύελλαι ζῶσι A.793.

Ζητεῖν *to seek*. ζήτει P.V.262.316. 778.

Ζόφος *darkness*, P.825.

Ζυγόν *a yoke*, P.192. ζυγοῖσι P.V. 460.—*the beam of a balance*, S.802. Met. *the yoke of slavery*, A.1011. 1041. δούλειον ζυγόν S.c.T.453.775.

δουλίῳ ζυγῷ A.927.1199. ζυγοῖσι δουλείοισι A.75. ζυγὸν ἀλκᾶς P.586. *the yoke of sovereign power.* Referring to the bridge of boats connecting two continents, *as by a yoke,* P.50.72. See ζευγνύναι, ζευκτήριος.

Ζυγός *the centre of a vessel,* where the rowers of the second order (ζυγῖται) sat, A.1611. Schol. Arist. Ran. 1106. quoted by Blomf. θρανῖται, οἱ πρὸς τὴν πρύμναν. ζυγίτης, ὁ μέσος. θαλαμίτης, ὁ πρὸς πρῴραν. Blomfield also well observes that by τῶν ἐπὶ ζυγῷ δορός are here understood, Clytæmnestra and Ægisthus, who were now in power upon the death of Agamemnon, although before second to him in rank. "Erant igitur senes θαλάμιοι, Ægisthus et Clytæmnestra ζυγῖται, Agamemnon θρανίτης."

Ζωή *life.* ζωά Dor. S.c.T.921.

Ζωνή *a girdle,* C.986. E.578. S. 452.

Ζωπυρεῖν *to kindle, inflame.* ζωπυροῦσι τάρβος S.c.T.270. *excite alarm.* pass. ζωπυρουμένας φρενός A.1004.

Ζώφυτος *life-producing, nourishing.* ζώφυτον αἷμα S.837.

Η

Ἤ *or,* a disjunctive particle, used to express an alternative. e.g. ἀκούετ' ἢ οὐκ ἀκούετε; S.c.T.96. *do ye hear,* or *do ye not hear?* θέορτον, ἢ βροτείον; P.V.767. *divine,* or *mortal?* Cf. P.V.118.663.821. S.c.T.91.224.587. 601.619.809. P.144.244.344.346.416. 701.705.931. A.16.466.551.613.616. 747.1381. C.14.118.314.992.1005.1070. E.284.489.716.717. S.114.125.331.775. repeated e.g. θεόσυτος, ἢ βρότειος, ἢ κεκραμένη; P.V.116. Cf. id.583. S.c.T. 184. A.1167. C.91—94. E.849. S.245. ἢ καί *or else,* C.566. S.74.—it is placed before the former member also, *either—or.* ἢ κῆρύξ τις ἢ πρέσβυς S.708. *either some herald,* or *some ambassador.* Cf. P.V.165. S.c.T. 46. S.434. ἢ—ἢ καί. *either—or else,* S.c.T. 459. — repeated more than once, ἤ τις Ἀπόλλων, ἢ Πάν, ἢ Ζεύς A.55. Cf. E.260.—with τοι in the first clause, calling attention more strongly to this alternative. ἢ τοί τις ἐξέκλεψεν, ἢ ξητήσατο A. 648. *either he stole away, or* etc. Cf. A.823. C.490. With change of subject, or of construction. νῦν γὰρ μέλλουσι πειραὶ κοπάνων—ἢ πάνυ θήσειν Ἀγαμεμνονίων οἴκων ὄλεθρον —ἢ πῦρ καὶ φῶς ἐπ' ἐλευθερίᾳ δαίων ἀρχάς τε πολισσονόμους ἕξει (sc. Ὀρέστης). C.848. So perhaps id. 195. if εὖ σάφ' ἦν ἢ be correctly read by Wellauer for the unintelligible vulg. εὖ σαφηνῆ. Dind. ἢ σαφ' ἦν μοι. Cf. P.V.328. C.832. The latter clause is omitted by aposiopesis in A.484. ἀλλ' ἢ τὸ χαίρειν μᾶλλον ἐκβάζει λέγων—τὸν ἀντίον δὲ τοῖσδ' ἀποστέργω λόγον. τε supplies the place of the second ἤ in E.498. τίς ἢ πόλις βροτός θ' ὁμοίως ἔτ' ἂν σέβοι δίκαν; *what city,* or *what mortal,* etc.—With a verb preceding. *whether—or.* εἰδῶμεν ἢ νικῶμεν, ἢ νικώμεθα C.877. *let us see whether we be conquerors,* or *conquered.* Cf. P.V.782. C.745. To this is equivalent the construction εἰ—ἤτοι in A. 405. εἰ δ' ἐτητύμως τίς οἶδεν, ἢ τοι θεῖόν ἐστι μὴ ψύθος; *whether truly, who knows,* or *whether of a truth,* etc.—With comparatives, *than.* τὸ μὴ μαθεῖν σοι κρεῖσσον ἢ μαθεῖν τάδε P.V.627. *not to know is better for you than to know,* Cf. P.V.292.336. 753.820.870.940.971. P.676.989. A. 366.598.1364. E.408. S.448. with ἄλλος. τίς ἄλλος ἢ 'γώ; P.V.438. *who else than I?* τί δ' ἄλλο γ' ἢ πόνοι πόνων; S.c.T.834. ὁ δ' οὐδὲν ἄλλο γ' ἢ πτήξας δέμας παρεῖχε P.205. See ἄλλος.

Ἦ an affirmative particle, *surely, in truth,* e.g. ἦ μαίνεταί γε A.1034. *of a truth she is mad,* Cf. P.V.754. S.c.T.584.962.977. P.256.639.829.

838. A.578.1225.1460. C.916. E.34. 106.139.204. S.447. ironically, S.c.T. 562. repeated, ἦ σοφός, ἦ σοφὸς ἦν P.V.889. ἦ τρισκάλμοις ἦ βάρισιν ὀλόμενοι P.1031. United with other particles to increase the force of the asseveration. ἦ μήν, *most surely, in very truth.* ἦ μὴν κελεύσω P.V.73. Cf. ed.167.909. S.c.T.513. ἦ τοι. ἦ τἂν πανώλεις παγκάκως τ' ὀλοίατο S.c.T.534. *of a surety they would perish.* ἦ δῆτα. ἦ δῆτ' ἂν εἴη πανδίκως ψευδώνυμος δίκη S.c.T.652. ἦ δή. ἦ δὴ κλύων ἐκεῖνος εὐφρανεῖ νόον C. 731. ἦ που. ἦ πού τι σεμνόν ἐστιν ὃ ξυναμπέχεις P.V.519. *I suppose of a truth it is something,* etc.—with ἀλλὰ in abrupt addresses, ἀλλ' ἦ φρονεῖς εὖ τοῖσι νῦν ἠγγελμένοις C.763. *well surely you must be pleased,* etc. Cf. id.218.764. S.891. — as an interrogative, ἦ θεωρήσων τύχας ἐμὰς ἀφῖξαι; P.V.302. *what, art thou come to see my woes?* Cf. id.389.747.759.769. 775.976. S.c.T.165. P.625.940. A.260. 916.1086.1180.1335.1339.1523. C.412. 519. E.402.412.687.909. ἦ πῶς; C.756. *do you ask how?*

Ἡβᾶν *to be young,* or *vigorous like youth.* καὶ μάλ' ἡβῶντος δὲ δεῖ C.866. σάρκα ἡβῶσαν S.c.T.604. *vigorous as a youth's.* Cf. ἡβῶντα εὐγλώσσῳ φρενί S.756. *ready in speech as a youth.* Met. ἀεὶ γὰρ ἡβᾷ τοῖς γέρουσιν εὖ μαθεῖν A.570. *it is never too late for old men to learn wisdom.*

Ἥβη *youth, the vigour of life,* or *bloom,* P.536. ἥβης ἀκμαίας S.c.T.11. *the very prime of vigour,* i.q. ὥρα. ἥβας ἄνθος S.649. *the bloom of their youth.* ἡλικες ἥβης ἐμῆς P.667. *companions of my own age.* Abstr. for concr. *the young men of a state,* A. 109. P.504.887. οἵαν ἄρ' ἥβην ξυμμάχων ἀπώλεσα id. 719. *what blooming allies.*

Ἡγεῖσθαι *to lead the way,* S.c.T. 627. P.392. A.885. with dat. of the persons led. ἡγεῖσθε τοῖσδε μετοίκοις E.964. *lead these strangers.* μήτ' ἔπος μήτ' ἔργον ὧν ἂν δύναμις ἡγεῖσθαι θέλῃ P.170. i.e. ἐκείνων ἃ or ἐν οἷς ἂν δύν. ἡγ. θέλῃ, *in which my capacity can guide* or *assist me.* with acc. of the place. ἡγεῖσθε βωμοὺς ἀστικούς S.494. *lead to the altars.*—*to guide,* or *suggest.* μαντεύομαι γὰρ ὡς ἂν ἡγῆται θεός E.33. *to have supremacy.* δόμων καταισχυντῆρσι ἡγουμένοις A. 1336.—*to consider, esteem,* P.V.1057. C.892. ἅπαντας ἐχθροὺς τῶν θεῶν ἡγοῦ πλέον C.889. *consider all persons* (h.e. even a mother) *your enemies rather than incur the enmity of the gods* (h.e. of Apollo, by disregarding his oracle).

Ἡγεμών *a leader* or *prince,* P.307. 751. A.177.—*the leading vessel in a fleet,* S.703.—of the gods, γᾶ τε καὶ ἄλλοι χθονίων ἀγεμόνες P.632.

Ἡγητής id. S.236.

Ἠδέ *and,* S.c.T.844. P.16.21.22. 26.281.527.844.859.863.864.920.933. 957. A.42. C.1021. E.179.392. On the use of ἠδὲ by the Attic tragedians, which Valck. on Phœn.1613. denies to be lawful, see Pors. Hec. 323.

Ἥδεσθαι *to rejoice.* with part. P.V. 760. with inf. E.302.

Ἤδη *already, now,* P.V.405. S.c.T. 22.59.359.482.684.864. P.9.66.595. 657. A.79.326.1027.1182.1183. C.162. 371. E.559.646. S.268. with imperatives, or when future or present time is implied. *now, directly.* σὺ δ' αὐτὸς ἤδη γνῶθι ναυκληρεῖν πόλιν S.c.T. 632. Cf. A.1642. C.111. E.60.379.644. ἤδη πόλεμον αἰρήσῃ νέον S.928. Cf. P.V.913. S.c.T.454. A.1560. C.506. E.471.651. S.205. τότ' ἤδη ψῦχος ἐν δόμοις πέλει A.445. εἶδον πότ' ἤδη E. 50. *I saw once upon a time.* ἤδη τὰ τοῦδ' οὐ διατετίμηται θεοῖς; S.c.T. 1038. *has he ever yet been dishonoured by the gods?*

Ἡδονή *delight,* P.V.634. S.986. P. 827. οὔτ' ἐμοὶ λέγειν καθ' ἡδονήν P.V. 261. sc. ἐστί. *it is no pleasure to me to tell.* χροιὰν τίνα ἔχοντ' ἂν εἴη δαίμοσιν πρὸς ἡδονήν P.V.492. *they would be pleasing to the gods.*

Ἡδύς *pleasant,* P.V.534. comp. ἥδιον A.588.

Ἠδωνίς *Thrace*, P.487.

Ἦθος *manner, character.* ἀκίχητα ἤθεα P.V.184. φίλα ἤθη P.640.—*an accustomed place of abode*, S.62.

Ἠιών *a bank*, Dor. A.1136. ἀμφὶ σὰς ἀϊόνας.

Ἥκειν *to be come, to be present.* ἥκω σαφῆ τἀκεῖθεν ἐκ στρατοῦ φέρων S.c.T.40. *I am come*, etc. Cf. P.678. A.249. C.3.648.825. E.227. ἥκεις P.V.299. C.213. ἥκει A.508.517.1036.1274.1541. ἥκομεν P.V.1. ἥκουσι S.c.T.843. P.502. S.716. ἧκον imp. *they came*, P.V.664. ἥξω fut. P.516. C.554. E.466. S.707. ἥξεις P.V.1023. ἥξει id.103, A.245.605.1213.1253. C.1016. ἥξουσι P.V.860. subj. ἥκῃ C.814. inf. ἥκειν A.591.838. S.911. ἥξειν S.c.T.427. A.665. part. ἥκοντα A.633. ἥκοντας 1608. with acc. without a preposition. ἥξεις Ὑβριστὴν ποταμόν P.V.719. *you will come to the river Hybristes.* Cf. id.726.732.737.810. διὰ μάχης ἥξω τέλους S.470. *I shall engage in the issue of battle.* εἰς ἀρθμὸν ἐμοὶ καὶ φιλότητα ἥξει P.V.192. *will become reconciled to me.*

Ἥκιστα *in the least degree.* οὐχ ἥκιστα *not in the least degree*, i.e. most, C.114.

Ἠλέκτρα C.16.250. prop. name.

Ἠλεκτραι *one of the gates of Thebes*, S.c.T.405.

Ἠλίβατος *exceeding high, inaccessible*, S.347. On the derivation and meaning of this word, probably a shortened form of ἠλιτόβατος h.e. *insecure as a footing*, see Buttm. Lexil. in voc.

Ἠλίθιος *foolish, vain*, A.357.

Ἠλιθιοῦν *to stupify*, P.V.1063.

Ἡλικία *age.* τήνδ' ἡλικίαν ἐσιδόντ' ἀστῶν P.878. This Schütz properly translates, "*Labant mihi genua istam civium ætatem intuenti.* Nempe conspectis Chori senibus tot millia juvenum robustorum sibi periisse, nec fere quemquam nisi senem superesse dolet. Male igitur Lat. interpres, *juventutem civium considerantí.*"

Ἥλιξ *contemporary.* ἥλικες ἥβης ἐμῆς P.667. *ye who once with me were young.* παιδὸς δαλὸν ἥλικα C.600. *a torch co-existent with the child.*

Ἡλιόκτυπος *struck by the sun's rays*, S.146.

Ἥλιος *the sun*, P.22.25.91.228.709.798.810. S.c.T.428. P.356.369.496.696. A.279.494.561.619.644.622.1296. C.980. S.210.252.750. Dor. ἁλίου E.886.

Ἡλιοστιβής *traversed by the sun*, P.V.793.

Ἧλυσις *a coming*, A.243. τὸ δὲ προκλύειν ἐπεὶ γένοιτ' ἂν ἥλυσις, προχαιρέτω h.e. *as for listening for the event before hand, since its coming will* (in any case) *take place, away with it.* (See the explanation of the whole passage under αὐγή.) There is evidently some gloss crept into this verse, as it does not answer to the corresponding verse in the strophe, πρέπουσά θ' ὡς ἐν γραφαῖς προσεννέπειν. For ἥλυσις, which is the reading of Turn. ἡ λύσις is read in Med. Vict. We find also the various readings ἂν ἡλύοις Guelph. ἀνηλύοις Ald. ἀνκλύοις Rob. ἂν κλύοις (divisim) Flor. Farn. Ἥλυσις is, however, in all probability genuine. Cf. Eur. Herc. Fur. 1041. Hec. 67. Hermann strikes out ἐπεὶ γένοιτ' ἂν and reads τὸ προκλύειν δ' ἥλυσιν προχαιρέτω. Elmsley rejects τὸ προκλύειν. The conjectures of Pauw, Heath, Schütz and others, depart too far from the vulgate to be worth recording. Pearson conj. ἐπεὶ οὐ γένοιτ' ἂν ἡ λύσις, προχαιρέτω. So Blomf. but without the article. In the absence of further authority from MSS. it is difficult to form any opinion on this passage. It seems, however, not easy to conceive how ἐπεὶ γένοιτ' ἄν, or the slightly corrupt ἐπιγένοιτ' ἄν, could have crept into the MSS.; and hence Hermann's emendation becomes improbable. From the similarity of the reading ἀνκλύοις of Rob. or ἂν κλύοις of Flor. Farn. it seems as if the word κλύειν might somehow have been inserted; and in order

to make this agree in sense with *τῷ προστένειν* in the next line, the copyist might have prefixed the preposition to *κλύειν*. It is probable therefore, that the true reading is *τὸ μέλλον δ', ἐπεὶ γένοιτ' ἂν ἥλυσις, προχαιρέτω*. This slightly differs from the strophe, but this (as Scholefield, who adopts this reading observes) may be obviated by reading *ὥσπερ* for *ὡς*. By adopting this, we also avoid the awkwardness of joining *τὸ μέλλον* with *μαθεῖν*, i.e. *justice brings to those who have suffered, to know that which* (before) *was future*, which is somewhat harsh, though, perhaps, not wholly objectionable.

Ἦμαρ *a day*, S.c.T. 21. A. 622. 654. 1274. 1574. C. 603. *ἤματος* A. 543. *ἤματα* P. 421. *ἤμασι* C. 259. In a metaphorical sense, P. 293. A. 874. *τό τ' ἦμαρ καὶ κατ' εὐφρόνην ὁμῶς* E. 662. *by day and by night.*

Ἡμέρα *id.* P. 378. 423. A. 311. 1559. S. 713. *καθ' ἡμέραν daily*, P. 827. but in C. 805. *καθ' ἡμέραν by day*, opp. to "by night." *ἐν ἡμέρᾳ* E. 105. *id. τὰς ἁπάσας ἡμέρας* P.V. 753. *every day. ἐν ὑστέραισιν ἡμέραις* A. 1651. *in after time.*

Ἡμερεύειν *to pass the day. ἡμερεύοντας ξένους* C. 699. *having travelled all day, all day upon the road.* Here *μακρᾶς κελεύθου* is not governed by *ἡμερεύοντας* as Blomf. says, but by *τὰ πρόσφορα*. Abresch very properly compares Eur. Hel. 515. *τὰ πρόσφορα τῆς νῦν παρούσης ξυμφορᾶς αἰτήσομαι.*

Ἡμερήσιος *of the day. ἡμερήσιον φάος* A. 22. *a light like that of day.*

Ἡμερόλεγδον *reckoning the days*, P. 63.

Ἥμερος *mild, gentle*, comp. *ἡμερώτερος* A. 1615.

Ἡμεροσκόπος *watching by day*, S.c.T. 66.

Ἡμεροῦν *to cultivate, improve*, pass. *τιθέντες ἡμερωμένην* E. 14. *making it cultivated.*

Ἡμερόφαντος *appearing by day. ὄναρ ἡμερόφαντον* A. 82. *an apparition by day.* See Blomf. Gloss. in loc.

Ἡμέτερος *our*, S. 2. 16. 946. S.c.T. 609. E. 353. 932.

Ἥμισυς *half. ἥμισυς λόγου* E. 406. *the half of the discussion, only one side of the case.*

Ἦν *if*, P. 694. *ἢν μή* S.c.T. 1018. *useless.*

Ἡνία *a rein*, P.V. 1012. In P. 189. *ἐν ἡνίαισι δ' εἶχεν εὔαρκτον στόμα*, Wellauer objecting to the particle *δὲ* reads from Med. Regg. C. P. *ἐν ἡνίαισιν εἶχεν*. So Schäf. Melet. Crit. p. 94. Blomf. *ἐν ἡνίαισί τ'*. The vulg. is correct: *δὲ* does not refer to *μὲν* in v. 188, to which *δὲ* in v. 190 answers, but merely introduces the subordinate clause.

Ἡνιοστρόφος *regulating the reins. ἡνιοστρόφου δρόμου* C. 1018. *a race-course.* Here, however, there is evidently something wrong. As the passage commonly stands (*ὥσπερ ξὺν ἵπποις ἡνιοστρόφου δρόμου ἐξωτέρω. φέρουσι γὰρ νικώμενον φρένες δύσαρκτοι*) it is unintelligible. Pauw removes the stop after *ἐξώτερω* and makes the whole sentence governed by *γάρ*. So Bothe, who reads *ἡνιοστρόφον*. This position, however, of *γὰρ* is absolutely inadmissible. Wellauer proposes *ἔξω περῶ*, or thinks that *ἐξωτερῶ* (sic) may possibly be a verb formed after the analogy of *ὑστερεῖν, προτερεῖν* and the like. This appears equally improbable. It seems difficult to refuse to admit Stanley's elegant emendation *ἡνιοστροφῶ*, a word which is found in Eur. Phœn. 176. This is approved by Butler and adopted by Blomf. Translate, *as if I were along with horses, I am driving off the course.* Stanley compares P.V. 885.

Ἧπαρ *the liver*, P.V. 1027.—as the seat of violent emotion, *θιγγάνει πρὸς ἧπαρ* A. 421. *δῆγμα λύπης οὐδὲν ἐφ' ἧπαρ προσικνεῖται* A. 766. So C. 270. E. 130.

Ἠπειρογενής *born on a continent*, P. 42.

Ἤπειρος *the continent*, P.704.723. P.V.737. E.75.

Ἤπιος *mild*, P.V.480. In A.1614. σὺ δ' ἐξορίνας ἠπίοις ὐλάγμασιν ἄξῃ, notwithstanding Klausen's forced attempt at explanation, ἠπίοις is undoubtedly corrupt. Two emendations have been proposed, either of which is not improbable. ἠπίους by Pauw, which Blomf. adopts. νηπίοις by Jacob. Schütz. Blomf., in adopting the former, remarks. "Scilicet *Orpheus fera corda mansuefecit: tu vero etiam placida ingenia latratibus irritas.*" Well. in preferring νηπίοις, remarks that the opposition which Blomf. imagines between Orpheus *leading the wild*, and the Chorus *exasperating the gentle*, does not exist. Certainly the main stress of the comparison lies in ἦγε and ἄξῃ sc. in the *drawing*, and *being drawn*. Nevertheless the word πάντα seems to favour Blomfield's opinion: "he drew *all things* (consequently, even the wildest) by his voice: you, on the other hand, having exasperated *even the gentle*, will be drawn yourself." The verb ἐξορίνας seems rather to require something as an object: but in the absence of further evidence it is difficult to decide between the two emendations, though ἠπίους, as being the least alteration, is, upon the whole, to be preferred.

Ἧρ *the spring*, P.V.435.

Ἥρα *Juno*, P.V.594.603.708.902. S.c.T.137. S.288.293.559.581.1018. On Ἥρας τελείας E.205. see τέλειος.

Ἥρως *a hero*, pl. ἥρως A.502.

Ἧσθαι *to sit*. ἧσαι E.418. ἧται C.385. also ἧσται S.c.T.494. ἧσθαι δόμοις A.836. *to sit at home*. ἡμένας ἔσω C.908. *id.* κορυφαῖς ἐν ἀκραῖς ἥμενος P.V.366. ἐν θρόνοις ἥμενοι C.609. E.47. ἡμένας ἐπ' ἐσχάραις 773. ἵκταρ ἥμενοι Διός 952. ἥμενον ἄνω S.94. ἄνωθεν ἡμένου 592. ἐπ' ἀσπίδος ἧσται S.c.T.494. *rests*, h. e. *is depicted upon*. with acc. σέλμα σεμνὸν ἡμένων A.176. *sitting upon*.

Ἡσιόνη, prop. name, P.V.558.

Ἡσσᾶσθαι *to be worsted*. ἡσσωμένων S.c.T.498. *the vanquished party*.

Ἧσσων *inferior*, S.200.484, ἧσσον *less*. οὐδὲν ἧσσον A.1364. οὐχ ἧσσον C.179. οὐδ' ἧσσον 697. *no less*.

Ἡσυδυπία. This occurs in a hopelessly corrupt passage, S.828. Schütz conj. ᾗ δουπίαν σ' ἔπειτα. Various other conjectures have been proposed, but no satisfactory light has yet been thrown upon the passage.

Ἡσυχάζειν *to be quiet*, P.V.327. 344.

Ἥσυχος *quiet, gentle*, S.196. ἡσύχῳ φρενῶν βάσει C.445. *with a calm process of the mind*. Comp. τὰ ἐμφανῶς πράσσουσαν ἡσυχαιτέραν E.214. *acting less vigorously* or *promptly*.

Ἡσύχως *calmly, quietly*, S.705.

Ἧτορ *the heart*, P.953.

Ἥφαιστος *Vulcan, the god of fire*, P.V.3.367.622. E.13.

Ἠχέτης *sounding*. Dor. ἀχέτας P.V.574.

Ἠχή *a sound*. ἠχῇ κέλαδος Ἑλλήνων πάρα μολπηδὸν εὐφήμησε P.380. In this passage, for ἠχῇ, Pierson on Mœris, p.176. proposes to read ἠχοῖ, which has been adopted by Brunck, Glasg. Schütz, Blomf. So Dind. It is also found written over ἠχῇ in Reg. B. M.2. Butler also approves ἠχοῖ, though it is difficult to understand his reasons. The mention of *the echo* in this place would seem unintelligible. It is the shouting of the Greeks (not the echo) which is here referred to, to which shouting ἀντηλάλαξεν ἠχώ (383). So far then from ἠχώ in the latter clause confirming the conjecture ἠχοῖ in the former, as Butler observes, it seems plainly to disprove it. Ἠχῇ is not put for σὺν ἠχῇ (as Arnaldus proposes to read), but is the dative used adverbially, *with a shout*, as φυγῇ in P.384.414. and in numerous other instances.

Ἠχώ *an echo*, P.383. *a sound*, P.V.115.133.1084. In S.c.T.898, is commonly read δόμων μάλ' ἀχὼ ἐπ' αὐτοὺς προπέμπει δαϊκτὴρ γόος. Here

the hiatus in ἀχὼ shows the existence of some corruption; and the expression ἐπ' αὐτοὺς προπέμπει, is unintelligible. Schütz conj. δεινὰν μάλ' ἀχὼ δ' ἐπ' αὐτοῖς, *valde gravem autem sonum super iis emittit luctus.* Blomf. ἀχὼ 'π' αὐτούς. Lachm. ἀχάν. Elmsl. ἀχὰν ἐς οὗς. If the preposition be retained, Schütz's conj. αὐτοῖς, seems necessary. Guelph. however, omits the preposition. It also inverts the order of the words, reading ἀχὼ μάλ' αὐτοὺς δόμων προπέμπει. This Scholefield adopts, approving also Elmsley's proposal to omit πρό in the antistrophe. Perhaps this is as satisfactory as anything which has been proposed. Translate "*a loud wailing from the house attends them, even a piercing cry.*" Upon the meaning of the passage, Butler observes, "Falso hæc de funere quod ex ædibus efferretur Portum intellexisse jam monuit Schützius. Locus autem facile expedietur, si modo fingas dum chorus in fratribus deplorandis occupatur, clamorem ejulantium exaudiri ex ædibus. (He then refers to similar cases in v. 78. seqq. S. 814. seqq.) (797. ed. Well.) Hæc si animo tenes, aperta erunt omnia: modo per δόμων ἀχὼ intelligas clamorem ex ædibus quem propinqui et famuli cient, pronomen ἃ ad φρὴν referas, et ad τοῖνδε δυοῖν ἀνάκτοιν subaudias ἕνεκα."

Θ

Θακεῖν *to sit,* P.V. 313. with acc. *to sit upon.* θακοῦντι παγκρατεῖς ἕδρας P.V. 389. *sitting on the seat of power.*

Θᾶκος *a seat* P.V. 280.—*a shrine,* A. 505.

Θαλαμηπόλος *a maiden of the bedchamber,* or *house-maiden,* S.c.T. 341.

Θάλαμος *a chamber,* or *place of abode,* E. 958. Met. θαλάμους ὕπο γῆς P. 616.

Θάλασσα *the sea,* A. 562. 637. 932. E. 231. P. 77. 109. 411. (see εἶναι) 693. S. 256. Met. κακῶν θάλασσα S.c.T. 740. *a sea of troubles.* ἄμαχον κῦμα θαλάσσης P. 93. said of *an advancing host of men.*

Θαλάσσιος *of,* or *belonging to the sea.* πεζούς τε καὶ θαλασσίους P. 550. *mariner.* στενωποῦ θαλασσίου P.V. 364. *a strait.* θαλασσίαν νόσον P.V. 926. *the trident of Neptune.*

Θαλασσόπλαγκτος *wandering upon the sea.* θαλασσόπλαγκτα ναυτίλων ὀχήματα P.V. 465. Also as a various reading in P. 299. See seq.

Θαλασσόπληκτος *beaten by the sea.* θαλασσόπληκτον νῆσον Αἴαντος πολεῖ. P. 299. This is the reading of the best MSS. θαλασσόπλακτον. Barocc. M. 1. Lambeth. Reg. P. and written over in M. 2. θαλασσόπλαγκτον Regg. C. H. var. lect. ap. Turn. which Blomf. suspects to have been the original reading. Lobeck on Soph. Aj. 598, where Salamis is called ἁλίπλαγκτος, perceiving that the word is not there used in its ordinary sense, refers to this passage, and wishes to establish an identity of meaning between ἁλίπλαγκτος and θαλασσόπληκτος. But admitting that the Æolians had a word πλάζω πλάγξω equivalent in sense to πλήσσω, from whence πλαγχθέντες, to which the gloss in Hesych. πλαγχθέντες πληγέντες, may refer, and that from this are derived the Latin *plango planctus,* still this would seem to have been confined to the Æolians, and from them derived to the Latins; and it is therefore scarcely possible that a meaning which the Attics did not recognise in the verb would have been retained by them in the verbal πλαγκτός. Again, even if πλαγκτὸς could have borne this sense, it is not likely that the tragedians would have employed it in both these senses of *wandering*

and *beaten*. If then we can in some cases decide with certainty on its signification, we may examine whether the same will not apply to the rest. Thus in Soph. Aj. 680, there can be little doubt that the true reading is Πὰν ἁλίπλαγκτε *φάνηθι*, and still less that whether it be an epithet of Pan, as the Scholiast says (cf. *μάκαρες ἁλίπλαγκτοι*, Opp. Hal. iv. 582), or joined with *φάνηθι* as Hermann asserts, it is derived from *πλάζεσθαι* in the sense of *to wander*. In A. 599, the simple *πλαγκτὸς* can mean only *led astray, deceived*. So also in the compound *νυκτίπλαγκτος*, which often occurs, the idea of *beaten* is out of the question, which is true also of *πολύπλαγκτος, παλίμπλαγκτος*, κ.τ.λ. Such being then the undisputed sense in these passages, we may perhaps be justified in inferring that it must hold good in the others, where the meaning is less decided by the nature of the case. In P.V. 465, *θαλασσόπλαγκτος* is applied to ships as *roving on the sea;* in Eur. Hec. 770, to the body of Polynices *carried to and fro by the waves*. There is a passage in P. 269, which occasions some difficulty; and here *πλαγκτοῖς* is interpreted by Heath and Butler according to Lobeck's idea. Certainly the meaning cannot be *wandering*, if *διπλάκεσσι* be rightly explained of *the shores of the sea*. See *δίπλαξ*. In the passage from the Ajax, if the meaning assigned to *πλαγκτὸς* above be the true one, we must either read from MSS. *ἁλίπλακτος* with Erfurdt and Hermann (so Lobeck, ed. 1.) or explain the vulg. consistently with the sense. We may observe that *πλαγκτός*, besides its strict sense of *wandering*, is also used in the secondary meaning thence derived of *restless, troubled*. It occurs thus in the compound *νυκτίπλαγκτος*, and may possibly be thus used here to express the agitation of the coast, *vexed and troubled* by the waves. The same meaning will also suit the passage in the Persæ quoted above.

Θαλερός soft, genial. θαλερωτέρῳ πνεύματι S.c.T. 689.

Θάλλειν to be vigorous, to flourish. αἷμα θάλλει S. 837. In P. 608. *τῆς τ' αἰὲν ἐν φύλλοισι θαλλούσης βίον ξανθῆς ἐλαίας*, it is used in a transitive signification, *supporting a vigorous existence*. Blomf. objects to this, although MSS. have no variation, and proposes *χεροῖν*, which reading he thinks is expressed in the paraphrase of the Scholiast. Dind. *ἴσον*. There does not, however, appear to be any reason for condemning this use of *θάλλειν*. See Matth. Gr. Gr. 423. and Bernhardy Synt. Gr. iii. 17. who compares Theoc. 25. 16. *ἐπεὶ μελιηδέα ποίην Λειμῶνες θαλέθουσι*. Neither does *βίον* seem objectionable; the expressions *μητρὸς ἀγρίας, παρθένου πηγῆς, γαίας τέκνα* being all derived from living objects. In S. 99. the part. *τεθαλώς* h.e. *become vigorous*, is conj. by Bothe for the vulg. *τὸ θάλος*. See seq.

Θάλλος (?) *a bud*. This word is read by Glasg. for the sake of the metre in S. 99. *οἷα νεάζει πυθμὴν δι' ἐμὸν γάμον τὸ θάλλος*, where the vulg. is *τὸ θάλος*. Whether, however, *θάλλος* or *θάλος* be read, the sense is very obscure. The Scholiast explains both *πυθμὴν* and *τὸ θάλος* of Ægyptus; which is so evidently false as to make it probable that he read the passage differently. Bothe's conjecture *τεθαλὼς* is plausible. So Dind. This will accord well with the explanation of the Schol. and express *the new vigour displayed by the aged Ægyptus to effect this marriage for his sons*. See *νεάζειν* and *πυθμήν*.

Θαλλός a branch, C. 1031.

Θάλπειν to warm. ἢ Διὸς θάλπει κέαρ ἔρωτι P.V. 592. *τέθαλπται* P.V. 653.—Met. *to inflame, set on fire*, 881.

Θάλπος heat, warmth, A. 551. 943. S. 728. *μεσημβρινοῖσι θάλπεσι* S.c.T. 413. 428. *the noonday sunbeams*.

Θαμβεῖν *to be astonished at.* with acc. *τέρας δ' ἐθάμβουν* S.565.

Θάμνος *a bush,* A.1289.

Θανάσιμος *deathly, causing death. θανάσιμον αἷμα* A.991. *θανασίμους τύχας* 1249. *θανάσιμον γόον* 1420. *a death song.*

Θανατηφόρος *fraught with death,* C.363.

Θάνατος *death,* S.c.T.583.1000. C.972. S.117. plur. A.1313.—*any kind of death. θάνατος αὐτοκτόνος* S.c.T.663. *a death inflicted by each other. ἀσεβεῖ θανάτῳ* A.1472.1498. *ἀνελεύθερον θάνατον* 1502. *ξιφοδηλήτῳ θανάτῳ* 1511. *στυγερῷ θανάτῳ* C.1002. plur. *μελέους θανάτους* S.c.T.860. *ἀντιφόνων θανάτων* 875. *θανάτοις αὐθένταισι* A.1554. periphr. *θανάτου τέλος* S.c.T. 888. *θανάτου μοῖρα* P.881. A.1441. plur. referring to *one* person, *δεσποτῶν θανάτοισι* C.52.

Θανατοῦν *to put to death. θανατώσει* P.V.1055.

Θανατοφόρος *fraught with death,* A.1149.

Θάπτειν *to bury,* C.434.674. S.c.T. 999. *θάψω* S.c.T.1019.1043. *θάψων* A.1552. *θάψαι* C.427. In P.961. the vulg. is *ἔταφον, ἔταφον, οὐκ ἀμφὶ σκηναῖς τροχηλάτοισιν, ὄπισθεν δ' ἑπόμενοι.* In the first verse Valck. on Eur. Hipp. 1247. conj. *ἔταφεν, ἔταφεν,* i.e. *ἐτάφησαν,* a termination of the aorist which, excepting the passage in the Hippolytus, occurs no where else in the tragic writers. In this he is followed by Brunck, Schütz, and Blomf. Some commentators, who retain *ἔταφον,* consider it to have an intransitive signification, like *κεύθω* and some other verbs. Such was, perhaps, the Scholiast's opinion, who explains it *ἀπέθανον, ἀπέθανον.* But the form *ἔταφον,* from *θάπτω,* is exceedingly doubtful. Pauw refers it to Xerxes in the first person: Abresch joins it with *ἀκόρεστον* in the preceding verse.—In the second verse *ὄπισθεν δ' ἑπόμενοι* violates the metre. *ὄπισθε δ',* Pauw, Heath, Brunck, Schütz; *ὄπισθεν ἑπόμενοι,* Blomf.; neither of which is consistent with the metre. Passow conj. *ὄπιθε δ' ἑπόμενοι*: Lachm. *δ' ὄπισθ' ἑπόμενοι.* Wellauer, considering that *δὲ* injures the meaning, and may possibly have been inserted by some one in whose copy *κακὰ πρὸς κακά* was read in the strophe, reads *ὄπιθεν ἑπόμενοι.* With respect to the meaning, Schütz explains *σκηναῖς τροχηλάτοισι* to refer to the *covered carriages* in which the Persians were wont to carry their dead to burial. Schol. *ἔθος ἦν τοῖς Πέρσαις σκηνὰς τῶν ἁμαξῶν ἄνωθεν ποιουμένους, ἐπιφέρειν ἐκεῖσε τοὺς νεκρούς, καὶ οὕτως αὐτοὺς προπεμπεύοντες, ἔθαπτον.* Schütz reads *ἑπομένοις,* and translates *ἀμφὶ σκηναῖς κ.τ.λ. not* with *cars, &c., nor* with *attendants,* a sense which *ἀμφὶ* clearly cannot bear. Butler conj. *ἑπομέναις* as referring to *ἁμαξαῖς.* So Blomf. who is equally incorrect with Schütz in translating *ἀμφὶ σκηναῖς* in *sandapilis; ὄπισθεν ἑπόμενοι* he refers to the dead who were *not brought home with the army.* Well. referring *ἑπόμενοι* to the dead, explains *σκηναῖς τροχηλάτοισι* of the *chariot of Xerxes,* which these being dead no longer accompanied. So Dind. Heath refers it to the tents of the camp, near which, in prosperous warfare, the dead are usually buried, whereas, in this case, they were buried in a hasty manner wherever they happened to lie. None of these explanations appear wholly correct. Dind. rightly observes that *ἔταφον, ἔταφον* is correct, sc. *obstupui,* from *θήπω,* not *θάπτω.* The constr. must then be *οὐχ ἑπόμενοί* (*εἰσι* h.e. *οὐχ ἕπονται*) *ἀμφὶ σκ. τροχ. ὄπιθεν.* Possibly *ἑπομένοις* may be correct, as the dative governed by *ἔταφον.* Cf. *συνορμένοις* in A.419. or *ἑπόμενος* may be conj. from Reg. C. Turn.

Θαρσαλέος *confident,* P.V.534.

Θαρσεῖν *to be of good courage. θαρσοῦσι* S.748. *θάρσει.* S.713.721. 993. *θαρσεῖτε* S.595.888. S.c.T.774.

θαρσῶν P.V.917. C.814. *θαρσήσας* C.655. *taking courage.* In A.1656. the vulg. is *θαῤῥῶν*, but here Porson rightly restored the harsher form *θαρσῶν*. So Blomf.

Θάρσος confidence, boldness. A. 955. S.c.T.166. 252. 1032. *τῶνδε θάρσος* C.89. *courage for these things.* Cf. the use of the genitive in P.V. 16. *πάντως δ' ἀνάγκη τῶνδέ μοι τόλμαν σχεθεῖν.*

Θαρσύνειν [*ῡ*] *to encourage,* P.212.

Θάρυβις prop. name of a man. P. 52. 315. 932.

Θάτερον. See *ἕτερος.*

Θαῦμα wonder, S.508. E.355.

Θαυμάζειν to admire, respect, S.c.T. 754. *to wonder at,* with acc. A.853. 1372. with gen. of person, followed by an infin. *θαυμάζω σου, πόντου πέραν τραφεῖσαν ἀλλόθρουν πόλιν κυρεῖν λέγουσαν* 1172. *I wonder at you, that you,* etc. fut. mid. *θαυμάσῃ* P.V.474. pass. *χάρις ἀφ' ἡμῶν ὁλομένων θαυμάζεται* S.c.T.685. *is a thing highly prized.*

Θαυμαστός wondrous P.208. E.46. S.237.

Θέα a spectacle, P.V.241.

Θεά a goddess, S.c.T.86. 91. E.233. 249. 389. 641. 698. 789. 919. *ὦ κατὰ χθονὸς θεαί* E.115. *θεαὶ ἀοιδοί* S.676. *Πολλὰς θεά* E.215. P.339.

Θέᾶμα a sight, P.V.69. 304.

Θεήλατος driven by God, A.1270.

Θείνειν to strike or *hammer,* P.V. 56. 76. *to strike,* as a vessel, P.410. intrans. *στυφέλου θείνοντας ἐπ' ἀκτᾶς* P.927. *beating upon the beach.* Here the vulg. *θανόντας,* which violates the sense, has been altered from MSS. into *θείνοντας.* Dind. considers *ἐπ' ἀκτᾶς* corrupt. Pass. *to be slain,* S.c.T.938. P.295. C.382. On S.c.T. 364. see *θένειν.*

Θεῖος divine, P.V.685. S.559. 572. *heaven sent,* A.465. *τὸ θεῖον the deity,* C.952. *divine inspiration,* A.1054.—*magnificent, illustrious,* P.75. A.1527. C.854.

Θέλγειν to soothe, or *persuade, θέλξει* P.V.173. 867. *θέλξειν* E.860. *σὺ δὲ θέλγοις ἂν ἄθελκτον* S.1041. *to comfort with love,* S.566. pass. *τὰ δ' οὔτι θέλγεται* C.414. *this is not a case which admits of coaxing.*

Θέλειν to wish, or *desire. θέλω* P.V.308. 820. P.226. 514. A.1295. C. 173. 838. 891. 895. S.448. *θέλεις* P.V. 321. 343. A.1376. C.220. E.408. 414. *θέλει* P.V.654. 942. A.247. *θέλοιμ' ἂν* P.V.346. A.3. 10. S.205. *θέλοι* P.V. 670. *θέλων* P.V.118. 502. S.c.T.336. 449. 487. P.174. *θέλουσα* P.200. A. 234. *θέλοντος* A.664. *θέλοντι* C.515. *θέλοντες* P.V.201. S.709. *to be willing,* E.250. 407. 847. S.384. 768. S.c.T. 1018. *θέλησον* P.V.785. *θελήσῃ* 1030. *θεοῦ θέλοντος καὶ μὴ θέλοντος* S.c.T. 409. *θεῶν θελόντων* 544. *Διὸς θέλοντος* 696. *κείνου θέλοντος* S.208. *θέλουσ' ἄκοντι κοινώνει κακῶν* 1024. *θελούσης οὐδὲ πρὸς βίαν τινός* E.5.—*ὧν ἂν δύναμις ἡγεῖσθαι θέλῃ* P.170. *wherein my power is willing* (h.e. is able) *to direct me.*— *θέλων* part. *propitious, ready,* C.19. 801. *θέλουσα θέλουσαν ἀγνά μ' ἐπιδέτω Διὸς κόρα* S.136. *glad, willing,* A.650. (Here Cant. Elms. Glasg. read *ναῦν στελοῦσ'.* Casaub. Stanl. Blomf. Dind. *ναυστολοῦσ'*) C.754. 782.

Θελεμός abundant, copious. ποταμοὺς οἳ διὰ χώρας θελεμὸν πῶμα χέουσι S.1007. Some derive this word from *θάλλω to flourish,* others from *θέλω to be willing.* The latter appears preferable. Passow compares the expression *γῆ ἐθέλουσα* in Xen. and the *volentia rura* of Virgil.

Θέλεος willing. θέλεος ἀθέλεος S. 842. *whether you will or not.*

Θελκτήριον a charm. γλώσσης ἐμῆς θελκτήριον E.846.—*an alleviation. πόνων θελκτήρια* C.659.

Θελκτήριος soothing, charming, E. 81. S.982. with gen. *alleviating, remedying. γένοιτο μύθου μῦθος ἂν θελκτήριος* S.442.

Θέλκτωρ a charmer, S.1023.

Θεμερῶπις (from *θεμερός severe, ὤψ face*) *stern-faced,* P.V.134.

Θέμις the goddess Themis, P.V. 18. 209. 876. E.2. S.355.

Θέμις *right, justice* S.37. ἀποστατεῖ θέμις E.392. *there is an absence of justice.*—*a solemn decree,* τήνδ' ἀκούεις ὁρκίων ἐμῶν θέμιν A.1406. *the solemn purport of this mine oath.*—*a fixed penalty,* μένει Ἄρει 'κτίνειν ὁμοίαν θέμιν S.430. So Seidler, h.e. *in whichever way you shall decide this matter, it remains for your sons and house to pay an equal tribute or penalty to the god of war.* h e. as Wellauer well observes, ἢ τοῖσιν ἢ τοῖς πόλεμον αἵρεσθαι μέγαν πᾶσ' ἔστ' ἀνάγκη 434.—θέμις ἐστι, or θέμις ellipt. *it is lawful.* ὅ τι καὶ δυνατὸν καὶ θέμις αἰνεῖν A.98. sc. ἐστι 210. E.449. τὸ μὴ θέμις *that which is unlawful,* C.632. πότερα κατ' ἔχθραν ἢ τὸ μὴ θέμις λέγεις; S.331. *do you speak out of hostility, or on account of the injustice of the thing?* In this latter usage the word is indeclinable.

Θεμίσκῦρα name of a place, P.V. 726.

Θεμιστός *lawful.* οὐ θεμιστοῦ S.c.T. 676. *unlawful.*

Θεμιστῶς *lawfully,* οὐ θεμιστῶς C. 635.

Θένειν (†) *to strike.* θένει δ' ὀνείδει S.c.T. 364. *assails with reproach.* Blomf. condemns the present form θένειν (so Passow) altogether, and substitutes from Guelph. Rob. Seld. and other MSS. θείνει.

Θεοβλαβεῖν *to sin against the gods,* P.817.

Θεόθεν *by the will* or *impulse of God,* S.c.T.306. P.102. A.105.130. C.38.929.

Θεοκλυτεῖν *to invoke a hearing from the gods,* P.492.

Θεόκλυτος *uttered in the ears of the gods,* S.c.T.129.

Θεόκραντος *effected by the gods,* A.1467.

Θεομανής *maddened by the gods,* S.c.T.635.

Θεομήστωρ *in counsel like a god,* P.648.

Θεομυσής *under the curse of sinning against God,* E.40.

Θεοπρόπος *one sent to consult a god,* P.V.662. Derived according to some from θεὸς and προέπω, but according to others meaning ὁ τὰ τοῖς θεοῖς πρέποντα εἰπών. Buttm. Lexil. art. 64. derives it from θεὸς and πρέπω h.e. *to appear, to give a sign,* conceiving that the old expression may have been θεὸς πρέπει "the god sends a sign," the sign itself being called θεοπρόπιον, and the interpreter of it θεοπρόπος. See Lex. in loc. cit.

Θεόπτυστος *hated by the gods,* S.c.T. 586.

Θέορτος *sprung of God, divine,* P.V.767.

Θεός *God, the supreme Being.* with art. ὅταν σπεύδῃ τις αὐτός, χὠ θεὸς ξυνάπτεται P.728. without art. ἐὰν δὲ τοὔμπαλιν κραίνῃ θεός A.1398. Cf. P.V.861. S.c.T.21.35.142.409.511.531. 590.607.671.698. P.93.446.487.506.758. A.264.589.717.902.926. C.336.1060. E.503.631. S.1059.—plur. *the gods, gods* generally; with art. ἅπαντας ἐχθροὺς τῶν θεῶν ἡγοῦ πλέον C.889. Cf. P.V.222.738.962. P.675. A.329. 499. C.199.210.253.488. E.156.692. S.899. without art. δεῖ θεοῖς δοῦναι δίκην P.V.9. Cf. P.V.29.37.49.82.92. 120.160.203.354.425.437.527.905.915. 942.947.956.1029. S.c.T.4.14.23.69. 86.91.104.150.167.194.199.201.205.208. 213.215.235.248.257.258.261.264. 295. 400.404.423.432.493.506.532.544.548. 578.588.608.635.683.684.701.703.714. 755.1007.1009.1038.1042. P.146.160. 212.225.286.339.354.396.489.514.596. 614.727.735.795. A.1.88.308.330.336. 344.361.385.513.525.539.564.582.623. 635.795.803.818.826.887.896.907.920. 935.997.1252.1257.1262.1561.1629. C. 120.146.455.468.628.769.771.773.791. 1024. E.1.20.55.70.73.109.156.164.182. 188.224.341.364.370.614.692.748.775. 791.808.839.879.925. S.24.73.116.152. 154.168.350.358.391.408.446.496.498. 585.625.642.685.706.714.735.736.754. 790.851.899.905.992.994.1047.—*a god, any god.* οἷα πρὸς θεῶν πάσχω θεός P.V.92. Cf. id.14.29.37.119.155.739. P.697. A.649.899.1176. E.148.260. S. 211. with the article in reference, τὸν

θεὸν καλεῖ A. 1048. τὸν πανώλεθρον θεόν S. 409. without the article, but referring to a definite god, θεοῦ τ' ἐφετμαί C. 298. sc. Apollo. Cf. E. 25. 33. θεοῦ ἀκτῖνας P. 494. sc. Ἡλίου. Βόσπορου ῥόον θεοῦ P. 732. sc. Neptune. Cf. S. 215. θεοῦ Φοίβου E. 272. τὸ εὐτυχεῖν, τόδ' ἐν βροτοῖς θεός τε καὶ θεοῦ πλέον C. 58. *this is divine, and more than divine.*— Applied to the king of the Persians by an Eastern hyperbole. Περσᾶν Σουσιγενῆ θεόν P. 635. Cf. 153. 697.—θεός *a goddess.* τὰν ὠλεσίοικον θεάν S. c. T. 703. Cf. E. 287. 636. 843. S. 295. 1020.

Θεόσσυτος *sent from God*, P. V. 646. Also written θεόσυτος.

Θεοστύγητος *hated by God*, C. 626.

Θεόσυτος. See θεόσσυτος P. V. 116. 599.

Θεοτίμητος *honoured by the gods*, A. 1310.

Θεότρεπτος *overturned* or *altered by the gods*, P. 871.

Θεοφιλής *dear to the gods*, superl. E. 831.

Θεοφόρητος *under a divine impulse*, A. 1111.

Θεοφόρος *divinely inspired*, A. 1121.

Θεραποντίς *appointed to service.* θεραποντίδα φερνήν S. 957. *an appointment of handmaidens.* See under ἐπί.

Θερίζειν *to mow down*, S. 629. cont. ἔθρισεν A. 522.

Θερμαίνειν *to warm*, P. 497. Met. *to act violently.* πολλὰ θερμαίνοι φρενί C. 998. *would conceive many daring deeds.*

Θερμοεργός *hot-headed, headstrong*, E. 530.

Θερμόνους *warmed by inspiration*, A. 1145.

Θερμός *hot, heated.* θερμὰ λουτρά C. 659. ἦπαρ θερμόν C. 270. *warm with blood.* θερμῷ φοινίῳ προσφάγματι, A. 1251. Met. *hot-headed, violent.* ναύτῃσι θερμοῖς S. c. T. 585.

Θερμώδων name of a river, P. V. 727.

Θέρος *summer*, P. V. 454. A. 5.—*a harvest.* Met. πάγκλαυτον θέρος P. 808. πολλὰ δύστηνον θέρος A. 1640.

Θέσμιον *an ordinance*, E. 468. S. 689.

Θέσμιος *fixed, ordained.* θέσμιον γονὰν ἀραῖον A. 1545. *a fixed succession of curses.*

Θεσμός *a fixed ordinance* or *decree*, E. 369. 462. 541. 585. 651. — θεσμὸν πυρός A. 295. *the fixed succession of the beacon fires.*—*a regular* or *solemn song.* Κύπριδος οὐκ ἀμελεῖ θεσμὸς ὅδ' εὔφρων S. 1016.

Θεσπέσιος *divinely speaking*, A. 1125.

Θεσπίζειν *to utter predictions*, A. 1183. 1186.

Θεσπιῳδεῖν *id.* A. 1133.

Θεσπιῳδός *uttering predictions*, A 1105.

Θεσπρωτός *Thesprotian*, P. V. 833.

Θέσσαλος *a Thessalian*, P. 481.

Θεστιάς *a daughter of Thestius*, sc. Althæa, C. 597.

Θεσφατηλόγος *uttering prophecies*, A. 1416.

Θέσφατον *an oracle* or *prediction*, S. c. T. 600. 826. P. 726. 787. A. 1084. 1101. 1103. E. 564.

Θέσφατος *divinely predicted.* θεσφάτου μόρου A. 1294.

Θεωρεῖν *to behold*, P. V. 302.

Θεωρία *a sight*, P. V. 804.

Θεωρίς sc. ναῦς, properly, *a ship sent to convey persons called* θεωροί *on a sacred mission.* Metaphorically applied to Charon's bark for conveying the dead over the Styx, S. c. T. 840.

Θεωρός *a spectator*, P. V. 118. C. 244.

Θῆβαι Thebes (in Egypt), P. 38.

Θηγάνειν *to whet*, A. 1517.

Θηγάνη *a whet-stone*, A. 1518. Met. αἱματηρὰς θηγάνας E. 821. *incitements to bloodshed.*

Θήγειν *to whet*, A. 1235. Met. pass. τεθηγμένος, *whetted, sharp, violent.* τεθηγμένον τοί μ' οὐκ ἀπαμβλυνεῖς λόγῳ S. c. T. 697. τραχεῖς καὶ τεθηγμένους λόγους P. V. 311.

Θήκη *a sepulchre*, P. 397. A. 442. In S. 25. ὕπατοί τε θεοὶ καὶ βαρύτιμοι χθόνιοι θήκας κατέχοντες, Schütz refers θήκας to ὕπατοι and χθόνιοι,

and understands it generally of *the temples of the gods*. It seems doubtful whether *θήκη* can thus be understood. Müller and Butler refer it to the sepulchres of the departed ancestors of the Danaïdes, which were *under the protection of the infernal gods*. Perhaps *χθόνιοι* rather refers to the *deceased heroes* of the country, who, *having been buried therein*, were now become its protectors. Cf. A.502. *ἥρως τε τοὺς πέμψαντας εὐμενεῖς πάλιν στρατὸν δέχεσθαι*.

Θηκτός whetted, S.c.T.925.

Θηλυγενής female, S.28.

Θηλυκρατής having power over women, C.592.

Θηλυκτόνος slaying by a female hand, P.V.862.

Θηλύνους weak or *womanly-minded*, P.V.1005.

Θῆλυς female. θήλεια a female. ἀλέκτωρ ὥστε θηλείας πέλας A.1656. —*effeminate. θήλεια γὰρ φρήν* C.303. *ὁ θῆλυς ὅρος* A.472. See *ὅρος. θῆλυν νόμον* C.808. *a strain sung by women. θῆλυς* abs. *a female. θῆλυς ἄρσενος φονεύς ἐστιν* A.1204. In C. 495. *οἴκτειρε θῆλυν, ἄρσενός θ' ὁμοῦ γόνον*, the expression *ἄρσενος γόνον* is one of exceeding difficulty. It is generally said to be put for *ἄρσενα γόνον*, but this, as Well. observes, is impossible. Abresch compares the expression with *θεῖον γένος οὐδ' ἀνθρώπων* Il. *ζ'*.180. but there is no similarity between the passages. Bothe conj. *ἄρσενάς θ' ὁμοῦ γόνους*. Butl. *ἄρσενός θ' ὁμοῦ γόνου*, making *οἴκτειρε* govern the acc. with *θῆλυν*, and the gen. with *γόνου*. None of these methods is satisfactory. It seems clear that *ἄρσενος γόνον* can mean nothing but "*the offspring of the male*." The only solution of the passage which has been offered is that of Klausen, who thinks it might refer to an opinion held by some Grecian philosophers, viz. that sons are the offspring of the male sex, and daughters of the female, whence Orestes is called *ἄρσενος γόνος*, and that the expression is used to conciliate the favour of Agamemnon to Orestes, as the peculiar issue of his own body. This, it must be allowed, is a very refined explanation, but nothing better has been suggested. Bamberger in Zimmermann's Diar. quoted by Dind. conj. *γόον*.

Θηλύσπορος of the female sex, P.V.857.

Θήν in truth, forsooth, P.V.930.

Θήρ a beast of the field, A.141. 1033. C.992. E.126.141. S.977.—opposed to *ἄνθρωπος κ.τ.λ.* E.70.—referring to the Sphinx. *θηρὸς ἐχθίστου δάκους εἰκώ* S.c.T.540.

Θήρα game, the produce of hunting or *search for food*, C.249.

Θηρᾶν to hunt. Met. *to catch* or *take. ἥμαρτον ἢ θηρῶ τι;* A.1167. *am I wrong, or do I hit the mark?*—*to capture. τήνδε θηρᾶσαι πόλιν* P. 229. mid. *to take* or *steal. θηρῶμαι πυρὸς πηγὴν κλοπαίαν* P,V.109. pass. *πρὸς ἄτης θηραθεῖσαι* P.V.1074. *overtaken by calamity.*

Θηράσιμος which may lawfully be sought for. οὐ θηρασίμους P.V.860.

Θηρεύειν to seek for, P.V.860.—*to catch.* pass. *ἐθηρεύθης* C.486.

Θηρίον a beast, C.230.

Θησαυρός a treasure, P.234. Met. *a receptacle* or *treasury. θησαυρὸν βελέεσσι* P.981. said of a quiver.

Θησεύς Theseus, E.380.655.

Θησηΐς fem. *belonging to Theseus*, E.980.

Θιγγάνειν to touch. with gen. S.c.T.44.240. *θιγγάνει πρὸς ἧπαρ* A. 421. *touches* (them) *to the heart.* Cf. the expression E.562.—aor.2. *θιγεῖν* A.649.1011 C.936.989. P.V.851.

Θίς a heap. θῖνες νεκρῶν P.804. *heaps of slain.*

Θνήσκειν to die. S.c.T.1002. A.732. C.293. part. S.c.T.224.730.778. C. 839. *ὁ θνήσκων* C.324. *the deceased.* perf. *τέθνηκας* C.497.880. *τέθνηκε* S.c.T.1002. P.288. *τεθνᾶσι* P.436. inf. *τεθνᾶναι* A.525. part. *τεθνηκώς* C.1039. *εἰ ἦν τεθνηκώς* A.843. See *εἶναι. τεθνηκότος* A.616. C.752. *τεθ-*

νεῶτα C. 671. *τεθνηκόσι* S.c.T. 666. A. 554. *τεθνηκότας* C. 873. fut. *τεθνήξομεν* A. 1252. fut. mid. *θανουμένη* 1293. aor. 2. *ἔθανες* S.c.T. 941. 943. *θάνον* (the augment being omitted in narration, *θάνον* Blomf.) P. 482. opt. *θάνοιεν* A. 331. subj. *θάνῃ* A. 1291. *θάνωσι* S.c.T. 717. part. *θανών* S.c.T. 459. 1008. P. 290. 306. 317. 660. A. 493. 1312. 1571. C. 472. E. 324. S. 225. 965. *θανοῦσα* C. 893. *θανόντος* A. 817. C. 149. 246. 321. E. 618. *θανούσης* A. 1299. Dor. *θανούσας* S. 772. *θανόντι* S.c.T. 385. 1025. C. 499. 510. *θανούσῃ* A. 1290. *θανόντα* P. 698. A. 1334. C. 882. S. 411. *θανόντες* S.c.T. 48. C. 551. *θανοῦσαι* S. 151. *θανοῦσι* P. 828. A. 1312. C. 350. E. 308. *θανόντας* S.c.T. 820. C. 266. inf. *θανεῖν* P.V. 752. 755. 935. S.c.T. 618. P. 424. A. 536. 1637. 1638. C. 542. E. 595. S. 783.—with *ἐκ* or *πρὸς*, *to be slain by*. *ἄνδρες τεθνᾶσιν ἐκ χερῶν αὐτοκτόνων* S.c.T. 787. *θανόντες ὡσπερεὶ πρὸς τῶν φίλων* A. 1192.—Met. *to perish, come to nought*. *λόγοι πεδάρσιοι θρώσκουσι, θνήσκοντες μάτην* C. 833.

Θνητός mortal, as opposed to *immortal* or *divine*. *οὐχ ὑπέρφευ θνητὸν ὄντα χρὴ φρονεῖν* P. 806. Cf. P.V. 739. 802. S.c.T. 424. P. 94. 100. 694. 735. A. 897. pl. *θνητοί mortals, mankind*. *πολλὰ κακὰ γίνεται θνητοῖς* P. 694. Cf. P.V. 8. 38. 84. 107. 239. 248. 267. 412. 462. 496. 543. 551. 616. 734. P. 624. E. 321. S. 804.

Θοάζειν to sit, S. 590. *ὑπ' ἀρχὰς δ' οὔτινος θοάζων τὸ μεῖον κρεισσόνων κρατύνει· οὔ τινος ἄνωθεν ἡμένου σέβει κάτω*. In the Scholium on this passage, *οὐχ ὑπὸ δὲ τὰς ἀρχάς τινος τῶν κρεισσόνων καθήμενος, τὸ μεῖον ἔχων*, we see that the explanation of *θοάζων* is *καθήμενος, sitting*. Likewise in Soph. Œd. T. 2. *τίνας ποθ' ἕδρας τάσδε μοι θοάζετε*; the explanation which stands first in the Scholium is *θοάζετε. κατὰ διάλυσιν ἀντὶ τοῦ θάσσετε*. From this Buttm. (Lexil. v. *θαάσσειν*) rightly observes, that this must have been the general traditional explanation. The meaning of the passage is, "*He does not, sitting under the authority of any one, wield a weaker power than* (others) *more mighty: he does not feel reverence below, whilst some one is sitting above him.*" To this Erfurdt, Hermann (on Soph. Œd. T. v. 2.) and others, who wish to derive *θοάζω* from *θοός*, and connect it with the idea of *quick motion*, object; they do not, however, explain themselves further, than to deny that *θοάζων* means *sitting*. With this Well. agrees, and adopts the reading of Turn. *θοάζον*, and proposes to alter *κρεισσόνων* into *κρεῖσσον ὄν*, which he translates *sub nullius imperium confugiens id quod te debilius est fortius factum te superare potest*. Buttm. however shows satisfactorily that no idea of *haste* is implied in the passage of Soph. and that in the passage before us, the idea of *sitting* is peculiarly suited to the notion of a *ruling power*. See v. 592. Ag. 176, etc. See also *ἐπιθοάζω* and cf. Buttm. Lexil. s. v. *θαάσσειν*.

Θοινατήρ [ᾰ] *a reveller*, or *devourer*, A. 1483.

Θοίνη a feast, E. 698.

Θολερός turbid, P.V. 887.

Θοός quick, A. 463. P.V. 129.

Θούριος fierce, impetuous, S.c.T. 42. P. 73. 704. 740.—*swift*. *θούριος ὄρνις* A. 112. *θουρίοις τόξοις* E. 597.

Θοῦρος id. P.V. 354. P. 134.

Θοῶς quickly, P.V. 1062. P. 390.

Θράσος boldness, audacity, P.V. 42. 863. S.c.T. 171. P. 730. 817. A. 163. 747.—*confidence*, P. 386. A. 777. 966. 1412. S. 493. 500. 933.

Θράσσειν to disturb. *θράξαι* P.V. 651. This according to Butt. in Lex. p. 508. should be circumflexed, the *α* being long by nature.

Θρασύνειν [ῠ] *to embolden*, A. 265. pass. *θρασύνεσθαι to be emboldened*, or *assured*, A. 1161. Met. *πρὶν ὅρμῳ ναῦν θρασυνθῆναι* S. 753. *before it is secured within the anchorage*.

Θρασύς bold, daring, P.V. 178. 873. E. 286. *πρὸς ἀλλήλους θρασύν* 825. *fighting against each other*. *τὸ μὴ*

θρασύ S.194. *an absence of daring, modesty of behaviour.*

Θρασυσπλάγχως *with a bold heart,* P.V.732.

Θρασυστομεῖν *to speak boldly,* P.V. 200.

Θρασύστομος *speaking boldly,* S.c.T. 694. A.1372.

Θραύειν *to shiver,* P.192.408. pass. *θρανομένας* E.527.

Θραῦμα *something broken,* Met. *θραύματ' ἐμοὶ κλύειν* A.4139. *things heart-breaking for me to hear.*

Θραῦσμα *a fragment,* P.417.

Θρέεσθαι *to utter,* chiefly in sorrow, S.104. *μινυρὰ θρεομένας* A.1137. *uttering plaintive sounds. θρεῦμαι* Dor. S.c.T.78. On C.964. see under *εὐπρόσωπος.*

Θρέμμα *a creature,* or *animal,* S.c.T.164.

Θρεπτήριος *nourishing. μαστὸν θρεπτήριον* C.538.—pass. *nourished, grown. πλόκαμον Ἰνάχῳ θρεπτήριον* C.7. For the custom here alluded to of dedicating the hair to native rivers, see Il.ψ.140.seqq. and Blomf. Gloss. in loc.

Θρῄκη *Thrace,* P.509.558.

Θρῄκιος *Thracian,* P.951. A.640. 1392.

Θρηνεῖν *to lament,* P.672. A.1522. C.913. with acc. P.V.618.

Θρηνητήρ *a mourner,* P.900.

Θρηνητής *id.* A.1045.

Θρῆνος *a lamentation* or *dirge,* S.c.T.845.1056. A.964.1295. C.332. 338. *θρῆνος ὀὐμός* P.V.388, *your lamenting over me.*

Θριγκοῦν *to finish* or *complete. ἄτας τάσδε θριγκώσων φίλοις* A.1256. From *θριγκός a coping stone.*

Θρίζειν (sync. from *θερίζειν*) *to mow down.* Met. *πατρῷον ἔθρισεν δόμον* A.522.

Θρίξ *hair,* S.c.T.517.546. P.1013. A.548. C.171.228.610. *κηδείου τριχός* C.224. *hair shorn as an offering to the dead.*

Θροεῖν *to speak* or *utter.* with acc. P.V.611. A.104.1108.1112. *θροούσα πρός σε* C.816.mid. *θροούμενος* E.486.

Θρόμβος *a clot* (of blood) C.526. 539. E.175.

Θρόνος *a throne,* or *seat of authority,* P.V.228. A.251. plur. P.V.769. 912.914. P.761. C.565.969. E.220.487. S.369.—*any seat,* E.47.158. S.773. *ἁμαξήρη θρόνον* A.1024. *a carriage seat. σοὶ πέλας θρόνους ἔχειν* S.205. *to be sitting near you. μαντικοῖσιν ἐν θρόνοις* E.586. *a seat of divination.* Cf.18.29. In metaphorical expressions, e.g. *τὸν Αἰσχύνης θρόνον τιμῶντα* S.c.T.391. *φρενὸς φίλον θρόνον* A.950.

Θρώσκειν *to spring up.* Met. *λόγοι πεδάρσιοι θρώσκουσι.*—in sens. obsc. *ὁ θρώσκων the male. τίκτει δ' ὁ θρώσκων* E.630.

Θυγάτηρ *a daughter,* A.84.217. 1537.

Θύειν *to offer sacrifice. δεῖ κάρτα θύειν* S.445. Cf. A.580. E.659. S.959. —*to offer in sacrifice. ἔθυσεν αὐτοῦ παῖδα* A.1391. *θῦσαι πέλανον* P.200. *νυκτίσεμνα δεῖπνα*—*ἔθυον* E.109.—pass. *τυθείσης* C.240.mid.v. *to slaughter. μογερὰν πτάκα θυομένοισι* A.135. —pass. *id. τῷ τεθυμένῳ* E.316.325. —*to rage* (as Homer uses the word). *θύουσαν Ἅδου μητέρα* A.1208.

Θύελλα *a storm,* A.793.

Θυέστης *Thyestes,* A.1215.1566. 1570. In C.1065. the words *τε Θυέστου* are considered by Herm., and probably correctly, as a gloss.

Θυηπολεῖν *to engage in sacrifice,* A.253. Here Blomf. rightly observes, "Clytæmnestra *εὐαγγέλια ἔθυε.*"

Θυηπόλος *engaged in sacrifice,* P.198.

Θυηφάγος *consuming frankincense,* A.583.

Θυιάς *a Bacchante,* S.c.T.480.818.

Θῦμα *a sacrifice,* or *slaughter,* A. 1089.1283.

Θυμαλγής *pained in soul,* A.1002.

Θυμέλη *an altar,* S.654.

Θυμηδής *agreeable,* S.940.

Θυμοβόρος *consuming the soul.* governing an accus. like a participle, *θυμοβόρου φρένα λύπης* A.111. So Herm. Dind.

Θυμόμαντις *prophesying in spirit,* P.220.

Θυμοπληθής filling the soul, S.c.T. 668.

Θυμός the mind, or *soul, the seat of the feelings. θυμοῦ κάρτα κινητήρια* S.443. Cf.P.V.380.537. S.c.T.52.489. P.11.753. A.965.1361. C.416. S.562. *θυμῷ βάλε* P.V.708. *give heed to. ἐκ θυμοῦ* A.48. *with all their soul. ἅπαντι θυμῷ* E.708. *with all my heart. παντὶ θυμῷ* A.225. *with all their might. —wrath, passion,* C.387. E.807.838.

Θυμοῦσθαι to be angry. θυμώσομαι A.1039.

Θύμωμα wrath. ἀοίνοις ἐμμανεῖς θυμώμασι E.822. *maddened, but not with wine.*

Θύννος a thunny fish, P.416.

Θύος incense used in sacrifice. pl. C.799.—Met. A.1383. See *ἐπιτιθέναι.*

Θυοσκεῖν see seq.

Θυοσκῑνεῖν to cause sacrifices to be made. περίπεμπτα θυοσκινεῖς A.87. *cause sacrifices to be made by sending round about.* *Θυοσκεῖς* Turn. Blomf. Dind.

Θύρα a door. θύρας ἑρκείας C.642.

Θύρᾱθεν without. τὰ τῶν θύραθεν S.c.T.68-175. *the affairs of the enemy without.*

Θυραῖος being without, or *abroad. κεἰ θυραῖός ἐσθ' ὅμως* C.113. *θυραῖος πόλεμος* E.826. *foreign war. τοῦδε τἀνδρὸς ἠψάμην θυραῖος ὤν* A.1590. *though not on the spot. θυραίαν τήνδε τρίβειν* A.1025. *to stand here at the door.* Scholef. says correctly "*θυραίαν τήνδε* valet hic ante fores." The constr. is *οὗτοι σχολὴ πάρα ἐμοὶ (ἐμέ) θυραίαν τήνδε τρίβειν.* For *τήνδ'* Musgr conj. *τῇδ'.* So Dind.—*τὸν θυραῖον ὄλβον* A.811. *wealth belonging to another.*

Θυροκόπος, one who knocks at doors, a beggar, A.1168.

Θυρωρός a porter, C.558.

Θυσία a sacrifice, S.c.T.683. A. 147.207. pl. A.101.1141. E.990.

Θυστάς sacrificial. θυστὰς βοή S.c.T.251. *a cry made at a sacrifice.* Schol. *τῆς παρὰ ταῖς θυσίαις γενομένης.* Cf. Soph. Ant. 1119. *θυστάδας λιτάς.*

Θυτὴρ a sacrificer, A.231. C.253. *θυτὴρ γενέσθαι θυγατρός* A.217. *to slay his daughter.*

Θῶκος a seat, P.V.833.

Θώμιγξ a bow-string, P.453. E. 173.

Θωμός a heap, A.286.

Θώπτειν to flatter, P.V.939.

Θωρακεῖον a breastwork, or *parapet,* S.c.T.32.

Θωΰσσειν to speak, or *utter. ἐθώυξας* P.V.393.1043.—*to buzz* (as a fly). *κώνωπος θωΰσσοντος* A.867.

I

Ἰά a cry, P.899.

Ἰάλλειν to send, C.44.490. with *ἐπί* P.V.662.

Ἰαλτός sent, C.22.

Ἴᾶνες (contr. for *Ἰάονες*) *the Ionians,* P.911.984. Also as a various reading in P.972. Med. Reg. L. Colb. 2. Guelph.

Ἰάονες id. P.174.555. vulg. in 972.

Ἰαόνιος Ionian h.e. *Grecian. Ἰαονίοισι νόμοισι* S.66. *πάντας τοὺς Ἕλληνας Ἰάονας οἱ Βάρβαροι ἐκάλουν* Schol. In this passage Spanh. on Arist. Ran.695. mentions *ἀηδονίοισι* as a various reading, h.e. *with strains like the nightingale's.* So Stanl. Dind. qu. v.

Ἰάπτειν to hurl, S.c.T.281. A.496. S.90. pass. *ἰάπτεσθαι* S.c.T.526.—*πρόσθε πυλᾶν κεφαλὰν ἰάψειν* S.c.T. 507. *will lose his head.*—intrans. *to move quickly. ἰάπτει βάσιδος δι' αἴας* S.542. which, however, is corrupt. *ἰάπτει δ' Ἀσίδος δι' αἴας* Turn. edd. recc. which Well. disapproves, but no better emendation has been suggested. Dind. adopts *δ' Ἀσίδος. τίς ἐπιτύμβιος αἶνος ξὺν δάκρυσιν ἰάπτων —πονήσει;* A.1528. *delivering itself,* h.e. *delivered, with tears.* Here

I. Voss. conj. *ἐπιτύμβιον αἶνον*. So Schütz, Blomf. Dind.

Ἰάσιμος *curable*, P.V.473.

Ἰατρόμαντις *one at once a soothsayer and physician*, the two arts having been antiently considered as connected, A.1606. E.62. S.260. Eust. quoted by Stanley, observes on Il. *α*. p.48,35. *φασὶ καὶ ὅτι κοινή πως ἐστὶ τέχνη ἰατρικὴ καὶ μαντική. Μελάμπους οὖν καὶ Πολύειδος, ἀμφότεροι ἐπ' ἀμφοῖν ἔνδοξοι ἐγένοντο· καὶ Αἰσχύλος δέ που, φασί, τὸν ἰατρὸν μάντιν ὀνομάζει.*

Ἰατρός [⏑ – ⏑] *a physician* P.V. 471. *φωτὸς ἰατροῦ* S.258.—Met. *healing. ἰατρὸς ἐλπίς* C.688. *ἰατροὶ λόγοι* P.V.378.

Ἰαχεῖν *to utter a cry*, S.c.T.850. where Elmsley (on Heracl.752.) supposing the penult. of *ἰαχεῖν* to be always long in the Attic poets, suggests *ἠχεῖν*. So Dind. He also attempts to alter various other passages of the tragic poets where the word occurs with the penultimate short. This Well. disapproves. So Blomf. The penult. though more generally lengthened, was clearly *common* in the Attic tragedians.

Ἴαχη [⏑ ⏑ –] *a cry*, P.902.

Ἰδαῖος *of Ida*, A.302.550.

Ἴδη *mount Ida*, A.272.274.

Ἴδιος *one's own, arbitrary*, P.V.402. 542.

Ἴδρις *skilled in.* with gen. *μάχης* Ἴδρις A.434.

Ἱδρύειν *to establish, set up. ἐν τοῖς ἐμοῖς ἀστοῖσιν ἱδρύσῃς* Ἄρη E.824. perf. pass. *ἱδρῦσθαι to be set, placed,* or *situated. ποῦ τὰς Ἀθήνας φασὶν ἱδρῦσθαι χθονός*; P.227. *ἐν θεῶν ἕδραισιν ὧδ' ἱδρυμένας* S.408.

Ἵδρυμα *the seat*, or *temple of a god*, P.797. A.330.513. E.1032.

Ἰέναι *to go.* εἶμι, generally in a future sense, P.835. A.931.1286. C. 770. P.V.325 830. S.c.T.654. *I will go.* εἶσι S.879. ἴμεν S.c.T.1060. *κεῖνος ὁ τάλας ἄγοος εἶσι* S.c.T.1057. sc. *will go to burial.—to come. χαλεποῦ ἐκ πνεύματος εἶσι χειμών* S.158.172.—with acc. *οὐκεῖσι δόμον* S.c.T.682. *will not attack the house.* In S.c.T.355. the vulg. is *εἶσ' ἀρτίκολλον ἀγγέλου λόγον μαθεῖν, εἶσ'* being, as is supposed, for *εἶσι*, with a present signification, *he comes.* This is objectionable, not only from the awkwardness of the word *ἀρτίκολλον* put thus by itself, but because it is very doubtful whether *εἶμι* is ever used in any other than a future sense. The passages adduced by Wellauer (Lex. Æschyl. Ἰέναι) S.c.T. 682. S.158.172. have all *a future* signification. So likewise in the passage quoted by him from Eum.237. *πρόσειμι δῶμα καὶ βρέτας τό σόν, θεά*, the meaning is, *I will approach.* Porson appears, therefore, rightly to have corrected *εἰς* (*εἶς* Ven. Ald. Rob.) which is joined with *ἀρτίκολλον* as governing the inf. *μαθεῖν, he is here precisely at a right moment for hearing the news.* Cf. the use of *εἰς* in Œd. Tyr.78. *ἀλλ' εἰς καλὸν σύ τ' εἶπας.* The ellipsis of *ἐστὶ* after *ὅδε* (not of *ἥκει* as Blomf. supposes, *ὅδε* being equivalent to *ὧδε*) is not uncommon. Blomf. compares Soph. Ant.626. So Æsch. E.1044. S.217. etc.—imp. *ἴθι come*, or *go*, P.649.995. A.1040. *ἴτω* S.c.T.672.946. S.196. *ἴτε*. S.cT.105. E.960.993. S.996. *ἴτων* E.32. for *ἴτωσαν. ἴτ' ἐς φθόρον* A.1240. *go to destruction.* part. *ἰοῦσα* A.1263. C.168. *ἰόντα* P.634. A.1552. *ἰόντων* P.241. In C.72. *ἰοῦσαν ἄτην* is corrupt. Scal. conj. *ἕλουσαν μάτην.* Heath *ῥέουσαι μάτην.* So Blomf. Herm. conj. *λούσειαν μάτην.* Klausen fruitlessly attempts to explain the vulgate. Wellauer's opinion is probably correct, that something has been lost after v.72. by which the words *ἰοῦσαν ἄτην* are rendered unintelligible.

Ἰέναι *to send*, or *cast forth. ἵησι* P.V.814. S.c.T.291. *ἧκε* P.V.154.—*to emit. ἱέντα πυρπνόον διὰ στόμα λιγνὺν μέλαιναν* S.c.T. 475. — *to utter. θρῆνον ἥσειν* S.c.T.847. P.906. *αὐδὰν ἵετε* 903. *φώνην ἥσομεν* C.556. *ἱέντος* P.637.—*to shed* (*as tears*), C.150.

Ἱερεύς *a priest*, Met. *ἱερεύς τις ἄτας* A. 717. *a minister of woe.*

Ἱεροδόκος *receiving sacrifices*, S. 358.

Ἱερόν *a temple*, S. 245. *ἱερῶν δημίων* S.c.T. 160. *ἱερῶν πατρῴων* 1001. *ἀπύρων ἱερῶν ὀργάς* A. 70. Many meanings are proposed on this passage: the Schol. refers *ἱερῶν* to the Furies; another is "*wrath on account of temples in which no fires are burnt*," h.e. on account of the neglect of sacred rites caused by the expedition against Troy, and for which Paris was to suffer. See *ἄπυρος*. So Blomf. Dind. however is undoubtedly correct in understanding, with Bamberger, *ἀπύρων ἱερῶν* of *the sacrifice of Iphigenia*. *παραθέλξει* will then refer to Agamemnon.

Ἱερός *sacred*, S.c.T. 250. P. 36. 49.

Ἵζειν *to cause to sit*, E. 18.—*to sit.* with acc. *to sit upon*, A. 956. *ἀπ' ἀστῶν ἵζοι* S. 668. *may it sit aloof from.*—mid. *ἵζεσθαι. to sit*, E. 80. S. 221.

Ἰή an interjection, P. 965. A. 1464. S. 106.

Ἰήϊος *Ieian*, A. 144. an epithet of Apollo, of uncertain origin. Some derive it from *ἰέναι* in allusion to Apollo's killing the serpent with an arrow. So Callimachus also says Ἰή, Ἰή, Παιῆον, ἴει βέλος. Some from *ἰᾶσθαι to heal*, in reference to Apollo's healing power. It is probably an epithet derived from the exclamation *ἰὴ, ἰὴ*, used in calling on Apollo, which like *εὐοῖ* and others, owe, as Blomf. observes, their origin to the Egyptian mythology.

Ἰήλεμος *a mournful song*, S. 107.

Ἰθαγενής *genuine, true-born*, P. 298.

Ἰθύνειν [ῡ] *to direct, guide*, P. 403. 759.

Ἱκάνειν [ᾱ] *to come*, A. 1310. with acc. *ἱκάνω δόμους* P. 155.

Ἴκαρος *Icarus*, P. 862.

Ἱκέσιος *suppliant. ἱκέσιον δουλοσύνας ὕπερ* S.c.T. 105. *supplicating to avert slavery.—protecting suppliants*, S. 342. 355. 611.

Ἱκεταδόκος *receiving suppliants*, S. 694.

Ἱκετηρία *the branch held by a suppliant*, S. 189.

Ἱκέτης *a suppliant*, C. 333. 562. E. E. 92. 146. 223. 452. S. 21. 27. *δόμων ἱκέτης* E. 547. *a suppliant in my temple. ἱκέτας Διός* S. 632. *ἱκέτας σέθεν* 795.

Ἱκέτις *a suppliant female*, S. 345. 423.

Ἱκνεῖσθαι *to come*, S.c.T. 545. C. 370. S. 328. 551. *ἱξόμεσθα* S. 150. *ἵξῃ* Al. *ἥξεις* P.V. 726. *ἵξεται* P. 349. aor. S.c.T. 223. 268. 965. P.V. 117. P. 649. A. 940. C. 375. S. 307.—*to supplicate. θεοὺς προστροπαῖς ἱκνουμένη* P. 214. *Ζῆνα ἱξόμεσθα σὺν κλάδοις* S. 150. with gen. of the person in whose name the supplication is made. *τί φῂς ἱκνεῖσθαι τῶνδ' ἀγωνίων θεῶν*; S. 328. *what do you supplicate for by these gods?*

Ἱκταῖος *the protector of suppliants*, S. 380.

Ἵκταρ *near*. with gen. A. 115. E. 952.

Ἱκτήρ *the protector of suppliants*, S. 474.

Ἱκτωρ *a suppliant*, S. 640.

Ἵλαος *propitious*, E. 992.

Ἱλεῖσθαι *to propitiate*. Ἱλέομαι S. 110.

Ἰλιάς *belonging to Troy*. Ἰλιάδος γᾶς A. 441. *the Trojan land.*

Ἴλιον *Troy*, A. 394. 428. 575. 612. 683. 788. 834. 856. 881. 959. 1200. 1414. C. 341. Ἰλίου πόλις A. 29. 719. 1260. E. 435.

Ἰμαῖος name of a man, P. 31.

Ἱμείρειν *to desire*, P. 229. with gen. A. 914.

Ἵμερος *desire*, S. 81. A. 530. C. 297. S.c.T. 674.—*lust*, P.V. 652. 867. A. 1176. S. 983.

Ἵνα *where*, P.V. 21. 727. 795. 832. S.c.T. 736.—*in order that*, with opt. in past time, S.c.T. 197. with subj. in pres. time, P.V. 61.

Ἰνάχειος *belonging to Inachus. κόρης τῆς Ἰναχείης* P.V. 592. *the daughter of Inachus.* Ἰνάχειον σπέρμα 707.

Ἴναχος *Inachus*, name of a man, P.V. 666. *a river called from him*, C. 7. E. 492.

Ἰνδοί *the Indians*, S.281.

Ἶνις *a son, offspring*, S.42.248. E.303.

Ἰξίων [ῐ] *Ixion*, E.419.688.

Ἰόνιος *Ionian*, P.869. P.V.841.

Ἰός *an arrow*, P.453.—*poison*, A. 808. E.456.700.

Ἰότης *will, pleasure*, ἰότητι γάμων P.V.557. *in pleasure at the marriage.* This dative is, as Passow (Gr. Lex.) observes, much the same in sense as the word ἔκητι.

Ἰού an interjection expressing surprise, S.831. A.25.1187. C.868. E. 138.752.

Ἴουλος *soft hair*, S.c.T.516.

Ἰόφ an exclamation of horror, S. 807.

Ἰπεῦν *to press*, pass. P.V.365. Here ἰπνούμενος, from ἰπνεῦν *to bake in a furnace*, is the vulg. ἰπούμενος is Stephens' conjecture, confirmed by Eustath. See Wunderlich Obss. Critt. p.117.

Ἰπνεῦν see prec.

Ἵππειος *of horses.* γενύων ἱππείων S.c.T.115. *the jaws of the horses.*

Ἱππεύς *a horseman*, P.14.

Ἱππηδόν *like a horse*, S.426. S.c.T. 310.

Ἱππηλάτης *equestrian*, P.124.

Ἱππιάναξ *a leader of cavalry*, P. 958.

Ἱππικός *belonging to horses*, S.c.T. 61.188.227.457.

Ἵππιος *equestrian.* ὅ θ' ἵππιος ἄναξ S.c.T.121. an epithet of Neptune. On this epithet Hesychius, quoted and restored by Blomf. observes ἵππειος Ποσειδῶν. φυσικῶς φασί διὰ τὸ λέγειν τὸν ποιητὴν—αἵθ' ἅλὸς ἵπποι Ἀνδράσι γίγνονται. (Odyss. δ'. 708.) ἢ κατὰ τὸν μῦθον, ὅτι ἵππους ἐγέννησε Ποσειδῶν, Ἀρείονα, φασί, Σίσυφον, Πήγασον. Festus thus explains it:—"Hippius, id est, equester, Neptunus dictus est, vel quod Pegasus ex eo et Pegaside natus sit: vel quod equuleus, ut putant, loco ejus suppositus Saturno fuerit, quem pro Neptuno derivaret: vel quod tridentis ictu terra equum excierit; cui ob hoc, in Illyrico quaternos equos jaciebant nono quoque anno in mare." With this last account agrees that given by Ovid, Metam. vi.75. Virg. Georg. i.13. Some say that the epithet was given him because he was the first who put horses into harness. Cf. Soph. Œd. Col.705. He is addressed as Ἵππι' ἄναξ Ποσειδῶν in Arist. Eq. 548.

Ἱππιοχάρμης *fighting on horseback*, P.29.106. because *battle*, in the old epic language, is called χάρμη.

Ἱππoβάμων [ᾰ] *riding on horses*, P.V.807.—*walking like horses*, S.281.

Ἱππoβάτης *a horseman*, P.26.

Ἱππομέδων prop. name. Ἱππομέδοντος σχῆμα καὶ μέγας τύπος S.c.T. 470. In this verse, in order to avoid the trochee in the first foot, Turn. edited Ἱππωμέδοντος. Blomf. inserts μέγ' before the word, which Porson had done before him. This Scholefield adopts, but no authority appears for so violent an insertion. The vulg. is retained by Brunck, Herm. Butler. Hermann, El. Doctr. Met. p.44. reasons thus, "tragici interdum, quum anapæstum possent admittere, productionem prætulerunt, ut gravitati numerorum magis congruentem." To this Blomfield objects; but it is better to account for the vulg. than to introduce an arbitrary emendation into the text. Brunck, in his note on the passage, thus remarks: "literarum quas *liquidas* vocant, ea vis est et proprietas, ut quia eorum sonus facile nec ingrate geminatur, brevem vocalem producant. In pluribus vocibus recepta vulgo scriptura literas illas duplicat, quas unicas tantum exhibent veteres codices et primariæ editiones. Exempli gratia, vocem φιλομειδὴς etiam ubi secunda producitur unico μ semper scriptam reperi." He then adduces the words Ἐριννὺς or Ἐρινύς, and alludes to instances similar to the present in Παρθενοπαῖος v.592. Τελεύταντος Soph. Aj. 210. on which, however, see Hermann's note. The true

account of the matter seems given by Priscian, quoted by Dind. " in principio trochæum posuit, quem imitans Sophocles, teste Seleuco, profert quædam contra legem metrorum; sicut in hoc; Ἀλφεσίβοιαν ἣν ὁ γεννήσας πατήρ."

Ἵππος *a horse*, P.V.464. S.c.T.375. P.18.32. A.799. C.1018. S.180. fem. *a mare*, S.c.T.443.—collectively, *cavalry*. μυρίας ἵππου βραβεύς P.294. ἵππου τρισμυρίας id.307.

Ἱππότης *equestrian*. Dor. ἱππότας S.c.T.80.

Ἰσάργυρος *equal in value to silver*, A.933. conj. by Salmas. for vulg. εἰς ἀργυρόν.

Ἴσθι *know*, imper. of ἴσημι inus. S.428.454.928. P.169.208.329.423.427.770. A.1599. P.V.288. ἴστω C.594. with part. ἴσθι τἀληθῆ κλύων A.666. *know that thou hearest the truth.* γνώμην μὲν ἴσθι μὴ διαφθεροῦντ' ἐμέ A.906. *know that I shall not alter my opinion.* Cf. A.1275.1655. C.783. In S.917. the vulg. is ἴσθι γ' αὐτὸς χὠι ξυνέμποροι σέθεν. For ἴσθι γ' Guelph. has ἴσως γ', Ald. ἴσως οὐ, Turn. ἴσως ὁ, Med. εἴσθι θ'. Pors. conj. ἴσωσον αὐτός. εἴσει σύ τ' αὐτός Both. Burgess. Dind. which is best.

Ἰσθμός *an isthmus*, P.V.731.

Ἰσμήνη *Ismene*, S.c.T.844.

Ἰσμηνός *the Ismenus*, S.c.T.360.

Ἰσοδαίμων *like a god*, P.625.

Ἰσόθεος *id.* P.80.842.

Ἰσόμοιρος *equal as a share, equivalent, equal*, C.317. See under οὐριζειν. Klausen here adopts ἀντίμοιρον, conj. by Erfurdt on Soph. El.86. There is not any occasion for this; ἰσόμοιρον has the first syllable long. See Porson on Orest.9.

Ἰσόνειρος *like a dream*, P.V.548.

Ἰσόπαις *like a child*, A.75.

Ἰσόπρεσβυς *like an old man*, A.78.

Ἰσόῤῥοπος *equally-poised*, P.338.

Ἴσος *equal*, S.c.T.337.890. E.723. P.146. ἐξ ἴσου S.400. *equally.* ἴσον τῷ προστένειν A.244. *it is the same thing as weeping before the time.* πῶς ἴσον εἰποῦσ' ἀνύσωμαι; C.845. *how must I succeed in saying what is meet?*

Ἰσόψηφος *having an equal number of votes on each side*, E.711.761.

Ἰσόψῡχος *equal in spirit.* κράτος ἰσόψυχον ἐκ γυναικῶν κρατύνεις A.1449. h.e. as Butl. translates, *par robur jam per feminas exerces*, sc. the evils produced through Clytæmnestra and Helen being compared with those produced by Atreus and Thyestes.

Ἱστάναι *to set up*, or *excite.* βοὴν ἵστης C.872.—*to render.* μηδὲ στήσητε δύσκηλον χθόνα E.789. ἑστηκένωι *to stand*, A.1027.1352. P.V.349. Dor. ἕστακε S.c.T.937. ἑστῶτες P.672. aor. 2. ἔστην S.c.T.1007. mid. ἵστασθαι *stand*, S.c.T.546. στήσομαι S.c.T.657. pass. ἑστάθην P.202. σταθῶμεν C.20. σταθῆτε S.c.T.33.301. σταθείς S.470. σταθεῖσα A.1008.1452.

Ἱστορεῖν *to enquire*, P.V.635.—*to know*, P.446. E.433. with acc. A.662.

Ἱστοτριβής *rubbing against the mast, living on ship board.* ναυτίλων σελμάτων ἱστοτριβής A.1418.

Ἴσχειν *to check.* ἴσχε C.1048. *stay! check thyself.*

Ἰσχναίνειν *to attenuate, bring down*, P.V.380. aor. ἰσχνάνασα E.257.

Ἰσχύειν [ῡ] *to be strong*, P.V.508. E.591.

Ἰσχῡρός *powerful*, S.299. *hard, rough*, P.302.

Ἰσχύς *strength*, S.c.T.208.1066. ἰσχὺν ἰσόπαιδα A.74. *a strength no greater than a child's.*—*collective strength, forces.* ἰσχὺς Ἀσιατογενής P.12. βασιλεία ἰσχύς 582. In periphr. ἰσχὺς πορευτοῦ λαμπάδος A.278. *the swiftly travelling torch.* δορικράνου λόγχης ἰσχύς P.145. πότε δὴ στομάτων δείξομεν ἰσχύν; C.710. *when shall we boldly give utterance to our feelings?* κατ' ἰσχύν P.V.212. *by might.*

Ἴσως *perhaps*, P.V.317. S.c.T.689. A.1019. S.708. On the omission of ἂν in the last passage, see Matth. Gr.G.515. obs. and cf. Dind. ann. in loc.

Ἴτυς *Itys*, A.1115.

Ἴυγξ lit. a bird called *the wryneck*, used by sorceresses as a charm to excite desire. Hence met. it means *any strong or passionate longing*, as in P.949. ἴυγγά μοι δῆτ' ἀγαθῶν ἑτάρων | ὑπομιμνήσκεις h.e. *you recall to my mind the passionate desire of my brave companions*. Schütz unnecessarily conj. ἰυγάν h.e. *lamentation*, which Blomfield and Lachm. have adopted.

Ἴυγμός *a cry of woe*, C.26.

Ἰύζειν *to utter a cry of woe*, S.851. P.999. with acc. S.789. P.272.

Ἰφιγενεία *Iphigenia*, A.1507.1536. on the accent of this word, which is usually written as a proparoxyt. cf. Dind. on Arist. fragm. p.536. Dind. adopts in the next verse Hermann's conj. ἄξια δράσας ἄξια πάσχων h.e. ἄξια ἀξίων δραμάτων πάσχων.

Ἴχαρ†. The word appears in S. 830. ἡσυδουπία τἄπιτα· κελεύω βίᾳ μεθέσθαι ἴχαρ, φρενί τ' ἄταν. The whole passage is exceedingly corrupt, and conjecture has availed nothing. Hermann, however, has not scrupled to use it to support his position that μεθίεσθαι may govern an accusative case, in opposition to Dawes's canon. See his note on Soph. El.1269.

Ἰχθυβόλος *striking fish*. ἰχθυβόλῳ μηχανᾷ S.c.T.122. *the trident*.

Ἰχθύς *a fish*, P.416. A.1355.

Ἴχνος *a track*, or *vestige*. παλαιὸν εἰς ἴχνος μετέσταν S.533. *I am come to the old spot*. Met. P.V.847. A.1157. ἴχνος τὸ πρόσθεν φρενός S.995. *my former way of feeling*. κατ' ἴχνος A. 679. *upon their track*.

Ἰχνοσκοπεῖν *to trace out*, C.226.

Ἰώ an exclamation of surprise, etc. P.V.576. and passim.

Ἰώ *Io*, S.535. gen. Ἰοῦς S.153.167. 530. acc. Ἰώ S.289.568.1050. voc. Ἰοῖ P.V.638.790.817.

Ἰωνία *Ionia*, S.c.T.757.

K

Κάδμειος *belonging to Cadmus, Theban*. Καδμεῖοι *the Thebans*, S.c.T. 39.525.661.1016.1017. Καδμείων πόλει 9.997.1067. *Thebes*. ἄστυ Καδμείων 47.513. Καδμείας χθονός 1006. *id*.

Καδμογενής *born of Cadmus, Theban*, S.c.T.285.

Κάδμος *Cadmus*, S.c.T.125. Κάδμου πολῖται S.c.T.1. *Thebans*. Κάδμου πόλιν 74. πολίσμα 113. πύργους 805. *Thebes*.

Καθαιμάσσειν *to sprinkle with blood*. καθαιμάξωσι E.428. The construction here is not αἱμάξωσι κατ' αὐτοῦ as Wakefield asserts, but καθαιμάξωσιν (αὐτόν) sc. τὸν παλαμναῖον.

Καθαιρεῖν *to destroy*, A.387. E. 276.

Καθαίρειν *to purify*, C.70.

Κάθαρμα *filth*. plur. καθάρματα C.96.

Καθαρμός *purification*, plur. S.c.T. 720. C.962. E.267. 273. On C.1055. see under εἴσω.

Καθαρός *pure, unpolluted*, S.641. E.303.452.

Καθάρσιος *having power to purify*, or *expiate*. αἷμα γὰρ καθάρσιον S.c.T. 662. *for there is blood which can expiate this*. with gen. ἀνδρὸς αἵματος καθαρσίου E.427. *one who purifies from blood*. Cf. id. 548. δωμάτων καθάρσιος E.63. *purifying houses*.

Καθέζεσθαι *to sit*, E.6. πατρῷον ἐς θρόνον καθέζετο P.V.229.

Καθεύδειν *to sleep*, C.868. E.94. *be inactive*. οὐ καθεύδουσιν χερί A. 1330. *do not let their hands be idle*.

Καθήκειν *to descend into the lists for a contest*. Met. C.448.

Καθῆσθαι *to sit*. κάθησθε S.360. imper. καθήσθω P.V.915. καθήμενος A.1577. καθημένη C.906. Met. τὸ δεινὸν φρενῶν ἐπίσκοπον καθήμενον E.494. *sitting as a watch over the thoughts*.

Καθιέναι *to let*, or *take down*, *τὸν ἀντίτολμόν φαμι παρβάταν τὰ πολλὰ παντόφυρτ' ἄνευ δίκης* (probably *παντόφυρτον ὄντ' ἄνευ δίκης*) *βιαίως ξὺν χρόνῳ καθήσειν* E. 525. Here Butler translates *καθήσειν*, *jacturam facturum*, h. e. *will cast them into the sea*, coll. Eur. Hel. 1375. *ἃ γὰρ καθήσειν ὅπλ' ἔμελλεν εἰς ἅλα*. But *καθήσειν* rather refers to the *taking down the sails of the vessel* on the approach of the storm, and is used elliptically. *καθήσειν* sc. *τὰ ἱστία*. Cf. Hom. Od. i. 72. *καὶ τὰ μὲν ἐς νῆας κάθεμεν δείσαντες ὄλεθρον*, where the edd. before Barnes had *κάτθεμεν*. On the construction of the preceding verse see under *παντόφυρτος*.

Καθιεροῦν *to devote*. *ἐμοὶ καθιερωμένος* E. 294. *devoted to me as a victim*.

Καθιζάνειν *to sit*. *εἰς θρόνους καθιζάνω* E. 29.

Καθιππάζεσθαι *to ride over*. Met. *to insult*, or *violate*. *καθιππάζῃ με πρεσβῦτιν νέος* E. 701. Cf. id. 145. *παλαιοὺς νόμους καθιππάσασθε* id. 749.

Καθιστάναι *to set*, or *arrange*. *πάννυχοι διάπλοον καθίστασαν ναυτικὸν λεών* P. 374. *they kept the crews occupied in sailing hither and thither*. See διάπλοος.—mid. v. *to appoint*, *to make*. *ἐγρηγορὸς φρούρημα γῆς καθίσταμαι* E. 676. *κρυφαῖον ἔκπλουν οὐδαμῇ καθίστατο* P. 377. *no where made an attempt to sail out*. aor. 2. *καταστάς composed*, or *settled*. *λέξον καταστάς* P. 287. Blomf. compares Eur. Orest. 1310. *πάλιν κατάστηθ' ἡσύχῳ μὲν ὄμματι*.

Καθορᾶν *to behold*, or *discern*. *τί μέλλω φρένα Δίαν καθορᾶν* S. 209.

Καθορμίζειν *to bring a ship into an anchorage*. Met. *εἰς τάσδε σαυτὸν πημονὰς καθώρμισας* P. V. 967. *brought thyself into these calamities*.

Καθυπέρτερος *superior*, *higher*, S. c. T. 209.

Καί *and*, *also*, joining nouns, pronouns, adjectives, participles, verbs, adverbs, and periods, *passim*. Often with the force of *even*, e. g. *δεινὸς γὰρ εὑρεῖν κἀξ ἀμηχάνων πόρους* P. V. 59. So passim. It is used also to increase the force of an asseveration, e. g. *κακῶν δ' ἔκατι κἀγένοντο* E. 71. *'twas for mischief only they were born*. *σὺ δ' αὖτε καὶ πανάθλιε* S. c. T. 953. *wretched indeed*. Cf. P. V. 343. 997. 1066. A. 369. C. 879.—it is often placed before interrogations, e. g. *καὶ νῦν φλογωπὸν πῦρ ἔχουσ' ἐφήμεροι*; P. V. 253. etc. also not in the beginning of an interrogation, e. g. *ἦ καὶ τοιαύτας τῷδ' ἐπιῤῥοιζεῖς φυγάς*; E. 402. Cf. S. c. T. 792. P. 288. 707. A. 269.—In replies, e. g. P. V. 778. 933. P. 232. E. 566. S. 293. 308. 334. 463.—after *μὴ lest*, P. 523. E. 172. —after *εἴτε* in the second clause, S. 183.—before *μάλα*, of which it merely increases the force, P. V. 730. E. 351. —before *ταῦτα*, h. e. *and that too*, P. V. 951. E. 112. 597. 864. after *πολύς*, *πολλὰ καὶ μοχθηρά* C. 741. Cf. P. V. 1009. E. 132. P. 240. A. 63. It is occasionally transposed, e. g. *τοῖσδε κοὐδὲν ἄντειπεῖν ἔχω* P. V. 51. Cf. Dind. on Arist. Ach. 884. Eur. Med. 182. it is added to *δὲ* A. 882.—It is preceded by *τε*, joining nouns, pronouns, adjectives, participles, verbs, adverbs, and periods. e. g. P. V. 205. and *passim*. (On the construction of such sentences as C. 550. see *τε*). *καὶ* is sometimes repeated after *τε*, e. g. P. V. 490. S. c. T. 69. 391. E. 280. *καὶ* very rarely precedes *τε*, e. g. S. c. T. 562. C. 250. E. 75. 878. *καὶ—καί* S. c. T. 10. 460. P. 829. A. 97, etc. *καὶ—καὶ—καί* S. c. T. 236. *καὶ—δέ* for, *καὶ—καί* E. 135. *καὶ—δέ and moreover*, e. g. *καὶ μάλ' ἠβῶντος δὲ δεῖ* C. 866. Cf. P. V. 975. P. 149. 538. 765. E. 65. 384. S. 790. On this construction, the legitimacy of which is denied by Porson, see also under *δέ*. *καί—περ although*, A. 1176. *καὶ γάρ for*, *for indeed*, P. V. 439, etc. *καὶ δή and in truth*, *and lo!* P. V. 54. 75, etc. *καὶ μήν and lo*, *and indeed*, P. V. 245, etc. See *μήν*. *καίτοι and yet*, P. V. 101, 437. 645. E. 811. Joined with other words by crasis, *κοὐ* P. V. 336, etc. *κἄν* C. 991. E. 711. *κεἰ* S. c. T. 429. P. V. 287. C. 113. 296.

Καίειν *to burn*, A. 292. *to cauterise*

(a wound) aor. 1. ἤτοι κέαντες, ἢ τεμόντες A. 823. These two verbs are often found thus united. See Pierson's note on Mœris in. κλάειν καὶ κάειν, and Blomf. Gloss. in loc.

Καίνειν *to kill* C. 873. ὁ καίνων A. 1543. *the murderer.* aor. 2. ἔκανες S.c.T. 942. So Herm. Schütz, Blomf. for vulg. ἔκτανες. In C. 917. the vulg. is κάνες γ' ὃν οὐ χρῆν, καὶ τὸ μὴ χρεὼν πάθε. Here Pors. Schütz, Blomf. insert the augment ἔκανές γ' ὃν οὐ χρῆν. Pauw proposes κανοῦσ' ὃν οὐ χρῆν, which Well. approves. Herm. conj. ἔκανες ὅν, or ἔκανες τὸν οὐχρῆν. The particle γε certainly may have been inserted by some copyist wishing to complete the metre when the first syllable in ἔκανες was lost: but it nevertheless seems peculiarly appropriate and emphatic here, "You *have slain* him you ought not, therefore *suffer* what you ought not."—Opt. κάνοι S.c.T. 612, pass. καίνεται id. 329.

Καινίζειν *to handle* or *use a thing for the first time.* καίνισον ζυγόν A. 1041. *wear the yoke for the first time.* μέμνησο δ' ἀμφίβληστρον ᾧ σ' ἐκαίνισαν C. 487. *the net with which for the first time they enclosed you,* h.e. no one having been so enclosed before. Here Blomf. reads ὡς ἐκαίνισαν unnecessarily. Valck. on Phœn. 1310. conj. ἐκαινέτην.

Καινοπηγής *newly fashioned,* S.c.T. 624.

Καινοπήμων *newly afflicted,* S.c.T. 345.

Καινός *new, recent,* P.V. 945. C. 648. P. 654.

Καίριος *seasonable, convenient.* χρὴ λέγειν τὰ καίρια S.c.T. 1. Cf. id. 601. S. 441. A. 1003. C. 1060. *fatal.* καιρίας πληγῆς A. 1265. *a fatal blow.* Cf. id. 1316.

Καιρίως *seasonably, fitly,* A. 1345. *fatally.* καιρίως οὐτασμένος A. 1317. καιρός *a fit time for anything.* τῶνδε καιρὸν ὅστις ὤκιστος λαβέ S.c.T. 65. *the earliest opportunity for these things.* τόνδε δ' οὐδαμῶς καιρὸς γεγωνεῖν sc. ἐστί P.V. 521. *it is by no means a fit season for,* etc. ἔσθ' ὁ καιρὸς ἡμερεύοντας ξένους τυγχάνειν τὰ πρόσφορα C. 699. *it is the proper time for strangers,* etc. ἐν καιρῷ P.V. 379. *at a fit season.*—*a due meed.* καιρὸν χάριτος A. 761. καιροῦ πέρα P.V. 506. τίνα καιρόν με διδάσκεις; S. 1045. answering to μέτριον νῦν ἔπος εὖχου v. 1044.—*a proper place.* πρὸ καιροῦ βέλος ἠλίθιον σκήψειε A. 356. *before the right distance.*

Καίτοι. See καί.

Κακάγγελος *bringing evil tidings,* A. 622.

Κάκη *cowardice,* S.c.T. 174. 598.

Κακκυνηγέτις (contr. for κατακυνηγέτις) *a female pursuer,* E. 222.

Κακόμαντις *boding evil,* P. 10. S.c.T. 704.

Κακομέλετος *of evil melody,* P. 899.

Κακόποτμος *of evil destiny,* A. 1107.

Κακορρήμων *evil speaking, ill-omened,* A. 1126.

Κακός *bad,* h.e. *morally bad, base.* κακὸς οὐ κεκλήσῃ S.c.T. 660. 680. μὴ κακός 393. ὁμιλίας κακῆς 582. κακοῦ ἔρωτος 669. νίκην κακήν 698. Cf. E. 863. κακοῖς ἀνδράσι P. 739. 743. κακὸν αἶνον A. 1462. ψυχῆς κακῆς 1627. αἰτίας κακῆς C. 1027. Cf. S. 399. A. 1650. Met. κακοῦ χαλκοῦ A. 389. *base metal.*—*bad,* h.e. *unskilful.* κακὸς ἰατρὸς ὥς τις P.V. 471. κακὸς μάντις C. 766.—*bad,* h.e. *pernicious, destructive, of evil import* or *tendency.* κακῶσι ποιναῖς P.V. 223. κακῶν καὶ σχρῶν S.c.T. 667. κακόν με καρδίαν περιπιτνεῖ κρύος id. 816. χρημάτων κακὸς δατητάς 926. πρᾶγος ἐσθλὸν ἢ κακὸν P. 244. κακὸς δαίμων 346. μόρον κακόν 361. συμφορᾶς κακῆς 437. κακὰ ἄλγη 531. δόσιν κακάν 998. ποιμένος κακοῦ A. 643. κακῶν κλύει φρενῶν 1034. κακῇ τύχῃ 1203. πλοῦτον εἵματος κακόν 1356. τὴν κακὰν ἀράν C. 144. κακὸν σκότον E. 71. κακαῖς ἐπιῤῥοαῖσι 664. γλῶσσαν κακήν S. 973. Comp. κάκιον οὐδέν S.c.T. 582. κάκιον ἄλλο πῆμα A. 839.—τὸ κακόν, κακόν, *an evil thing, a misfortune, affliction* or

crime, etc. *κακὸν μὲν πρῶτον ἀγγέλλειν κακά* P.V.249. *κακοῖσιν ἀντημείβετο* S.c.T.1040. Cf. P.V.26.161.256. 303.320.746.775.928.1017. S.c.T.87. 169.172.209.539.553.555.557.610.665. 701.723.740.764.790.823.857.985.989. 1024.1035. P.12.32.259.283.287.322. 333.345.421.425.427.432.457.506.511. 523.590.592.598.623.679.693.698.712. 729.767.800.821.826.837.967.987. A. 204.338.634.639.743.836.878.1053.1062. (Here *κακὰ κάκ', ἀρτάνας* is corr. by Dind. for *κακὰ κἀρτάναι.*) 1073. 1102.1104.1115.1157.1187-1370.1380. 1594.1639. C.42.93.152.275.334.559. 682.719.737.764.860.876.931.953.974. 1037. E.71.122.141.360.480.933. S. 323.448.464.466.784. *γᾷ πατρῴᾳ κακὸν ἄρ' ἐγενόμαν* P.897. abstr. for conc. *I am become a sorrow to my country.* In P.998. *δόσιν κακῶν κακοῖν κακοῖς*, Butler incorrectly understands *κακῶν* and *κακοῖς* to refer to the chorus and Xerxes, as meaning *miserable*, which sense *κακὸς* certainly has not. Heath's explanation is correct, though it is unnecessary to understand *ἐπί*; *munus malum malorum super mala.* The constr. is the same as in Soph. Aj.853. *πόνος πόνῳ πόνον φέρει.* Pors. on Eur. Hec.586. quotes this passage in the Pers. Cf. also Lob. Soph. Aj.1093.1304.—*τῷ κάκιστ' αὐδωμένῳ* S.c.T.660. *him of whom the worst things are said.* See *αὐδᾶν.*

Κακόσπλαγχνος *tame-hearted*, S.c.T.219.

Κακόστρωτος *having poor lodging*, A.542.

Κακόσχολος *causing tedious delays*, A.186.

Κακότης *baseness*, P.V.1068.

Κακοῦν *to ruin, injure*, P.V.978 pass. *κακωθείς* P.714. *worsted.*

Κακουχία *an unhappy possessing*, S.c.T.650.

Κακόφατις *of ill-omened sound*, P. 899.

Κακοφρονεῖν *to be malevolent. κακοφρονῶν δαίμων* A.1147. *an evil spirit.*

Κακόφρων *painful to the mind.* A.100.

Κακῶς *badly*, P.446.799. A.656. C.294. *κακῶς πράσσειν to fare badly*, P.V.264. P.209. *πάσχειν κακῶς to be badly treated*, P.V.753.761. S.c.T. 1040. *φρονεῖν κακῶς to be evil inclined*, A.901. *λέγειν κακῶς* E.391. *to speak ill of. φρονεῖν οὐ κακῶς* E. 812. *to have no trifling share of sense. βουλεύου κακῶς* S.c.T.205.

Καλεῖν *to call. ψευδωνύμως σε δαίμονες Προμηθέα καλοῦσι* P.V.86. Cf. A.1205.1246. E.390.628. S.258. *εἰ τόδ' αὐτῷ φίλον κεκλημένῳ* A.156. *if it is pleasing to him to be so called. κεκλήσῃ* S.c.T.680. *κεκλήσεται* P.736. P.V.842.—*to call upon* (a god, or one dead). P.V.91. S.c.T.205.622. A.144. 1048. E.28.528. S.210.851. Mid. v. *id.* P.674. C.199. pass. S.166.—*to call upon* (a man, etc.) *κενὸς κενὸν καλεῖ* S.c.T.335. Cf.561. P.171. C.723. E. 116. Mid. v. *id.* C.214. *μαρτύρια καλεῖσθε* E.464. *call witnesses. ἐκπέραμα δωμάτων καλῶ* C.644. *I call upon some one to come out of the house.* See *ἐκπέραμα. καλεῖσθαι* is often used much in the same sense as *εἶναι.* See Monk, on Eur. Hipp.2. *τάδε τῶν Περσῶν πιστὰ καλεῖται* i.q. *ἡμεῖς ἐσμέν* P.2. *ὁπόσαι τεκνογόνοι κέκληνται* S.c.T.911. *οὔτινος δοῦλοι κέκληνται φωτός* P.238. *χάριτες ὁμοίως κέκληνται γόος προσθοδρόμοις Ἀτρείδαις* C.318. *πυρὸς φέγγος ἄφθιτον κεκλημένον* C.1033.

Καλλίκαρπος *bearing fine fruits*, P.V.369.

Καλλίπαις *having fair children*, A.740.

Καλλίπρωρος lit. *having a fair prow.* Met. *having a fair face* or *front*, S.c.T.515. *στόματος καλλιπρώρου* A.227. *her beauteous mouth.*

Καλλίῤῥοος *fair-flowing*, P.197.

Κάλλος *beauty*, P.181. *a fair thing.* as *a fine carpet. ἐν ποικίλοισι κάλλεσι βαίνειν* A.897.

Καλός *fair, splendid, beautiful. κάλλιστον ἦμαρ* A.874. *καλὸν στρατόν* P.240. *ἃ καλά* A.138.—*good, excellent. μηχανὴ καλή* S.454. *καλὰς τροφάς* S.c.T.530.—*favourable, advan-*

tageous. *οὐ σφάγια γίγνεται καλά* S.c.T.532. *ἐκβασις στρατῷ καλή* S.753. *οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλά* A.606. *I could not possibly announce good news which is not true,* etc.—*honourable.* *οὔπερ τοῖς νέοις θνήσκειν καλόν* S.c.T.1002. Cf. A.1592. Ironically, *ἦ θεῖον ἔργον καὶ θεοῖσι προσφιλές, καλόν τ' ἀκοῦσαι* S.c.T.563. *κόμπασον γέρας καλόν* E.200. So we may understand it in C.687. *νῦν δ' ἥπερ ἐν δόμοισι βακχείας καλῆς ἰατρὸς ἐλπὶς ἦν, παροῦσαν ἐγγράφει* h.e. *the hope which existed* (aforetime) *in the house as a mitigator of the gay revelry* (sc. of Clytæmnestra and Ægisthus) *this he writes down at what is here present,* h.e. at nothing. *βακχείας καλῆς* seems less suited in the mouth of Electra, as expressive of the joy she herself hoped to have felt at being restored to her rightful estate, though some understand it thus. The expression may, however, be purposely ambiguous.

Κάλυμμα *a veil, curtain,* or *covering,* A.1151. C.487.

Κάλυξ *the calyx of a plant,* A.1365.

Καλύπτειν *to cover* or *conceal,* P.V.220. C.51.—*to bury,* καλύψω S.c.T.1031. *ἐκάλυψε* P.638. *κάλυψον* P.V.584.

Καλύπτρα *a veil,* S.115. 126. P.529. On C.798. see *δνοφερός.*

Κάλχας *Calchas,* A.151.240.

Καλῶς *well, favourably.* *πράσσειν καλῶς to fare well,* P.V.941. E.795. *καλῶς κυρεῖ* S.c.T.23. *it turns out well.* *καλῶς ἔχει* 781. A.820. *id.* *τυγχάνειν καλῶς* C.211. *id.* *φρονεῖν μὴ καλῶς* P.V.1011. P.711. *to be unwise.* *πελομένων καλῶς* S.116. *if things happen well.* *ἐκτελευτήσει καλῶς* S.406. *end well.* *θήσομεν καλῶς* A.1658. *ἥμησαν καλῶς* id.1014. *φανεῖσθαι καλῶς* C.411. *φύλασσε τὰν οἴκῳ καλῶς id.*472. *ἔργοις διαπεπραγμένοις καλῶς* 728. *παραινεῖς καλῶς* 890. *τυχόντες καλῶς* 939. *ἱστορεῖς καλῶς* E.433. *καλῶς κλύουσα* S.699. *καλῶς ἂν ξυμφέροι* 734. *honourably, gloriously.* *ἐν φοναῖς καλῶς πεσόντα* A.435. Cf. C.350.795. *οὐ καλῶς* E.436.

Κάμαξ *the shaft of a spear,* A.66.

Κάμηλος *a camel,* S.282.

Κάμνειν *to grow weary* or *faint.* *τῶν πρό, μάρπτι, κάμνοις* S.807.—*to cease, tire of,* with part. *εὐθενοῦντα μὴ κάμνειν* E.868. fut. mid. *οὔτοι καμοῦμαί σοι λέγουσα τἀγαθά* E.841. aor.2. *καμεῖν to be faint* or *exhausted.* *στρατοῦ καμόντος* A.656. *νεὼς καμούσης ποντίῳ πρὸς κύματι* S.c.T.192. *worn out by struggling against the waves.* *ἀλλαγᾷ λόγου καμεῖν* A.469. *to faint at a change of report.* *οἱ καμόντες* was peculiarly used in the old epic writers to mean *the dead,* i.e. those who have, as it were, *sunk exhausted by labours;* Thus we find in S.228. *Ζεὺς ἄλλος ἐν καμοῦσι* i.e. *Pluto;* and in the Attic dialect, the perfect *κεκμηκότες* means the same. So S.149. *Ζῆνα τῶν κεκμηκότων.* See Buttm. Lexil. in v. *καμόντες.*

Κάμπτειν *to bend.* *κάμπτειν γόνυ to bend the knee,* h.e. to rest, P.V.32.396. Stanl. cf. Hom. Il. η'.118. *ἀλλά τιν' οἴω Ἀσπασίως αὐτῶν γόνυ κάμψειν, ὅς κε φύγῃσι.* See other instances in Blomf. Gloss. in loc.—*to double,* as the goal in a race. *κάμψαι διαύλου θάτερον κῶλον* A.335.—pass. *to be bent down* (sc. by calamity), *καμφθείς* P.306.237. S.11.

Καμπύλος *curved.* *καμπύλοις ὀχήμασι* S.180.

Καμψίπους *moving the feet in running, swift,* S.c.T.773. An absurd explanation of this word is given by the Schol. sc. *ἡ κάμπτουσα κολαζομένων τοὺς πόδας.* Nearly so Well. Lex. *hominum genua inflectens, efficiens ut labantur.* Schütz, however, well observes, "aliud est *γόνυ κάμπτειν* quod significat *requiescere,* aliud *πόδας κάμπτειν,* quod est *ambulare, ire.*"

Καναχής *loud,* C.150.

Κάνωβος name of a city, S.307. P.V.848.

Καπανεύς a proper name, S.c.T. 405. 422.

Καπηλεύειν *to huckster*, or *retail, to do anything in a petty manner.* οὐ καπηλεύσειν μάχην S.c.T. 527. *will fight by wholesale*, h.e. *not to do it by halves.*

Καπνός *smoke*, A. 483. 792. S.c.T. 324. S. 760.

Κάρα *the head*, P. 204. A. 1598. C. 225. 422. 489. 1043. περὶ πόδα, περὶ κάρα E. 159. *about the head, about the foot*, h.e. from top to bottom, in every part.— In addresses, νῦν δ' ἐμοί, φίλον κάρα, ἔκβαιν' ἀπήνης A. 879. *my dear one.* ἕτερον ἐν κάρᾳ μάστορα πάσεται E. 168. *on his head*, i.e. in the most vital part. So Wakef. See ἐκεῖνος.

Καρανηστήρ *cutting off the head.* καρανηστῆρες δίκαι E. 177. A. 1. καρανιστῆρες. Well. observes that καρανηστὴρ is formed after the analogy of τευχηστήρ, ὠμηστήρ and the like. The older copies have καρανηστῆρες. καρανιστῆρες Dind.

Κάρανον [ᾰ] *the head*, C. 390. pl. κάρανα δαΐξας sc. of Clytæmnestra and Ægisthus. It is better to place a full stop after δαΐξας, otherwise it must be in the nom. abs. before πιστὰ γένοιτο χώρᾳ.

Καρανοῦν [ᾰ] *to bring to a head, to consummate*, or *finish*, C. 521. 694.

Κάρβανος [ᾰ] *barbarous*, S. 892. A. 1031. On S. 111. 122. see κοννεῖν.

Καρδία *the heart*, A. 1092. E. 823.— *the mind*, or *breast*, S.c.T. 816. 951. P. 157. A. 172. 468. 808. 951. 999. 1375. C. 160. 165. 181. 386. 819. 1020. E. 103. 444. 497. 753. 780. S. 68. 344. 461. 766. 780. ἐν καρδίᾳ E. 649. *from the heart*, h.e. sincerely. γείτονες δὲ καρδίας μέριμναι S.c.T. 271. here καρδίας seems to be a dissyllable by synizesis, and answers to ἐχθροῖς in the antistrophe. Dind. proposes to restore the Æolic form κάρζας.

Καρδιόδηκτος *wounding the heart*, A. 1450.

Κάρπιμος *fruitful*, P.V. 453.

Καρπός *fruit*, S. 742. *fruit*, or *produce stored up*, S.c.T. 339. P. 609.— Met. *effect, result.* ὁμιλίας κακῆς καρπός S.c.T. 582. γλώσσης ματαίας καρπός E. 795.—*effect, realization.* εἰ καρπὸς ἔσται θεσφάτοισι Λοξίου S.c.T. 600.

Καρποτελής *bringing fruit to perfection*, S. 671. Here καρποτελῆ Stanl. See ἐπικραίνειν.

Καρποῦν *to bring forth fruit.* Ὕβρις ἐκάρπωσε στάχυν ἄτης P. 807.—mid. v. καρποῦσθαι *to gather the fruits of, to enjoy the produce of.* τήνδε καρποῦται χθόνα S. 250. καρπώσεται P.V. 854. In a metaphorical expression, βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενος S.c.T. 575. *possessing a richly gifted mind.* τὰ ψευδῆ καλὰ ἐς τὸν πολὺν φίλοισι καρποῦσθαι χθόνον A. 607. *so as for my friends to enjoy it for a permanence.* αὐτὸς φρενῶν καρποῖτο τὴν ἁμαρτίαν id. 488. *may he reap the fruits of his error.* In S. 313. Λιβύη μέγιστον τῆσδε γῆς καρπουμένη, Porson conj μεγίστης ὄνομα γῆς καρπουμένη. The vulg. is unintelligible, but emendation is unavailing, since the preceding verse, to which this is an answer, has rightly been marked as wanting. So Pors. Schütz. Dind.

Κάρπωμα *fruit.* pl. καρπώματα S. 979. *fruits.*

Κάρτα *exceedingly, strongly, very much.* e.g. καὶ μὴν ὅδ' ἐστὶ κάρτ' ἰδεῖν ὁμόπτερος C. 172. Cf. S.c.T. 397. 671. 868. P. 364. 511. A. 268. 775. 814. 910. 1179. 1225. C. 174. 261. 916. E. 15. 204. 213. 616. 811. S. 198. 285. 443. 445. 447. ἦ κάρτα πρὸς γυναικὸς αἱρεσθαι κέαρ A. 578. sc. ἐστί, *it is quite like a woman*, etc. κάρτα δ' ἔστ' ἐγχώριος S.c.T. 395. *he is indeed a native.* κάρτα δ' εἶσ' ὅμαιμοι id. 992. *they are indeed ὅμαιμοι.* See ὅμαιμος. ἐπωνύμῳ κάρτα, Πολυνείκη λέγω id. 642. *him who is indeed rightly named Polynices.* κάρτα δ' ὢν ἐπώνυμος E. 90. κάρτα δ' εἰμὶ τοῦ πατρός 708. *I am quite on the side of the father.*

Καρτερός *powerful*, comp. S.c.T. 500.—*violent*, P.V. 207. 925. τὸ καρτερόν S. 607. *violence.* πρὸς τὸ καρτερόν P.V. 212. *by violence.*

Κασάνδρα *Cassandra*, A. 1005.

Κασιγνήτη *a sister*, P. 181. C. 639.

Κασίγνητος *a brother*, S.c.T. 614. 656. P.V. 647. A. 318. on this last passage see φυτάλμιος.

Κάσις *id.* S.c.T. 656.—*a sister*, in a figurative sense. κάσις πηλοῦ ξύνουρος διψία κόνις A. 480. λιγνὺν μέλαιναν αἰόλου πυρὸς κάσιν S.c.T. 476.

Κατά prep. with genitive :—*beneath.* οἱ κατὰ χθονὸς θεοί P. 675. Cf. A. 1359. C. 351. 371. 468. E. 115. with verbs of motion. κατὰ γῆς σύμεναι E. 961.—*against, to the injury* or *destruction of.* κατ' ἀρχῆς φιλαίτιος λεώς S. 480. *fond of bringing charges against the ruling power.* Cf. S.c.T. 180. 388. C. 219.—signifying *motion downwards from a place*, as in the expression κατ' ἄκρας C. 680. *from top to bottom.*—With accusative, *according to, agreeably with.* κατὰ νόμους ἀφικτόρων S. 238. Cf. id. 385. κατ' οὖρον *with a fair wind.* Ἴτω κατ' οὖρον S.c.T. 672. *let it go before the wind*, Cf id. 836. P. 473. After the analogy of this is constructed πατρὸς κατ' εὐχὰς δυσπότμως φορούμενοι S.c.T. 801. h.e. *in accordance with his prayers.*—*after the manner of, consistently with.* ὀρθῶς κατ' ἐπωνυμίαν καὶ πολυνεικεῖς S.c.T. 811. *agreeably with their name.* τὸ κηδεῦσαι καθ' ἑαυτόν P.V. 892. *to make a match suitable to oneself.* ὁ κόμπος οὐ κατ' ἄνθρωπον φρονεῖ S.c.T. 467. *does not hold thoughts suited to a man.* Cf. A. 342. 899. and see Blomf. Gloss. on the former passage.—*on account of.* αἰτίαν καθ' ἥντινα αἰκίζεταί με P.V. 226. κατὰ πρεσβείαν P. 4. *by right of seniority.* Θήσεως κατὰ φθόνον E. 656. *out of envy towards Theseus.* κατ' ἔχθραν S. 331. κατ' εὔνοιαν φρενῶν id. 918.—οὔτ' ἐμοὶ καθ' ἡδονήν sc. ἐστί P.V. 261. *it is not pleasing to me.*—signifying *the direction of motion.* δεδορκὼς τοὺς ἐμοὺς κατὰ στίβους P.V. 682. κατ' ἴχνος A. 679. *pursuing their track.* λευρὸν κατ' ἄλσος νῦν ἐπιστρέφου τόδε S. 503. *turn into this grove.* κατ' ὀφθαλμοὺς βαλεῖ C. 566. *present himself to my eyes.* see βάλλειν.—signifying *the place where a thing is.* κατ' Ἄργος P.V. 871. κατὰ πτόλιν S.c.T. 6. 232. A. 581. E. 969. κατὰ γαῖαν *underground, in the earth*, P. 619. E. 352. 802. 833. κατ' ἄστυ P. 1027. κατὰ χέρσον id. 852. κατὰ κλῆρον Ἰόνιον 866. πατρὸς κατ' ἀνδρῶνας A. 235. κατ' οἴκους 415. καθ' Ἑλλάδα 561. κατὰ χθόνα E. 861. καθ' ὁδὸν E. 994.—*near at.* τυμβὸν κατ' αὐτὸν Διογενοῦς Ἀμφίονος S.c.T. 510. κατὰ Σαρπηδόνιον χῶμα S. 848.—*opposite.* κατὰ πρῶν' ἅλιον P. 856. κατὰ στόμα C. 566. *face to face.*—*against.* ἀνὴρ κατ' ἄνδρα τοῦτον ᾑρέθη S.c.T. 487.—*concerning, pertaining to.* λάχη τὰ κατ' ἀνθρώπους E. 300. *the destinies allotted to men.* πάντα τὰ κατ' ἀνθρώπους id. 890. *all the affairs of men.*—distrib. αὐτὴ καθ' αὑτήν P.V. 1015. *by itself.* καθ' ἡμέραν P. 827. *day by day.*—Denoting the time in which a thing is done, *in, during.* ἐμὸν κατ' αἰῶνα S.c.T. 201. κατ' εὐφρόνην P. 217. E. 662. *by night.* κατ' ἦμαρ A. 654. καθ' ἡμέραν C. 805. *by day.*—denoting the manner, κατ' ἰσχύν P.V. 212. *by dint of strength.* In P. 619. κατὰ γαίας is the vulg. although several MSS. have κατὰ γαῖαν, which Well. adopts, conceiving that it has the meaning of *in terram*, and joining it with πομποὺς εἶναι as referring to Darius. But κατὰ γαῖαν πέμπειν would hardly be used to signify *to send up from beneath to the earth :* it is better to retain the vulg. and join εὔφρονας εἶναι κατὰ γαίας h.e. *to show us favour beneath the earth.* sc. by sending up from thence the shade of Darius.—Separated from its verb by tmesis. See κατακρατεῖν, κατακαλύπτειν, κατόλλυσθαι.

Καταβασμός *a descent.* P.V. 813. meaning *the catadupa*, or place where the Nile falls from the mountains, cf. Herod. ii. 17.

Κατάγειν *to restore an exile*, S.c.T. 629. 642. κατήγαγε A. 1589.

Καταγελᾶν *to laugh at.* pass. καταγελωμένην A. 1244.

Κατάγελως *mockery.* ἐμαντῆς καταγέλωτα A. 1237. *a mockery of my condition.*

Καταγινώσκειν *to decide a suit.* pass. ὅπως ἂν εὖ καταγνωσθῇ δίκη E. 543.

Καταθάπτειν *to bury.* καταθάψομεν A. 1532.

Καταθνήσκειν *to die.* aor. 2. κάτθανε for κατέθανε A. 1532. κατθανεῖν for καταθανεῖν A. 1263. 1337. 1592. κατθανὼν for καταθανών A. 847. κατθανόντα P. V. 570. neut. pl. P. 268.

Καταιβάτης *descending.* καταιβάτης κεραυνός P. V. 359.

Καταιγίζειν *to come down like a storm.* πρὶν καταιγίσαι πνοὰς Ἄρεος S. c. T. 63.

Καταίθειν *to burn* or *light,* C. 599.

Καταινεῖν *to promise.* καταινέσαντα C. 695.

Καταίσιος *becoming, proper.* ἔργον οὐ καταίσιον A. 1580. *unseemly.*

Καταισχύνειν [ῡ] *to disgrace,* S. 974. fut. καταισχυνεῖν S. c. T. 528.

Καταισχυντήρ *one who disgraces.* δόμων καταισχυντῆρσι A. 1336.

Κατακαλύπτειν *to cover.* by tmesis, εἴθ' ὄφελεν κἀμὲ—θανάτου κατὰ μοῖρα καλύψαι P. 881.

Κατακάρφεσθαι mid. v. *to wither away.* φυλλάδος ἤδη κατακαρφομένης A. 80.

Κατακλύζειν *to drown.* pass. κατακλυσθῆναι S. c. T. 1070.

Κατακρατεῖν *to prevail,* by tmesis. κατὰ μοῖρ' ἐκράτησε P. 101.

Κατακρύπτειν *to cover.* κατέκρυψας P. 528.

Κατακτείνειν *to kill.*—fut. κατακτενεῖς C. 910. aor. 2. κατέκτανον E. 580. κατέκτανες E. 561. κατέκτανε S. 301. S. c. T. 965. E. 572. 575. perf. m. κατέκτονας E. 557. κατακτανεῖν A. 1596. κατακτανών S. c. T. 941. This verse is by some considered corrupt, Lachm. conj. ἔθανες κατακτάς.—from another form in μι, κατέκτα E. 438. κατακτάς S. c. T. 949.

Καταλήγειν *to cease.* καταλῆξαι A. 1458. ποῖ καταλήξει C. 1071. *at what point* (sc. having arrived) *will it stop?*

Καταλλαγή *reconciliation.* βαρεῖαι καταλλαγαί sc. εἰσι S. c. T. 749. See βαρύς.

Καταμηνύειν *to tell, disclose.* καταμηνύσω P. V. 175.

Κατάμομφος *deserving of complaint, not agreeable,* A. 143. The Schol. explains, δεξιὰ διὰ τὴν νίκην, κατάμομφα διὰ τὸν χόλον Ἀρτέμιδος.

Καταναίεσθαι mid. v. *to place in a residence.* aor. 1. αὐτοῦ κατανασσαμένη E. 889. *having stationed them there.*

Καταξαίνειν *to tear in pieces,* (lit. as wool in carding,) *to wear out,* A. 190.

Καταξενοῦν *to receive hospitably,* pass. κατεξενωμένον C. 695.

Καταξιοῦν *to think proper.* χαίρειν συμφοραῖς καταξιῶ A. 558. mid. v. κατηξιώσατο S. c. T. 649. *honoured with her favour.*

Καταπαύειν *to put an end to.* κατέπαυσε S. 581.

Καταπίπτειν *to fall.* κάππεσε A. 1532. for κατάπεσε.

Καταπνεῖν *to breathe into, inspire.* A. 106. See πειθώ.

Κατάπτερος *winged,* P. V. 800.

Καταπτήσσειν *to crouch down.* aor. 2. καταπτακών E. 243.

Κατάπτυστος *abominable,* E. 68. C. 623.

Κατάρα *an imprecation,* S. c. T. 707.

Καταῤῥάπτειν *to sew together,* Met. *to plot.* Πενθεῖ καταῤῥάψας μόρον E. 26.

Καταῤῥῑνᾶν lit. *to polish with a file. βραχίον' εὖ κατερρῑνημένους S. 728. said of those whose limbs are made extremely supple and nimble by exercise. Well. conj. καταῤῥῑνωμένους from ῥινός, which would mean "*covered with hard skin.*"

Καταῤῥίπτειν *to throw down.* εἴ τε δημόθρους ἀναρχία βουλὴν καταῤῥίψειεν A. 858. *should form some daring design.* These words are understood by Schütz and Butl. to mean, *ne senatum dejicerent.* So Well. But to say nothing of the harshness of the term βουλὴ thus abruptly

applied to those who conducted the state in the absence of Agamemnon, the words *τὸν πεσόντα λακτίσαι πλέον*, which are an epexegesis of the preceding, do not refer to any council, but to Agamemnon, whose family would be exposed to insult at his fall. The *double danger* spoken of is first, that to which Agamemnon was exposed at Troy: secondly, that which awaited his family, in case of his failure, by popular insurrection at home. Blomf. considers the expression *καταῤῥίπτειν βουλὴν* to be identical in its origin with *ἀναῤῥίπτειν κίνδυνον*, sc. as a metaphor taken from *throwing dice*. This is probably correct. A conjecture of Abresch, however, *καταῤῥάψειεν*, deserves to be considered. Cf. E. 26.

Καταρτύειν *to arrange, order, effect.* *σὺ μὲν κατηρτυκὼς ὅμως ἱκετὴς προσῆλθες καθαρὸς ἀβλαβὴς δόμοις* E. 451. sc. *κατηρτυκὼς τὸν φόνον, having committed the murder.* *κατηρτκὼς* is here explained by some commentators to mean, *adornatus, præparatus, expiatus, probe instructus*, etc. senses which, as Wellauer observes, it cannot possibly have. Scholef. referring to Hesych. *κατηρτυκώς· τελειώσας*, translates, *expiatione facta.* Well. *quanquam perfecisti cædem,* but hesitates about this verse because the Schol. has *κατηρτυκώς· τέλειος τὴν ἡλικίαν. τοῦτο δὲ ἀπὸ τῶν ζώων*, a meaning which it certainly sometimes has, but which has nothing to do with the present case. The verb *καταρτύειν* means in itself merely *to arrange,* or *make. What* it is which is arranged or made, whether the murder or expiation, must be sought from the context. There is clearly an opposition between *κατηρτυκὼς* and *ἱκετὴς προσῆλθες καθαρὸς ἀβλαβὴς δόμοις.* Orestes was *καθαρός, although κατηρτυκώς.* Hence *κατηρτυκὼς* does not refer to the expiation. The only thing to which it can refer is *φόνον*, to be understood from *φόνου* in the preceding line, and this accords with the general sense of the passage, which see explained under *δυσπήματος.*

Κατάρχειν *to begin.* with gen. *κατῆρξαν μάχης* P. 343.

Κατασβεννύναι *to exhaust,* or *quench.* *κατασβέσει* S. c. T. 556. A. 932. —mid. v. *κατεσβήκασι* A. 862. *are exhausted.*

Κατασθμαίνειν *to pant against, to struggle against panting.* *χαλινῶν κατασθμαίνων* S. c. T. 375.

Κατασκάπτειν *to raze,* A. 511.

Κατασκαφή *a digging up, as of the ground for burial,* S. c. T. 999. 1027.—*a razing* or *overthrow,* C. 49. S. c. T. 46.

Κατασκέλλεσθαι *to dry up.* mid. v. *κατασκέλλεσθαι* P. V. 479. *to wither away.*

Κατασκήνωμα *a covering* or *pall,* C. 993.

Κατασκήπτειν *to light upon,* S. 322.

Κατάσκιος *shaded,* S. c. T. 366. A. 479. S. 341. 349.

Κατασποδεῖν *to throw down in the dust, to kill.* pass. *κατεσποδημένοι* S. c. T. 791. See Valck. Hipp. v. 1238.

Κατάστασις *an appointing, a celebrating.* *χορῶν κατάστασιν* A. 23.

Καταστρέφειν *to direct to a termination.* *ποῖ καταστρέφεις λόγων τελευτήν*; P. 773. *to what point do you direct the termination of your speech?* h. e. what is the purport of your final words?—*to compel.* pass. *ἀκούειν σου κατέστραμμαι τάδε* A. 930. *I am compelled to obey you in these things.*

Καταστροφή *a place to turn to.* *ἄνευ λύπης οὐδαμοῦ καταστροφή* S. 437. *whichever way we turn, we must have pain.—an overturning.* *καταστροφαὶ νέων θεσμίων* E. 468. *revolutions introducing new laws.* See *δίκη.*

Κατασφάζειν *to slaughter.* pass. *κατασφαγείσης* E. 102.

Κατασφραγίζειν *to seal up.* perf. pass. *κατεσφραγισμένα* S. 926.

Κατασχεθεῖν *to handle, hold,* S. 1052.

Κατανχεῖν *to boast.* with dat. *πλήθει κατανχήσας νεῶν* P. 344. *exulting in the number of his ships.*

Καταφέρειν *to bring down.* καταφέρω ποδὸς ἀκμάν E.348. *I leap down.*

Καταφθατεῖσθαι (formed from φθάνειν. Hesych. φθατήσῃ. φθάσῃ.) *to hasten to.* γῆν καταφθατουμένη E.376. *as I was hastening to the land.* So Bent. Stanl. for the vulg. τὴν καταφθατουμένην. By γῆν is here understood *Sigeum,* which was sacred to Minerva. See Stanley's explanation of the passage. Dind. correctly places the comma after Σκαμάνδρου instead of after βοήν.

Καταφθείρειν *to destroy,* P.376. pass. κατέφθαρται P.247.715.

Καταφθίνειν *to destroy, undo.* καταφθίσας E.697. pass. κατέφθιτο P.310. ἐπεὶ φέγγος ἠλίου κατέφθιτο P.369. *when the sun set.*

Καταφθορά *distress, undoing,* C.209.

Καταψεκάζειν *to descend in drops,* A.547.

Κατειδέναι *to know.* κάτοιδα A.4. κατειδὼς P.730.

Κατείδειν (inus. in pr.) *to see.* 2 aor. κατείδον P.985. κατίδοιμι A.461. κατιδεῖν S.89. κατιδόντες P.936.

Κατεναρίζειν *to slay.* pass. κατηναρίσθης C.343.

Κατεργάζεσθαι *to destroy.* pass. μακέλλῃ τῇ κατειργασται πέδον A.512.

Κατεργάθεσθαι mid. v. *to check, restrain.* στρατὸν κατεργάθου E.536.

Κατερείκεσθαι mid. v. *to rend,* P.530.

Κατέρχεσθαι *to return from exile,* C.3. κατῆλθες S.c.T.980. κατελθών A.1631. E.440.

Κάτευγμα *an imprecation,* S c.T.691.—*a prayer* or *wish,* C.216. E.975.

Κατεύχεσθαι *to imprecate,* S.c.T.615.—*to pray* or *wish,* A.1223.—*to pray to,* E.882. C.86.137.

Κατευχή *a prayer,* C.470.

Κατέχειν *to occupy.* χθόνα κατέχειν S.c.T.714. θήκας κατέχουσι A.442. S.25. δροίτας κατέχοντα χαμεύναν A.1521.—*to overspread, cover.* οἰμωγὴ κατεῖχε ἄλα P.419. ἡμέρα κατέσχε γαῖαν 389.—*to check, restrain,* P.186. δάκρυ μὴ κατασχεῖν A.202.—*to avert.* τὸ ἀτηρὸν χώρας κατέχειν E.962.—στόματος φυλακὰν κατασχεῖν A.227. *place a guard on her mouth.* On P.43. οἵ τ' ἐπίπαν ἠπειρογενὲς κατέχουσιν ἔθνος see ἐπίπας.

Κατηγορεῖν *to convict, prove.* with gen. εὖ φρονοῦντος ὄμμα σοῦ κατηγορεῖ A.262. *your eye proves you to be kindly disposed.*

Κατήγορος *an accuser,* S.c.T.421.

Κατηρεφής *covered.* τίθησι κατηρεφῆ πόδα E.284. poetically for "*sits,*" the feet being covered by the robes whilst sitting.

Κατιέναι *to return from exile.* pres. in fut. sense, κάτεισι A.1256.

Κατισχναίνειν *to attenuate, consume,* E.133. mid. v. *to wither away.* fut. κατισχνανεῖσθαι P.V.269.

Κατοικίζειν *to settle* or *place in an abode.* Met. τυφλὰς ἐν αὐτοῖς ἐλπίδας κατῴκισα P.V.250.—*to restore to one's country,* E.726.—*to found a city,* P.V.727.

Κάτοικος *a resident in a house.* τί δῆτ' ἐγὼ κάτοικος ὧδ' ἀναστένω; A.1259. Schütz translates κάτοικος *ante ædes,* which it certainly cannot mean: it might mean *in the house,* but this does not suit the sense of the passage, cf. v.1286. Blomf. joins κάτοικος ὧδε h.e. *sojourning here.* This is the best explanation, κάτοικος by itself being vague. Dind. however, is most probably right in considering the words corrupt. Wakefield's conj. κάτοκνος is among the best proposed. Cf. P.V.67.

Κατοικτίζειν *to pity,* E.119. Met. *to spare,* λακὶς χιτῶνος ἔργον οὐ κατοικτιεῖ S.880. mid.v. P.V.36. P.1019.

Κατοκνεῖν *to delay from fear,* P.V.67.

Κατολλύναι *to destroy.*—mid. v. κατόλλυσθαι. *to perish,* κατὰ πᾶσ' ὄλωλε P.657. by tmesis.

Κατολολύζειν *to raise a cry against any one.* with dat. γένει κατολολυξάτω A.1089.

Κατοπτήρ *a scout,* S.c.T.36.

Κατόπτης *a spectator,* S.c.T.41.—*a scout,* S.c.T.351.

Κάτοπτος *looking down on.* with gen. Σαρωνικοῦ πορθμοῦ κάτοπτον πρῶνα A.298.

Κάτοπτρον *a mirror,* A.813. See εἴδωλον.

Κατορθοῦν *to raise up.* pass. ἐπειδὴ δρᾶν κατώρθωσαι φρενί C.505. *since your mind is made up for action.*

Κάτοχος *detained, kept under,* P.219.

Κάτω *below.* χώρει κάτω P.V.74. P.824. A.845. (See λέγειν.) E.257. S.592. with gen. κάτω χθονός E.977. οἱ κάτω C.163. *those below.* ἄνω καὶ κάτω E.620. *up and down,* h.e. *in confusion.*

Κάτωθεν *from below,* P.683. C.376.

Κατώρυξ *under ground.* κατώρυχες ἔναιον P.V.450. *they dwelt in subterraneous habitations.*

Καύκασος *Caucasus,* P.V.420.721.

Καχλάζειν *to murmur* or *roar as a wave,* S.c.T.109.743.

Κέαρ *the heart* or *mind,* P.V.165. 184.245.379.390.435.592. A.578.968. C.26.404. On S.976. see ἄφυκτος.

Κέγχρεια name of a place, P.V. 689.

Κεδνός *good, excellent.* πῶς κεδνὰ τοῖς κακοῖσι συμμίξω; A.634. Cf. id. 252.608. C.652.690. S.203. P.138.168. —of persons. κεδνὸν Ἀστακοῦ τόκον S.c.T.389. Cf. id.486. *clever, wise.* κεδνὸς στρατόμαντις A.121. νηὸς κεδνὸς οἰακοστρόφος S.c.T.62. In P.717. κενῆς ἀρωγῆς is the vulg. and retained by Blomf., who considers it to have reference to κεναν δρίαν, v.716. Schütz rightly prefers the reading κεδνῆς, found in Med. Reg. H. Colb. 1.2. M.1.2. Guelph. Mosq. Viteb. Well. rightly observes, that it was the preceding word, κεναν δρία, which gave rise to the corruption. Schütz understands these words ironically, but in this he appears to be wrong.

Κεῖνος *he.* κείνη *she,* etc. S.208. S.c.T.1055. P.V.258. C.729. κεῖνοι *they,* P.778. C.144. E.99. κεῖνα δ' ἐκμαθεῖν θέλω P.226. In E.169. ἕτερον ἐν κάρᾳ μιάστορ' ἐκείνου πάσεται Well. proposes ἐκ κείνου. See ἐκείνος.

Κείρειν *to shave.*—Met. *to cut off, to crop.* μηδὲ κέρσειεν ἄωτον S.652. in mid. v. κείρεσθαί τινα, *to honour a person by shaving the head in grief for his loss.* οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κείραιτό νιν C.170. Cf. id.187. where νιν refers to Agamemnon. The words πλὴν ἐμοῦ, as Dind. observes, involve an absurdity. He adopts Dobree's conj. πλὴν ἑνός sc. Ὀρέστου.—*to lay waste.* νυχίαν πλάκα κερσάμενος P.913.

Κεῖσθαι *to lie,* C.713. S.239.—*to lie,* h.e. *be situated,* P.V.364.—*to lie dead,* P.317. A.1258.1413.1421.1471. 1497.1563. κείσῃ C.882.—*to be placed.* ἐκποδὼν εὖ κείμενα C.682. *placed out of the way of harm.*—*to lie despised* or *vanquished.* χαμαιπετεῖς ἔκεισθε C.958. οὐ κειμένῳ πω τόνδε κομπάζεις λόγον E.560.

Κεκασμένος *well-appointed.* ἐποίσειν εὖ κεκασμένον δόρυ E.736. From a root κάζω or χάζω, signifying *to clear away, to make an empty space,* seems to have been derived the perfect κέκασμαι, in the sense of *to have made room for oneself, to have made others give way to oneself.* Hence the idea of *conquering* or *excelling.* In this sense it takes an accusative, e.g. πᾶσαν γὰρ ὁμηλικίην ἐκέκαστο κάλλεϊ Il. ν'.431. But, since *conquering* or *excelling* involves the idea of *distinction,* hence it came to signify, without an accusative, *to be distinguished, to excel,* e.g. κακοῖσι δόλοισι κεκασμένε Il. δ'.339. Lastly, as distinction involves the idea of being *well-appointed* or *furnished,* it was used to signify *provided with, furnished with,* e.g. Pind. Ol. i.42. Eur. Al.620. Hence εὖ κεκασμένος *well-appointed.* See the various significations of this word, and its cognate forms, traced by Matth. Gr. Gr.239.

Κέκλεσθαι *to invoke.* κεκλοίμαν S. 586.

Κελαδεῖν *to cry, as an infant.* ἐπεὶ μολὼν ματρόθεν κελάδησε C.601.

Κέλαδος *a noise* or *shout,* P.380. 597. C.337.

Κελαινόβρωτος *affording a black food*, P.V. 1027.

Κελαινός *dark* or *black*, S. 759. P. 419. P.V. 431. 810. 853. 1052. A. 114. 450. E. 796.

Κελαινοῦσθαι *to grow dark* or *black*, C. 407.

Κελαινόφρων *dark-minded*, E. 437.

Κέλεσθαι *to order*, A. 1090.

Κελεύειν *to order* or *desire*, S. 829. 859. E. 170. 644. 684. κελεύεις P.V. 1068. C. 105. κελεύει C. 755. 758. κελεύσω P.V. 73. κελεύσῃ E. 588. κελεύων C. 268.

Κελευθοποιός *preparing a road*, E. 13.

Κέλευθος *a road* or *way*, P.V. 284. 725. 839. 964. P. 559. periphrast. πέδον κελεύθου A. 883. — *a journey, expedition*, or *errand*. κέλευθον τήνδ' ἔστειλα P. 599. τήνδ' ἐβούλευσεν κέλευθον 744. ἀγρεῖ πόλιν ἅδε κέλευθος A. 126. μακρᾶς κελεύθου C. 700. periphrast. μακρᾶς κελεύθου πόρον S.c.T. 528. βέβακεν ὄψις πτεροῖς ὀπαδοῖς ὕπνου κελεύθοις A. 413. *the vision is gone on wings which attend* the *going* or *departure of sleep*, h.e. as Blomf. says, " quum somnus abit, avolant etiam somnia." In C. 345. τέκνων κελεύθοις ἐπίστρεπτον αἰῶνα κτίσας, the meaning is, *having set up* (as a model) *a life to be observed in the ways* (h.e. *in the life* or *conduct*) *of his children*.

Κέλευσμα *a command*, plur. E. 226. — *an appealing cry* or *complaint*, C. 740. — *a nautical order*. ἐκ κελεύσματος P. 389. *at the word of command*.

Κέλλειν *to put a ship ashore*. πλάταν κελσάντων ἀκτὰς ἐπ' ἀεξιφύλλους A. 680. without subst. κέλσας ἐπ' ἀκτάς E. 9. κέλσειν ἐς Ἄργος S. 326. without prep. κέλσαι Ἄργους γαῖαν S. 15. Met. πᾶ πότε πόνων χρή σε τέρμα κέλσαντ' ἐσιδεῖν; P.V. 184.

Κεναγγής *emptying the vessels, exhausting the stores*. ἁπλοΐᾳ κεναγγεῖ A. 181. Blomf. explains it of the *vessels of the body*, which become exhausted by hunger, but this is improbable.

Κενανδρία *absence of men*, P. 716.

Κένανδρος *emptied of men*, P. 118.

Κενός *empty*, P. 476. — *having nothing*, S.c.T. 335. — *vain*, P. 790.

Κενοῦν *to empty*. κενώσαι S. 646. κενώσας P. 704.

Κενόφρων *empty minded*, P.V. 764.

Κεντροδήλητος *wounding by a sting*, S. 559.

Κέντρον *anything which pricks, as a sting, a goad*, etc. P.V. 601. 694. E. 152. S. 108. — *an incitement*. τοσοῦτο κέντρον ὡς μητροκτονεῖν E. 405. *an incitement strong enough to cause matricide*. In the proverbial expression πρὸς κέντρα μὴ λάκτιζε A. 1607. *do not kick against the pricks*. Cf. P.V. 323.

Κεραία *a sailyard*, E. 527.

Κεραννύναι *to mingle*. perf. pass. κεκραμένη P.V. 116. *of a mixed nature*.

Κέρας *the wing of an armament*, P. 391.

Κέραστις *horned*, P.V. 677.

Κεραύνιος *belonging to a thunderbolt*. κεραυνίους βολάς S.c.T. 412. κεραυνίᾳ φλογί P.V. 1019.

Κεραυνός *a thunderbolt*, S.c.T. 427, 435. 612. P.V. 359. 372. 671. 924. A. 456. E. 792.

Κερδαίνειν *to gain*. fut. σμικρὰ κερδανῶ A. 1273. οὐδὲν κερδανεῖς P.V. 878.

Κέρδιστος *most advantageous*, P.V. 385.

Κέρδος *gain, advantage*, P.V. 749. 779. S.c.T. 419. A. 560. C. 812. E. 945. pl. κερδῶν E. 674. κέρδεσι E. 333. μόνον γὰρ κέρδος ἐν τεθνηκόσι S.c.T. 666. The meaning of this whole passage is—*If a person has to bear an evil unattended with disgrace* (such, for instance, as the death which now awaits me), *be it so* (h.e. let him bear it): *for it is nought but gain amongst the dead* (h.e. when he is among the dead, the glory remains, the evil is past): *but in things which are at once evil and also disgraceful, you cannot say that there is aught glorious.* —λέγουσα κέρδος πρότερον ὑστέρου μόρου id. 679. *speaking of the gain*

involved in the subsequent death, h.e. urging the glory of the victory which precedes the death which follows after it. Blomf. constr. λέγουσα κέρδος εἶναι μᾶλλον τὸν πρότερον τοῦ ὑστέρου μόρου. This sense, however, as Well. observes, the words will not bear, without a very awkward ellipsis.

Κεροτυπεῖν *to strike as with a horn, to beat.* pass. κεροτυπούμεναι A.641.

Κερτομεῖν *to chide.* ἐκερτόμησας P.V.988.

Κεύθειν *to conceal* or *hide*, P.V. 570. C.100.383.728. perf. κέκευθε P. 640. C.676. intrans. κεκευθώς S.c.T. 570. *buried.*

Κευθμών *a cave* or *hiding place*, plur. E.772. Ταρτάρου μελαμβαθὴς κευθμών P.V.220.

Κεῦθος *id.* S.758. E.989.

Κεφαλή *the head*, S.c.T.507.

Κήδειος *expressive of mourning* or *grief for the dead.* κηδείους χοάς C. 85.531. κηδείου τριχός *id.*224. *hair shorn in grief.*

Κηδεμών *one who cares for*, S.72.

Κήδεσθαι *to care for.* aor. κήδεσαι S.c.T.127.

Κηδεύειν *to contract an alliance.* κηδεῦσαι P.V.892.

Κῆδος *a care*, S.c.T.971.—*an alliance, connexion*, abstr. for concr. S. 326.—said in a twofold sense of Helen who was both *an alliance* and *a source of care.*A.683.

Κηκίς *any dyeing matter*, A.934.—*the dropping of blood, pitch*, etc. κηκῖδι πισσήρει φλογός C.266. φόνου κηκίς 1007. See Salm. Plin. Ex. p. 194.

Κηλίς *a blot* or *stain*, E.756.

Κήρ *Fate.* personified S.c.T.759. plur. *the Fates*, 1047.—*woe, calamity.* βαρεῖα κὴρ τὸ μὴ πιθέσθαι A.199.

Κηραίνειν *to harm* or *destroy*, S. 977.

Κηρόπλαστος *formed with wax*, P.V.574.

Κηρυκεύειν *to proclaim*, S.218.

Κήρυκευμα *a proclamation.* plur. S.c.T.633.

Κήρυξ *a herald*, S.708.909. A.478. 501.524.603. C.163. E.536.

Κηρύσσειν *to proclaim*, C.1022. E. 536. with part. καρπώματα στάζοντα κηρύσσει κύπρις S.979. *proclaims that they are fully ripened.*—*to command by proclamation.* with dat. αὐδῶ σε μὴ περισσὰ κηρύσσειν ἐμοί S.c.T.1034. ἀστοῖσι κηρύσσειν βοήν A.1322. *to command the citizens to come to the rescue.* τάδε γε (τῷδε corr.) κηρύσσω πατρὶ κλύειν C.4. κηρύξας ἐμοὶ τοὺς γῆς ἔνερθε δαίμονας κλύειν ἐμὰς εὐχάς C. 121. *making proclamation for me to the effect that the infernal gods would listen to my prayers.* Before this verse, Herm. has, with great probability, inserted one which usually appears as v.163. κήρυξ μέγιστε τῶν ἄνω τε καὶ κάτω, and which, in this latter place, is unintelligible. Before Ἑρμῆ he adds ἄκουσον, to fill up the sense; ἄρηξον perhaps, or some such word, would be better, as the aorist κηρύξας follows.

Κιγδαγάτας prop. name, P.959.

Κίειν *to go.* κίε S.831. P.1025. κίοι S.499.

Κιθαιρών *Cithæron*, A.289.

Κικλήσκειν *to invoke, call upon*, S. 209.214. A.1456. E.484.—*to name*, as the author of anything. κικλήσκουσα Πάριν τὸν αἰνόλεκτρον A.694.

Κιλίκιος *Cilician*, P.V.351.

Κίλιξ *id.* P.319.

Κίλισσα *a Cilician woman.* The nurse of Orestes is so called in C.721. Here Klausen from Rob. Vict. reads Γείλισσα. So Stanl. Κίλισσα. Med. Turn. Blomf. observes the circumstance that the names of servants were often of Asiatic origin; but Κίλισσα here, as Dind. remarks, is not a proper, but a gentile name.

Κιμμερικός *Cimmerian.* κιμμερικὸν ἰσθμόν P.V.732.

Κινάθισμα *a fluttering*, P.V.124.

Κίνδυνος [ῡ] *danger* or *risk*, A.857. C.268. κινδύνῳ βαλεῖν S.c.T.1039. *expose to peril.* ἀνὰ κίνδυνον βαλῶ S.c.T.1019. Here Blomf. κἀμὲ κινδύνῳ βαλῶ. See ἀναβάλλειν.

Κινεῖν *to disturb*, C. 207.

Κινητήριος *distressing*, S. 303. with gen. θυμοῦ κινητήρια S. 443.

Κίνυγμα *an object* or *thing moving*. αἰθέριον κίνυγμα P. V. 157. *hanging in mid air*.

Κινύρεσθαι *to emit a creaking sound*. κινύρονται φόνον S. c. T. 116. *give out a murderous sound*.

Κινύσσεσθαι pass. *to be agitated*, C. 194.

Κιρκήλατος *driven by a hawk*. κιρκηλάτου τ' ἀηδόνος S. 60.

Κίρκος *a hawk*, P. 203. S. 221. P. V. 859.

Κιρκοῦν *to encircle with a ring*. σκέλη κίρκωσον βίᾳ P. V. 74.

Κισθήνη name of a place, P. V. 795.

Κισσία *a female Cissian*, C. 417. See under πολεμίστρια.

Κίσσινος *Cissian*. Κίσσινον ἔρκος P. 17. Κίσσινον πόλισμα 119. *the city of Cissa*, in the district of Susa. Blomfield writes Κίσσιον for Κίσσινον, though nearly all MSS. and Edd. have the latter, because Κίσσιοι and the country Κισσία are so written by Herodotus and Strabo. So Dind. who cf. C. 417.

Κιχάνειν *to overtake*, C. 613.

Κίων *a column*, met. P. V. 349.

Κλαγγαίνειν *to yelp*, E. 126.

Κλαγγή *a cry*, A. 1123. pl. S. c. T. 363.

Κλάδος *a branch* or *bough*, chiefly used as an emblem of supplication, E. 43, etc. S. 22. 150. 238. 329. 349. 476. 501. Also in bearing news of victory, etc. A. 480. See Stanl. not.

Κλάζειν *to cry out, to utter, to sound*. aor. 1. χείματος ἄλλο μῆχαρ ἔκλαγξε A. 194. κλάγξω γόον P. 909. Ζῆνα ἐπινίκια κλάζων A. 107. *singing the song of victory in honour of Jupiter*, i. e. proclaiming Jupiter as the victor. On the use of the acc. see Matth. Gr. Gr. 421. Obs. 4. κλάζοντες Ἄρη A. 481. *crying out in a warlike manner*. κλάζουσι κώδωνες φόβον S. c. T. 368. *sound in a fearful manner*. σύριγγες ἔκλαγξαν id. 187. *the axles creaked*.

Κλαίειν *to weep, mourn*, S. c. T. 638. 854. A. 18. with acc. *to weep for*, S. c. T. 1050. 1059. A. 864.—κλάοις ἄν, εἰ ψαύσειας S. 926. *you will repent it*. κλαύσω S. c. T. 810. *must I weep for?* where κλαύσω is the subj. the fut. indic. being κλαύσομαι.—mid. v. κλαίεσθαι *id.* S. c. T. 903. κλαιόμενα τάδε βρέφη σφαγάς A. 1067. Here Blomf. incorrectly says, "subaudiendum *video*." Elmsley on Eur. Heracl. 693. compares Soph. Ant. 857. ἔψαυσας ἀλγεινοτάτας ἐμοὶ μερίμνας πατρὸς τριπόλιστον οἶτον. If this be correct, the accusatives depend upon the preceding words as equivalent in sense to μαρτύρια τάδε ἔχω. See κλύειν. It is perhaps, however, better to make τάδε the intensive word in the sentence, as equivalent to ὧδέ ἐστι. *Lo! here are children weeping for their slaughter*, etc. Cf. S. c. T. 354. Soph. Ant. 622. But see Elberling Obss. in Agam. who objects to the joining of κλαιόμενα with σφαγάς. —pass. κεκλαυμένα *in tears*, C. 450. 720. κλαίεσθαι *to be mourned*. ἀνδρὸς εὖ κεκλαυμένου C. 674.

Κλάριος Dor. for κλήριος *assigning to mankind their portion:* an epithet of Jupiter. Διὸς κλαρίου S. 355. where Schol. πάντα πᾶσι κληροῦντος καὶ κραίνοντος. Some (see Stanley's note) refer it to Apollo, here addressed as the protector of exiles, himself having once been banished from heaven (S. 211.), and consider that Apollo is called Δία κλάριον, as Pluto and Neptune are sometimes addressed as Ζεὺς καμόντων, πόντιος. This seems unnecessary, and the epithet *Clarius*, belonging to Apollo (Virg. Æn. iii. 359), is clearly of a totally distinct origin from κλήριος in this passage: to the former probably refers the gloss in Hesychius κλάριον. ἐπίθετον Ἀπόλλωνος.

Κλαυθμός *lamentation*, A. 1533.

Κλαῦμα pl. *weeping, tears*, P. 691. A. 861. 1119. 1611.

Κλαυτός *mournful*, S. c. T. 315.

Κλείειν *to close, inclose*. pass. κεκλειμένην P. 709. S. 904.

Κλεῖθρον *a bar* or *bolt*, pl. S.c.T. 378.

Κλεινός *illustrious*, P.466. P.V. 836. *τόξοισι κλεινός* P.V.874. *renowned for archery.*

Κλέος *a rumour. γυναικοκήρυκτον κλέος* A.474.—*fame, reputation. κλέος μαντικόν* A.1069. *τῆς μελλοῦς κλέος πέδον πατοῦντες* A.1329. *treading under foot the honour of delay*, h.e. casting aside all delay.

Κλέπτειν *to steal*, P.V.8.—*to deceive. οὕτοι φρένα κλέψειαν ὡμματωμένην* C.841. So vulg. On *κλέψειαν* Well. observes, "paullo negligentius oratio ad pluralem numerum redit, quo v.835. chorus usus erat." On the lengthening of the short syllable before κλ, if the vulg. be correct, see Well. and the authorities quoted by him on P.V.612. Heath leg. *κλέψει' ἄν.* Blomf. *φρέν' ἂν κλέψειεν.* So Dind.

Κλέπτης *a stealer*, P.V.948.

Κληδοῦχος *one who holds the keys, the keeper of a temple*, S.288.

Κληδών *a calling*, as *κληδόνας πατρῴους* A.220. *her callings on her father.* Lucr. however, (i.94,) as Blomf. remarks, understood these words differently. *κληδόνος βοήν* E.375. *the sound of your calling.*—a name by which a person is called, *κληδόνας ἐπωνύμους* E.396.—*fame. κληδὼν ἀϋτεῖ* A.901. *παῖδες ἀνδρὶ κληδόνες σωτήριοι* C.498. *memorials of his fame*, C.1039.—*a report. κληδόνας παλιγκότους* A.837.848. *ἐξ ἀμαυρᾶς κληδόνος* C.840.—*an omen, derived from the voice. κληδόνας δυσκρίτους* P.V. 484.

Κληΐζειν *to spread a report. φάτις ἐκληΐζετο* A.617. *a report was spread.*

Κλῆρος *a lot*, S.c.T.709. *κληρῷ λαχοῦσα* P.183.—*a district. κλῆρον Ἰόνιον.* "certa terræ portio colonis assignata." Blomf.

Κληροῦν in mid. *κληροῦσθαι to cast lots among each other*, S.c.T.56. On S.985. see under *δόρυ*.

Κλῆς *a key*, pl. *κληδᾶς* E.791.

Κλητήρ *an officer of justice, who summons persons to court*, or *bids them give their votes.* Ἐριννύος κλητῆρα S.c.T.556. *a summoner of Erinnys.* Schütz rightly explains this, "quia Œdipus filios suos his diris devoverat, ut ipsi mutuis cædibus se invicem conficerent, aptissime (patris scil.) furiam provocasse dicitur Tydeus, quoniam bello isto conflato occasionem patris diras perficiendi ipse arcessiverat." *ἔκραν' ἄνευ κλητῆρος ὡς εἶναι τάδε* S. 617. h.e. *without waiting to observe the usual formalities.*

Κλίμαξ *a ladder*, S.c.T.448.

Κλίνειν *to bend. ἐπὶ γόνυ κέκλιται* P.894. *is cast upon its knees*, h.e. is húmbled or subdued.

Κλόνος *a warlike tumult*, P.107 A.392.

Κλοπαῖος *stolen*, P.V.110.

Κλοπή *theft*, A.520. pl. *id.*391.

Κλύδων *the surge of the sea*, P.V. 429. Met. *κλύδων κακῶν* P.591.

Κλυδώνιον *id.* S.c.T.777.—Met. C.181.

Κλύειν (κλῦμι) *to hear.* abs. *κλύοντες οὐκ ἤκουον* P.V.447. Cf. id. 642. A.254. C.5.393.731.760.791. E.287. 313. S.73.166.—with acc. of the thing. *τί ποτ' αὖ κινάθισμα κλύω*; P.V. 124. Cf. id.590.686. S.c.T.155.608. P.253.323.393.575.654.834. A.566.666. 788.804.837.1217. C.123.329.405.437. E.651. with gen. of the person. *πῶς δ' οὐ κλύω τῆς οἰστροδινήτου κόρης*; P.V.591. Cf.id.313.826. P.631.824. C. 137. S.343.901.—with acc. of the thing, and genitive of the person. *τὰ λοιπά μου κλύουσα* P.V.474. *hearing the rest from me.* Cf. S.c.T.547. (where Herm. reads *κλυούσᾳ. κλύων* vulg.) A.258. E.369.—with gen. of the thing, *κλύουσαν εὐγμάτων* C.456. *κλύοντες τῆσδε κατευχῆς* C.469.—with *ἐκ. τοιάδ' ἐξ ἀνδρῶν ὀνείδη πολλάκις κλύων κακῶν* P.743. *τοιαῦτά τοι γυναικὸς ἐξ ἐμοῦ κλύοις* A.339. Here Dobr. Dind. *κλύεις.*—with acc. of the person. *κλύοιτ' εὐκταῖα χεούσας* S.625.—with participles. *κλύω σ' ἐγὼ μεμηνότ' οὐ σμικρὰν νόσον* P.V.979. *I hear that you are mad with no slight disease.*

νεκροὺς κλύουσα δυσμόρως θανόντας S.c.T. 819.—in the inf. after substantives, adjectives, etc. *πρᾶγος ἐσθλὸν ἢ κακὸν κλύειν* P. 244. *good or bad to hear of.* *πλεῖστον ἔχθος ὄνομα Σαλαμῖνος κλύειν* P. 276. *χάρμα μεῖζον ἐλπίδος κλύειν* A. 257. *θραύματ' ἐμοὶ κλύειν* A. 1138. *ἄπιστα κλύειν* S. 274. In C. 408. *σπλάγχνα δέ μου κελαινοῦται πρὸς ἔπος κλυούσῃ* (sc. *ἐμοὶ κλυούσῃ*) the transition from the gen. to dative is remarkable. Moreover, *πρὸς ἔπος* is not joined with *κλυούσῃ*, but with *κελαινοῦται*. sc. *grow dark at the word, whilst I hear it.* Cf. *ἔπος*. In C. 154. *κλύε δέ μοι*. the dat. *μοι* means *listen I entreat you.* From the obs. form *κλῦμι* we find *κλῦθι* C. 137. 329. E. 313. S. 343. *κλῦτε* 393.—in the sense of *to obey.* *κακῶν κλύει φρενῶν* A. 1034. *he listens to the dictates of an evil mind.* *οἴακος ἄγαν καλῶς κλύουσα* S. 698.—in the sense of *to have a character, to be called*, as in Latin, *audire.* *κλύειν ἀναλκις μᾶλλον ἢ μιαίφονος* P. V. 870. *to be called a coward*, etc. *κλύειν δικαίως* E. 408. *to have a reputation for justice.* *κλύειν εὖ* A. 455. *to have a high reputation.* On the passage *πέπαλται δ' αὖτέ μοι φίλον κέαρ, τόνδε κλύουσαν οἶκτον* C. 404. the accusative is remarkable. See Herm. App. Vig. ii. and vi. Hermann rightly observes that the accusative is used because the whole preceding sentence is equivalent to *τρόμος ἔχει με*, precisely as in Soph. Ant. 857. *ἔψαυσας ἀλγεινοτάτας ἐμοὶ μερίμνας πατρὸς τριπόλιστον οἶτον*, where the preceding sentence is equivalent to *ἔλεξας μέριμναν*. Exactly similar to C. 404. in construction is Soph. El. 470. *ὕπεστί μοι θράσος ἀδυπνόων κλύουσαν ἀρτίως ὀνειράτων*, which is equivalent to *θράσος ἔχει με*. So in P. 877. *λέλυται γὰρ ἐμῶν γύιων ῥώμη τήνδ' ἡλικίαν ἐσίδοντ' ἀστῶν*, the word *ἐσιδόντ'* is the acc. and not the dative, the former part of the sentence being equivalent to *λύσις ἔχει με*. So likewise in S.c.T. 270. *μέριμναι ζωπυροῦσι τάρβος, τὸν ἀμφιτειχῆ λεών*, the acc. depends on *ταρβῶ* implied by the preceding clause. Cf. Elms. on Heracl. 683. Erfurdt on Soph. Ant. 211. Herm. on Soph. El. 122.

Κλύζειν *to dash, as a wave.* *ὥστε κύματος δίκην κλύζειν πρὸς αὐγὰς τοῦδε πήματος πολὺ μεῖζον* A. 1155. In this passage Aurat. conj. *ἀκτάς*, unnecessarily. *πρὸς αὐγὰς* is the same as *πρὸς ἀντολὰς* in v. 1153. The poet, under a double metaphor, compares the development of the oracle to the rushing in of a strong wind, and the result of it to a wave dashing under its influence. The wind is said to blow and the wave to dash *towards the sunrise*, as that is the quarter from which the light breaks in. Schütz considers that there is an allusion here to the west wind, comparing Hom. Il. δ. 422. seqq. This Butler disapproves. It is possible, however, that Cassandra, being a native of Troy, upon which coast the waves were brought strongly by *a west wind*, might allude in her mind to an appearance which she must have so often witnessed. See Wood's Essay on Homer. *τοῦδε* refers to the sufferings of Cassandra just described by her, and far greater than which were now to take place.

Κλυταιμνήστρα *Clytæmnestra*, A. 83. 249. 571. C. 869. E. 116.

Κλυτός *illustrious*, C. 641.

Κλωστήρ *spun thread.* *κλωστῆρα λίνον*, C. 500. *hempen string.* *λίνου* Rob. see *λίνον*.

Κνεφάζειν *to darken.* Met. *to render unsuccessful, to bring to nought.* *κνεφάσῃ* A. 130.

Κνεφαῖος *dark*, P. V. 1031.

Κνέφας *darkness*, P. 349. 357. E. 374.—Met. in apposition with *μύσος* E. 356.

Κνημίς *a greave*, S.c.T. 658.

Κνίδος *Cnidus*, P. 863.

Κνίσση *fat*, P. V. 494.

Κνισσωτός *fat, having a savoury smell*, C. 478.

Κνώδαλον *a beast* or *animal*, either of land, air, or sea, S. 261. 743.

878. C. 580.—opposed to *βροτός*. *κνωδάλων τε καὶ βροτῶν* C. 593.—as a term of reproach. *ὦ παντομισῆ κνώδαλα* E. 614.

Κοιλογάστωρ *hollow-bellied*, S. c. T. 1026.—Met. 477.

Κοῖλος *hollow*, E. 23.

Κοιμᾶν *to lull to sleep*, S. c. T. 3. *to soothe, check*, E. 796. A. 1220. See *εὔφημος*. and cf. Lobeck Soph. Aj. p. 278.—*to extinguish*, A. 583. Mid v. *to keep watch by night*. *φρουρᾶς ἦν κοιμώμενος* A. 2.

Κοινοβωμία *a community of altars, common altars*, S. 219.

Κοινόλεκτρος *a partner of a bed*, with gen. A. 1416.

Κοινός *common, belonging to two or more, general, impartial*. *κοινὸν ὠφέλημα θνητοῖσιν* P. V. 614. Cf. S. c. T. 794. P. 156. A. 613. 819. C. 99. 1034. *κοινοῦ πατρὸς* E. 89. *τὸ κοινὸν σπλάγχνον* S. c. T. 1022. *κοινὸν ὄμμα* P. V. 797. *a single eye serving for both.—common to*, followed sometimes by gen. sometimes by dat. *ὥραν οὐδενὸς κοινὴν θεῶν* E. 109. Cf. P. V. 1094. *ἀμφοτέρας ἅλιον πρῶνα κοινὸν αἴας* P. 129. with dat. *καὶ τοῖσδ' ἅπασι κοινόν* A. 509. Cf. S. c. T. 1062 —*τὸ κοινὸν εἰ μιαίνεται πόλις* S. 361. *in general, publicly*. *τὸ κοινόν* S. 513. *the public authorities.—ἐς κοινόν* P. V. 846. E. 386. *in common, κοινῇ* E. 443. *id.*

Κοινοῦν *to communicate*. with dat. C. 662. 706. S. 364. See *ἀστός*. *κοινοῦσθαι to communicate among each other*. *ἀλλὰ κοινωσώμεθ' ἄν πως ἀσφαλῆ βουλεύματα* A. 1320. Here *κοινωσώμεθ' ἄν* is evidently corrupt, notwithstanding Klausen's remark about "vestigium usus Homerici." *κοινωσαίμεθ' ἄν* Glasg. Blomf. Dind. See *ἄν*.

Κοινοφελής *giving general advantage, universally beneficent*, E. 940. Herm. *κοινοφιλεῖ*.

Κοινωνεῖν *to share in*.—with gen. of thing shared in, S. 320. C. 164.—with gen. of thing, and dat. of person with whom it is shared. *θέλουσ' ἄκοντι κοινώνει κακῶν* S. c. T. 1024. *share the evil willingly with him who cannot help it*. Here the vulg. *κακῷ* has been rightly changed from ten MSS. and Rob. into *κακῶν*.

Κοινωνός *one who partakes* or *shares in*. with gen. A. 1007. 1325. S. 339.

Κοιρανεῖν *to be a prince, to rule*, P. V. 960.—with gen. *τῆσδε κοιρανεῖ χθονός* P. 210.—with dat. P. V. 49. on which see under *πράσσειν*.

Κοίρανος *a king*. pl. for singular, A. 535.

Κοίτη *a position in lying, κοίταν τάνδ' ἀνελεύθερον* A. 1473. 1499. in app. to *κεῖσαι* in v. 1473. 1499. *you lie in this captive-like posture*. See *εὐπρόσωπος*.—*a bed. κοίτας γαμηλίου* S. 785. *the marriage bed.*

Κολαστής *a punisher*. P. 813.

Κολλᾶν *to glue* or *join to*. Met. *to connect with*. pass. *κεκόλληται προσάψαι* A. 1547. See under *προσάπτειν*.

Κολοσσός *a statue*, A. 405.

Κολούειν *to mutilate* or *curtail*. pass. *σθένος ἐκολούσθη* P. 992.

Κολπίας *folded as a vest*, P. 1017.

Κόλπος *the bosom*, S. c. T. 1030. pl. id. 531.—Met. *anything hollow*, as *κόλπον Αἰγίδος*, E. 382.—*a gulf*. P. V. 839. P. 478.

Κολυμβητήρ *a diver*, S. 403.

Κολχίς *Colchis*, P. V. 413.

Κόμη *the hair*, S. 883.

Κομίζειν *to take care of, to cherish*, C. 260. *νεοκρᾶτα φίλον κομίσειε* id. 340. *receive with friendly welcome.—to bring* (sc. home). *εἴτ' οὖν κομίζειν δόξα νικήσει φίλων* C. 672.—*to bring to, to inspire*. *θράσος ἀκούσιον ἀνδράσι θνήσκουσι κομίζων* A. 778. in prov. *ἔξω κομίζων ὀλεθρίου πηλοῦ πόδα* C. 686. *keeping himself out of harm's way*.—mid. v. *κομίζεσθαι, to get one gone, to depart*. *στέλλου, κομίζου* P. V. 392. Cf. A. 1005. S. 927.

Κομιστέος *to be gathered*. *καρπὸς οὐ κομιστέος* S. c. T. 582. *fruits not to be gathered.*

Κόμιστρον *the price of recovering anything*. pl. *ψυχῆς κόμιστρα* A. 939.

Κομμός *a blow struck in grief*, C. 417. See *πολεμίστρια*.

Κομπάζειν *to boast, speak boastfully.* κόμπαζ' ἐπ' ἄλλῳ S.c.T.462. *speak brilliantly concerning another,* h.e. state his vaunting exhibition of grandeur. Cf. id.418. A.561.—with acc. τοιόνδ' ἐπ' ἀνδρὶ κομπαζεις λόγον A.1373. *which boastest in such terms.* Cf. E.560.—*to boast of.* κόμπασον γέρας καλόν E.200. with inf. οὐ κομπάσαιμ' ἂν θεσφάτων γνώμων ἄκρος εἶναι A. 1101.—pass. φόβος κομπάζεται S.c.T. 482. *a boastful display of terror is made.*

Κόμπασμα *a boast,* pl. S.c.T.533. 776. P.V.361.

Κομπεῖν *to boast of, to speak vauntingly of,* P.V.949.

Κόμπος *a boast, vaunt,* or *display of words,* P.V.1033. A.599. S.c.T.407. καὶ δὴ πέπεμπτ' οὐ κόμπον ἐν χεροῖν ἔχων S.c.T.455. This passage is suspected by some editors, on account of the elision of αι before οὐ, the admission or exclusion of which from tragic iambics is a point not decided by critics. καὶ πέμπεται δ' Turn. Vict. but this is clearly by way of emendation, and does not suit the sense, which requires καὶ δή. Blomf. (so Dind.) reads καὶ δὴ πέπεμπται κόμπον ἐν χεροῖν ἔχων, which is a conjecture of Erfurdt on Soph. Aj. p.514. h.e. *cujus jactatio in agendo constat,* or, as Reisig explains it, *missus est, ostentationem manibus gerens,* i.e. *non lingua sed factis se jactans.* Wellauer, however, (v. Add.) shows that the supposed opposition fails: for Eteoclus' boasting was not *in words,* but was a device carried in his hands; hence Megareus cannot be said, by way of opposition, *to have* HIS *boast in his hands,* as the other had it thus likewise. Hence we conclude that the elision in πέπεμπτ'οὐ is to be retained. With respect to this elision, Erfurdt on Soph. Aj.190. denies that αι ever is elided. Seidler on Iph. T.679. questions the truth of this, but Lobeck on Aj.190. produces several cases of this elision. Some of these may be plausibly corrected; others, like the present passage in Æschylus, seem to reject emendation. In P.V.837. μέλλουσ' ἔσεσθ' εἰ τῶνδε προσσαίνει σέ τις, the reading of many MSS., sc. ἔσεσθαι, τῶν δὲ προσσαίνει σε τί, is more generally adopted. But see προσσαίνειν. Upon the whole, it seems safer to consider that the tragics most generally avoided the elision of αι in iambics, but that, in some few cases, they allowed themselves to use the old epic license.

Κόναβος *a noise,* S.c.T.145.

Κονία *the dust.* pl. A.64.

Κονίειν[ῑ] *to cover with dust.* κονίσας οὖδας P.159. *covering the plain with dust, hastening.* Schütz observes that this is here a metaphorical expression, denoting *haste,* and compares the Homeric κονίοντες πεδίοιο. The words ἀντρέψῃ ποδὶ ὄλβον also are derived from the same metaphor. Atossa is expressing her fear lest the wealth of the Persians, by inducing them to engage in enterprises where the people, and perhaps the king himself, might perish, should thus in a rapid manner overthrow the happiness which Darius had raised.

Κόνις *dust,* S.c.T.81.718. A.481. E.617.935. S.177.764. P.V.1086. The last syllable of κόνις, like ὄφις, is long, as appears from these three last passages. See Blomf. Not. in P.V.1086.

Κοννῶ *to know,* S.155.169. So also as a various reading in S.111.122. καρβάνα δ' αὐδὰν εὐακοεῖς, where several MSS. have εὐακοννεῖς, which Well. approves, and thus explains, "*imploro quidem Apiam, sed barbara vox est:* deinde se ipsam consolatur, εἶα, κοννεῖς, *eja, cognoscis eam.*" Brunck reads εὐακοοῖς, which Schütz translates *cum benevolentia audias.* He also reads κάρβανον, to agree with αὐδάν. If the reading εἶα κοννεῖς be adopted, the construction will be Ἱλέομαι μέν—καρβάνα δ' (οὖσα) αὐδάν. εἶα, κοννεῖς. Boisson. conj. εἶ, γᾶ, κοννεῖς. Upon the word κοννεῖν see Buttm. Lexil. in κελαινός.

Κόπανον *an axe*, C.847.

Κόπος *toil, suffering*, S.206.

Κόπτειν *to strike*, E.605. pass. κοπείσης A.1251.—ἔκοψα κομμόν C.417. *I struck a blow.* κόπτεσθαι mid. v. *to beat the breast in grief.* So pass. στένει, κέκοπται, καὶ χαράσσεται πέδον P.669. See χαράσσειν.—κεκομμένος *broken, injured.* φρενῶν κεκομμένος A.466. *deranged in mind, silly.*

Κόραξ *a crow*, A.1452. S.732.

Κορεννύναι *to satiate.* πρὶν ἂν κορέσῃ κέαρ P.V.165.

Κόρη *a girl, a daughter*, P.V.591. 650.741. C.167. S.185. Διὸς κόρη C. 937. E.393. S.137. *the daughter of Jove.* μεγάλατοι κόραι δυστυχεῖς Νυκτός E.759.786. sc. *the Furies.*—contemptuously, αἱ Φορκίδες δηναιαὶ κόραι P.V.796. κατάπτυστοι κόραι E.68.

Κορκορυγή *a shouting*, S.c.T.327.

Κόρος *satiety, the insolence proceeding from abundance.* πρὸς κόρον A.372. *in his overweening pride.*

Κόρση *hair*, C.280.

Κόρυμβον *the extremity of the prow of a vessel, the figure-head*, P.403. —*the top of any thing.* κόρυμβον ὄχθου 650.

Κορυφή *the top of anything, as of a hill*, P.V.366.724.—*majesty.* κορυφᾷ Διός S.86. *the majesty of Jove.* Some however, and perhaps correctly, understand it of *the brow of Jupiter*, whose nod was the sign of authority and command. Stanl. cf. Hom. Il. I.524. seqq.

Κοσμεῖν *to adorn*, S.c.T.461. S. 458.

Κόσμος *trappings, appointments*, S.c.T.379. P.819.835. A.1244. E. 55.S.243.—*glory, excellence.* κόσμος ἀνδρῶν P.884. *a splendid body of men.* νὺξ μεγάλων κόσμων κτεάτειρα A.347. *gainer of great glories for us.* —κόσμῳ *in order, with propriety*, P.393. A.507.

Κοταίνειν *to be angry*, S.c.T.467.

Κότος *anger, fury*, A.444.621. (on 745. see νεαρός) 1184.1443. C.33.940. 1021. E.211.767.804.835.849.860. S.65. 342.380.422.473.611.725.—ὡς φάρμακον τεύχουσα κἀμοῦ μισθὸν ἐνθήσει κότῳ A.1234. *as if preparing a medicine, she will mix up in the potion of her wrath, the price of my being brought hither*, h.e. *my murder.* Here Cas. conj. ποτῷ. So Dind.—κότος ἐργμάτων, sc. ἕνεκα E.477. ἄλλης ἀνάγκης οὔτινος τρέων κότον E.404. *wrath from the violation of some other compelling power.*—Met. αἰγίδων κότον C.585.

Κούρη *a virgin*, Ion. for κόρη Dor. κούρα S.c.T.133.

Κουρά *a shaven lock*, C.224.

Κούριμος *shaven off.* χαίτην, κουρίμην χάριν πατρός C.178.

Κουροβόρος *devouring children*, A. 1493. See πάχνη and παρέχειν.

Κουφόνους *light-minded*, P.V.383.

Κοῦφος *light*, P.297.—*slight, trifling.* κοῦφον τέλος S.c.T.242.

Κούφως *lightly*, E.112.—*easily*, P.V.703.

Κραδαίνειν *to shake*, P.V.1049.

Κραδία *the heart* or *mind*, P.V. 883. S.c.T.763. On E.753. see ἀντιπαθής.

Κράζειν *to cry out*, in perf. κέκρᾱγα P.V.745. C.528.

Κραίνειν *to bring to pass, accomplish*, or *perform*, e.g. πύργοις ἀπειλεῖ τοῖσδ' ἃ μὴ κραίνοι θεός S.c.T. 531. Cf. id.408.784. A.1398. C.455. E.729. S.363.603. κρᾶναι P.V.510. On A.142. see τερπνός. ἔπραξεν ὡς ἔκρανε A.360. *he hath brought it to pass, as he hath brought it to pass.* Here πράσσειν and κραίνειν express both the same idea, πράσσειν being only the more general term, and κραίνειν more peculiarly expressive of an act of the Deity. On this form of speech see Blomf.Gloss.Ag.66.—Intrans. ποῖ δῆτα κρανεῖ μένος ἄτης; C.1071. *where will it make an end?* with infin. ἔκραν' ἄνευ κλητῆρος ὡς εἶναι τάδε S. 617. *brought these things to an issue.* pass. κραίνεται ψῆφος S.942. *a decree is passed.* Cf. S.921. κραίνοιτο P.V. 211. κέκρανται C.858. S.921. κρανθήσεται P.V.913. εἰ κρανθῇ πρᾶγμα τέλειον S.86. h.e. κρανθῇ ὥστε τέλειον

εἶναι. By tmesis, γιγνομέναισι λάχη τάδ' ἐφ' ἁμὶν ἐκράνθη E.329. for ἐπεκράνθη. See ἐπικραίνειν.

Κραιπνός *swift*, P.95.

Κραιπνόσυτος *swiftly moving*, P.V. 289.

Κραιπνοφόρος *swiftly carrying*, P.V.132.

Κράνος *a helmet*, S.c.T.367.441.

Κράς *the head*. κρατός P.361. C. 196. S.821. κρατί S.c.T.837.

Κρᾶσις *a mixing*. κράσεις P.V.480. *ways of mixing*.

Κραταίλεως *rugged, stony*, A.652.

Κραταιός *strong*, P.V.427.

Κρατεῖν *to rule*. abs. P.V.35.324. 517.941.957. A.925.1649. E.157. S. 394. ὁ κρατῶν *the ruling power*, P.V. 939. See ἀεί. A.1649. ἡ κρατοῦσα C.723. *a mistress*. οἱ κρατοῦντες *those in power, superiors*, C.265.371.—*to have the upper hand, to be victorious*. abs. P.V.213. S.c.T.171.498. P.330. A.315. E.930. κεκράτηκε P.145. *is victorious*.—with gen. *to govern*, P.V. 149. A.1658. C.705. E.544. S.256.—*to get into one's power, to seize*, or *overcome*. δυοῖν κρατήσας S.c.T.939. P.735. S.382.—pass. κρατεῖσθαι *to be overcome, beaten*. κρατηθείς A.1615. C.492. κρατηθεὶς ἀβουλίαις S.c.T. 732. *overpersuaded*. ὕπνῳ 143. κρατεῖταί πως τὸ θεῖον C.952. *is kept in check, hindered*.—with accus. φρενῶν στύγος κρατούσῃ C.79. *controlling, keeping under*. πᾶσαν αἶαν κρατῶ S. 252. *I govern*. βύβλον καρπὸς οὐ κρατεῖ στάχυν S.742. a proverbial expression, meaning that *the Egyptians who eat the fruit of the papyrus would not beat the Greeks who lived on corn*.—intrans. *to prevail, obtain*. λόγος κρατεῖ P.724. φάτις κρατεῖ S.290. τὸ εὖ κρατοίη A.340. κρατοῦσα χείρ S.599. *the majority*.—*to command*. ὧδε κρατεῖ γυναικὸς κέαρ A.10.—impers. κρατεῖ, 'tis better. κατθανεῖν κρατεῖ A. 1337.

Κρατερός *strong*, P.V.167. E.338.

Κρατήρ *a bowl* or *cup*, A.1370. C.289.

Κράτιστος *best*, P.V.216.

Κράτος *strength*, personified P.V. 12. C.242.—*power, might*, P.V.525. S.944. νούσων ἑσμὸς κράτους ἀτερπής id.660. *not exercising its influence*. in periphr. Ποσειδῶνος κράτος E.27. μηχανῆς ἔστω κράτος S.204. *let there be vigour in your measures*.—in plural. κράτεσιν ἀρσένων S.388. *the power of men*. τάδε Διόθεν κράτη S.432. *these powerful decrees of Jove*.—*empire, authority*. πρὸς ὧν ἐκπίπτει κράτους P.V.950. σὸν Κλυταιμνήστρα, κράτος A.249. ἀμφίλεκτος ὢν κράτει A.1567. *holding a disputed title to the supremacy*. Cf. C.473. S.420. κράτος ἰσόψυχον ἐκ γυναικῶν κρατύνεις A.1449. *you exercise through women an equally powerful influence*. See ἰσόψυχος. ὄδιον κράτος αἴσιον A.104. *confidence inspired by lucky omens on the road*. See ὄδιος. πατρῷα κράτη C.1. is interpreted by some to signify, *the office assigned him by his father*, as Ἑρμῆς χθόνιος, who had the care of the dead, (Cf. Arist. Ran.1145.) by others, *my* (i.e. Orestes') *father's empire*. The former interpretation is justly preferred by Well. though Butler and some others favour the latter.—plur. κράτη τάδ' ἔσχομεν P.771. *held this sovereignty*.—*a ruler*. abst. for concr. Ἀχαιῶν δίθρονον κράτος A.109. Cf. id. 605. S.521. S.c.T. 120.—*victory*. κράτος πάρες ἐμοί A.917. Cf. C.483. S.1054. κράτη S.929. *id*.—*superiority, preference*. παντὶ μέσῳ τὸ κράτος θεὸς ὤπασε E.503.

Κρατύνειν [ῡ] *to govern*. abs. Ζεὺς ἀθέτως κρατύνει P.V.150. Cf. id.402.—with acc. τὰς ἀγχιάλους ἐκράτυνε μεσάκτους P.861. Cf. id.868. S.680. κρατύνεις βωμόν id.367. *you have the altar under your control or authority*.—with cogn. acc. κράτος κρατύνεις A. 1450. *you wield a power*. See κράτος. τὸ μεῖον κρατύνει S.591. *holds a less authority*.

Κρέας *flesh*. in pl. κρεῶν πλήθοντες A.1193.1215.1575.

Κρεισσότεκνος *dearer than children*, h.e. *most dear*, S.c.T.766. For the phrase κρεισσοτέκνων ὀμμάτων, see under ὄμμα. Schütz improperly con-

siders κρεισσότεκνα ὄμματα to be equivalent to κρεισσόνων τέκνων ὄμματα *filiorum* nunc patre *potentiorum* oculi, from which Œdipus ἐπλάχθη i.e. *withdrew himself*. Butler's explanation is undoubtedly the true one, unless, as Dind. considers, the words are corrupt.

Κρείσσων *superior, stronger.* κρεισσόνων θεῶν ἔρως P.V.904. ὁ κρείσσων Ζεύς A.60. *Jupiter the supreme.* On S.591. τὸ μεῖον κρεισσόνων κρατύνει· see θοάζειν. With gen. *stronger, mightier,* P.V.924. S.741. ὕψος κρεῖσσον ἐκπηδήματος A.1349. *a height too great to spring from.*—*better, preferable,* τὸ μὴ μαθεῖν σοι κρεῖσσον ἢ μαθεῖν τάδε P.V.627. Cf. id. 752.970. εὖχου τὰ κρείσσω S.c.T.248. *pray for that which is best.* with gen. κρείσσονα χρυσοῦ C.366. *more precious than gold.* κρεῖσσον πύργου βωμός S.187.

Κρεκτός *made by striking on a stringed instrument.* κρεκτὸν νόμον C. 809. *a strain played on the lyre.*

Κρεοβρότος *eating flesh, cannibal,* S.284.

Κρεοκοπεῖν *to cut in pieces,* P.455.

Κρεουργός *cutting up flesh.* κρεουργὸν ἦμαρ A.1574. *a banqueting day, a holiday,* in which portions of meat were distributed to the people.

Κρέων *Creon,* S.c.T.456.

Κρέων i.q. κρείων *a king.* Ζεὺς αἰῶνος κρέων ἀπαύστου S.569. *an everlasting king.*

Κρήμναμαι *to hang.*—ὕπερθ' ὀμμάτων κρημναμενᾶν νεφελᾶν S.c.T.212. *suspended above his head.*

Κρηναῖος *belonging to a spring,* P. 475.

Κρηπίς *a bottom.* οὐδέπω κακῶν κρηπὶς ὕπεστιν, ἀλλ' ἔτ' ἐκπιδύεται P.801. *these misfortunes are not yet drained to the bottom.* Schütz rightly observes, "Imago petita est ex natura vasis aut putei, qui non prius exhauritur, quam ad fundum perveneris."

Κρητικός *Cretan,* C.607.

Κριθᾶν *to be high-fed with barley.* Met. *to be unruly,* A.1625.

Κριθή *barley,* S.931.

Κρῖμα *decision,* S.392.

Κρίνω *to select.* κρίνασα δ' ἀστῶν τῶν ἐμῶν τὰ βέλτατα E.465.—*to prefer.* κρίνω δ' ἄφθονον ὄλβον A.458. κρῖνε σέβας τὸ πρὸς θεῶν S.391. *choose that part which is held reverential in the sight of the gods.*—*to decide* or *adjudge.* κρῖνον E.583. κρῖναι A.1542.—with inf. κρίνω σε νικᾶν C.890.—with acc. S.c.T.396. κρῖνε εὐθεῖαν δίκην E.411. *give righteous judgment.* κρῖνον δίκην 583. *decide the cause.* Cf. id.704. C.652. pass. πῶς ἀγὼν κριθήσεται E.647. κἂν ἰσόψηφος κριθῇ 711. —*to decide concerning omens, to explain predictions,* P.V.483. P.221.512. C.535.

Κρίσις *a decision,* A.1262.

Κρίτης *a judge,* S.392.—*an interpreter* (sc. of dreams, etc.), P.222. C.37. see κρίνειν.

Κροκόβαπτος *dyed with saffron colour,* P.651.

Κροκοβαφής *saffron coloured,* A. 1092. In this passage the blood is called κροκοβαφὴς σταγὼν from the *pallid hue* which overspreads the face when the blood rushes back to the heart in strong emotion. Such (as Stanley observes) was the common opinion. Blomfield compares Virg. Georg. ii. 484. *Frigidus obstiterit circa præcordia sanguis.*

Κρόκος *saffron.* κρόκου βαφάς A. 230. *cloth died of a saffron colour.* This is referred by Schütz to the *fillet* of saffron-coloured cloth placed according to custom on Iphigenia, previous to her sacrifice. He compares Lucretius in his description of the same event, i.89. *Cui simul infula, virgineos circumdata comptus, Ex utraque pari malarum parte profusa est.* This answers, he conceives, to the κρόκου βαφὰς ἐς πέδον χέουσα of Æschylus. It is more simple to refer it generally with Pauw to the dress of Iphigenia, of which the fillet formed a part. With respect to the *colour,* Butler (ap. Peile) observes, "videtur non tam ad virgineum quam ad regium cultum perti-

nuisse color croceus. Sic ap. Pind. Pyth. iv. 413. croceam vestem habet jam Argonautarum dux. Idem est etiam Darii ornatus, P.660." Stanley and Abresch incorrectly interpret κρόκου βαφὰς to mean *blood*, comparing A.1092. ἐπὶ δὲ καρδίαν ἔδραμε κροκοβαφὴς σταγών. This is clearly wrong; the meaning of the latter passage is quite different, κρόκος not being an epithet there of the blood, but of a certain effect upon the face. Moreover, the blood of Iphigenia had not yet been shed, cf.239. τὰ δ' ἔνθεν οὔτ' εἶδον, οὔτ' ἐννέπω. For κρόκος applied to *dyeing*, cf. P.651. κροκόβαπτον εὔμαριν, and Pind. Pyth.iv. 232. κρόκεον εἶμα.

Κρόνιος *belonging to Saturn*, Κρόνιε παῖ P.V.578.

Κρόνος *Saturn*, P.V.185.201.220. 914. E.611.

Κρόταφος *the temple* or *forehead*. Met. *the brow of a hill*, P.V.722.

Κροτησμός *a knocking* or *beating*, S.c.T.543.

Κροτητός *beaten*, C.422.

Κρύβδα *secretly*, C.175.

Κρύος *chilliness*, S.c.T.816. E.155.

Κρυπτάδιος *secret*, C.934.

Κρύπτειν *to cover* or *hide*, P.V.1020. A.443. E.439. pass. κεκρυμμένα P.V. 499. A.377.—*to conceal*, with doub. acc. μήτοι με κρύψῃς τοῦτο P.V.628. *conceal not this from me.*—pass. in active sense, χαίρουσα γόον κεκρυμμένα C.442. *rejoicing in that I concealed my woe.* Here Dind. conj. κεκρυμμένον.

Κρυπτός *concealed*, C.803. with gen. κρυπτὰ Ἥρας S.293. *concealed from Juno.* Here Stanl. κρύβδα. So Dind. ἐν ἀγγέλῳ γὰρ κρυπτὸς ὀρθοῦται λόγος C.762. *a message of secret meaning depends for success upon the messenger.* For κρυπτὸς ὀρθοῦται λόγος is read in MSS. and edd. κρυπτὸς ὀρθούσῃ φρενί, or ὀρθώσῃ φρενί. This reading, which is wholly unintelligible, is evidently the result of an error in transcribing, being a repetition of the termination of the preceding line γαθούσῃ φρενί. Cf. A. 1189.1190. For the restoration of the text we are indebted to Schol. Venet. on Il. *o'*.207. who thus cites the passage, ἐν ἀγγέλῳ γὰρ κυπτὸς ὀρθοῦται λόγος. Eustathius borrowing this in his Commentary, writes κρυπτός, not κυπτός. Hence Porson edited κρυπτὸς ὀρθοῦται λόγος. Blomf. prefers κυπτός, and translates *Nuntii prudentia rectam facere potest orationem incurvam*, h.e. *vitiosam*, which certainly conveys no very clear idea of the meaning. The general force of the phrase (which is evidently a proverbial one) is clear from the words in Homer upon which it is referred to as an illustration, sc. ἐσθλὸν καὶ τὸ τέτυκται, ὅτ' ἄγγελος αἴσιμα εἰδῇ, denoting the necessity of tact and adroitness in one who carries important messages. Commentators appear to have been misled from not perceiving that ὀρθοῦται does not mean *is made straight*, (hence the preference of κυπτὸς as a supposed antithesis) but *succeeds, prospers*, as in E.742. etc. The Chorus desires the nurse to deliver the message to Ægisthus in a manner not likely to excite his fears (ὡς ἀδειμάντως κλύῃ): hence it bids her not to tell him what she had been desired by Clytæmnestra, sc. to bring guards with him, (as that would raise his suspicions of danger,) but to come cheerfully alone (γηθούσῃ φρενί), for that, where the real purpose of a message (e.g. to inveigle a man to destruction) had to be concealed, the message depended much for success on the ease and apparent indifference assumed by the messenger. With respect to reading κυπτὸς or κρυπτός, it is better to retain the latter, as it is supported by the MSS. and is preferable in respect of sense. The prep. ἐν is used as in E.447. Cf. Soph. Phil.963. Œd. C.247. Eur. Phœn.1284. Av.1677.

Κρυσταλλόπηξ *frozen over*, P.494.

Κρυφαῖος *secret*, C.81. P.352.377.

Κρυφαίως *secretly*, P.362.

Κτᾶσθαι *to acquire, get for oneself.* ἐκτήσω P.741. ἐκτήσατο 756. κτήσαιτο C.995. κτήσεται E.279.—κεκτῆσθαι *to have* or *possess*, P.V.797.—A.1021. ἄγος κεκτήσεται P.V.1008. *will be accursed.*—οἱ κεκτημένοι *lords* or *masters.* τίς δ' ἂν φίλους ὠνοῖτο τοὺς κεκτημένους; S.332. These words, notwithstanding Schütz's attempt at explanation, are probably corrupt. Schütz explains, "*quis vero, quæso, propinquos dote sua dominos emat?*" Rob. understanding it so likewise, refers to Virg.Georg.1. Teque sibi generum Tethys *emat* omnibus undis. Dind. is undoubtedly correct in adopting Boissonade's conj. ὄνοιτο. "Respondet virgo quæstioni regis κατ' ἔχθραν; ob odium nempe; nam quis dominos vituperaret qui essent amici? Quum illos fugiamus, sequitur odio nobis esse." The king then, wishing to waive the subject, partly apologises for the invaders in v.333. to which the chorus, indignant at the evasion, retorts in v.334.

Κτέανον *a possession*, S.c.T.711. 885. A.1555. C.931.

Κτεάτειρα fem. *one who acquires*, A.347.

Κτείνειν *to kill.* κτείνω C.543. κτενεῖ A 1233. ἔκτεινα E.441.558. ἔκτανες S.c.T.955. ἔκτεινε P.762. A.1630. ἐκτείναμεν C.875. ἔκτανον E.96. ἔκτανε S.494. κτείνοιεν P.444. κτενεῖν C.909. κτεῖναι P.V.868. In C.435. for the corrupt κτεῖναι, Stanl. conj. κτίσαι. So Dind. κτανεῖν C.886.1023. E.84. κτείνουσα P.780. κτείνουσι E.210. κτείνασα A.1523. κτανών S.c.T.618. E.569. κτανοῦσα E.187. κτανούσης E. 710. κτανόντι 400. κτανοῦσι C.41. poet. κτανόντεσσι C.362. κτανόντας C.142.

Κτείς lit. *a comb.*—Met. κτένες *the fingers.* χερῶν ἄκρας κτένας A. 1576.

Κτῆμα *a possession.* pl. κτήματα S.c.T.772.799.890.

Κτῆνος *id.* pl. κτήνη A.127.

Κτήσιος *belonging to possessions.* χρημάτων κτησίων A.981. *goods held in possession.* Hence κτήσιος Ζεύς S.440. *Jupiter the guardian of property.* κτήσιος βωμός A.1008. *the altar of Jupiter*, called κτήσιος.

Κτίζειν *to found* (as a colony). τὴν μακρὰν ἀποικίαν κτίσαι P.V.817.—*to beget.* τὸν ἔκτισεν γόνῳ S.163. εὐμενεῖ βίᾳ κτίσας S.1053. sc. ἡμᾶς or ἡμέτερον γένος, h.e. *qui benevola vi* (Ionem contrectando) *genus nostrum condidit.* Schütz.—*to effect, achieve*, or *perform.* ἐπίστρεπτον αἰῶνα κτίσσας C. 345. *having lived a life.* ὁπότερ' ἂν κτίσῃς S.429. *whichever you may do.* ἆιτες ἂν κτιζοίατο C.477. *would be celebrated.* τελευτὰς πρευμενεῖς κτίσειε S.132.—*to render* or *make.* ἔκτισαν εὔνιδας P.281. C.1056. ἐλεύθερον κτίσει Cf. E.17. τέχνης ἔνθεον κτίσας 684. ἀκαρπώτους κτίσαι S.132. πυρίφατον κτίσαι 628. On C.435. see κτείνειν.

Κτύπος *a noise of blows* or *strokes*, S.c.T.96.99. P.V.133.925. A.1515. C.23.421.642. pl. P.V.918.

Κυάνεος *dark blue, dark.* κυάνεον λεύσσων P.81. *looking darkly.* This epithet is often applied to *the look of the eyes*, see Blomf. Gl. in loc. Blomf. here reads κυανοῦν, for the sake of the metre, and in accordance with the rule of Phrynichus concerning adjectives in εος. So Dind. Well. considers that there is a synizesis of the υ, so that it is read κυᾰνέον as κυᾰνῶπῐδες v.551. Heath supposes it was pronounced κύανουν. See under Αἰγυπτογενής.

Κυανῶπις *having a dark-blue prow*, S.724. P.551.

Κυβερνήτης *a steersman*, S.751.

Κύβος *a cube* or *die.* ἔργον ἐν κύβοις κρινεῖ S.c.T.396.

Κύδιστος *most renowned*, S.13.

Κῦδος *glory*, P.447. S.c.T.299.

Κυθέρειος *belonging to Venus*, S. 1014.

Κυκᾶν *to mingle* or *confound*, P.V. 996.

Κυκλεῖν *to whirl round.* δίναις κυκλούμενον κέαρ A.969. *my heart violently agitated.*

Κύκλος *an orb* or *circle*, as of the sun, or of a shield, P.V. 91. P. 496. S.c.T. 471. 478. 573. κύκλῳ adv. *round about*, C. 977. κύκλῳ περίξ P. 360. 410.

Κυκλοῦσθαι mid. v. *to surround*. Ἀργεῖοι πόλισμα κυκλοῦνται S.c.T. 114. P. 450. στένει πόλισμα ὡς κυκλουμένων S.c.T. 229. where the vulg. κυκλουμένων is correct, which the Schol. A. rightly explains as referring to τῶν πολεμίων. Rob. Cant. κυκλούμενον pass. In P. 450. ἀμφὶ δὲ κυκλοῦντο πᾶσαν νῆσον, Heath and Brunck read ἐκυκλοῦντο, Pors. and Blomf. ἐκυκλοῦντο. Upon the omission of the syllabic augment in tragic iambics, two opinions are well known to exist: one, that of Porson and Elmsley, who deny its legitimacy altogether, except in some few special words (see Pors. Præf. to Hec.); another, which is supported by Herm. and some others, that it might be omitted in certain cases. Elmsley on Bacch. 1132. divides the existing instances of omission into three classes: 1. such as may have the augment restored without injuring the verse; 2. those where, owing to a diphthong or long vowel terminating the preceding verse, the mark of elision may be prefixed; 3. such as do not admit of these two remedies, and which he conceives may either be emended, or if not capable of easy emendation, ought to be ascribed to the errors of copyists. To this view of the case, objections have justly been made. With respect to Elmsley's second class, which he would explain as cases of elision caused by a diphthong in the preceding line, it is observable, that in tragic iambics the termination of one line does not connect itself with the beginning of another, so as to affect it in a metrical point of view. Thus e.g. in Soph. Ant. 900. we have ἐγὼ | ἔλουσα, where no elision takes place. Even δὲ is never cut off by Æschylus or Euripides; very rarely by Sophocles. Hence it seems unfair to suppose that the termination of one line affects the first word of the preceding in some few cases where the augment seems omitted, but not as a general principle. If then the omission of the augment be established as regards the second class, it will hardly be fair to have recourse to emendation to correct those of the first. With respect to the third class, to suppose that they are all incorrect involves a *petitio principii*: that these passages are all wrong, depends upon the truth of the supposition that the Attics never omitted the augment: but that the Attics never omitted the augment can only be proved from their extant writings: hence this is reasoning in a circle. The following appears to be a correct statement of the case:— 1. When the verb in the imperfect or aorist is preceded by a long syllable *in the middle of a verse*, the augment may be omitted on the common principle of elision, e.g. Ἰόλη 'καλεῖτο Trach. 381. δώρημ' ἐκείνῳ 'δῶκε Aj. 1304. 2. Of passages where the word in which the augment is omitted, does not occur in the middle, but at the beginning of a verse, there are no less than twenty-seven in number, and if the reasoning above adduced against Elmsley's statement be valid, these must be considered as actual omissions of the augment. If we come now to examine into the cause of this, we shall find that these instances all occur in ῥήσεις ἀγγελικαὶ or narrative parts, where we may conceive that the poets adopted the style of the early epic poetry. Hence we may ascribe the omission of the augment to an imitation of the epic style in such passages. The exceptions (four in number) where the omissions appear in passages of a different character, are susceptible of just emendation. 3. It is supposed by some, that this license extended only to words *in the beginning of a verse*; hence Æsch. P. 305. οἵδε ναὸς ἐκ μιᾶς πέσον is considered corrupt, (and

probably is so, whatever be the truth as regards this point). One instance likewise occurs in Bacch. 1134, but here the word, occurring in the beginning of a proposition, can hardly be viewed as an exception. By those who hold this opinion, several instances are explained on the principle of elision, e.g. *νικώμενοι 'κύρισσον* P. 302. *πλεῖστοι 'θανον* id. 482. Cf. Soph. Aj. 308. Trach. 772. 905. etc. Wellauer, however, on P. 302. observes, that the mark of elision is here placed against the authority of all MSS. His reasoning appears correct, sc. that if the tragic writers in epic passages allowed themselves the omission of the augment at all, no reason can well be assigned why they should not have employed this licence in the middle as well as in the beginning of a verse. Hence we may, on the whole, conclude that the tragics, though in ordinary passages *always* inserting the augment, did occasionally omit it when imitating the epic narrative style, and this not in the beginning only, but also in the middle of a verse. Cf. Soph. El. 750. Œd. C. 1605. Trach. 906. Eur. Hec. 1153. Æsch. P. 368. 408. 450. 488. etc.

Κυκλωτός made round, S. c. T. 522.

Κυκνόμορφος swan-shaped, P. V. 757.

Κύκνος a swan, A. 1419.

Κῦμα a wave of the sea, etc. S. 14. P. V. 1003. 1050. S. c. T. 192. 672. P. 90. A. 651. 1154.—Met. *a wave of calamity. κακῶν ὥσπερ θάλασσα κῦμ' ἄγει* S. c. T. 740. Cf. P. V. 888. E. 796. S. 120. *a stream of armed men*, S. c. T. 7. 108. 1069. Cf. P. 90. *κῦμα χερσαῖον a land wave*, S. c. T. 64. See Blomf. Gloss. Ag. 81.

Κῦμα the fœtus of the womb, C. 126. E. 629.

Κυμαίνειν to swell as a wave. Met. *κυμαίνοντ' ἔπη* S. c. T. 428. *swelling words.*

Κυματίας swelling with waves, S. 541.

Κυναγός [ᾰ] *a huntsman* or *pursuer*, A. 678. See *'Αθάνα.*

Κυνηγετεῖν to pursue (as a hunter does game), P. V. 572.

Κυνοθρασής impudent as a dog, S. 739.

Κυνόφρων id. C. 612. Cf. Il. γ. 180.

Κύπρις Venus, S. 979. 1016. S. c. T. 127. E. 206.—*love*, P. V. 654. 866.

Κύπριος Cyprian, of Cyprus. Κύπριαι πόλεις P. 863.—*of Cyprus in Libya. Κύπριος χαρακτήρ* S. 279. On this passage Abresch remarks, "Quum notissima hujus nominis insula huc non conveniat, intelligam de Cypro Libyæ cujus apud Steph. Byzant. mentio."

Κύρειν (inus, in pres.) *to obtain.* with gen. *πάλου ἔκυρσα* P. 765.—*to hit, as a mark*, A. 614.—*to meet with, to find* or *experience. 'Ιαόνων ναυβατᾶν κύρσαντες οὐκ εὐτυχῶς* P. 973. Cf. P. V. 741. E. 891.

Κυρεῖν to obtain, meet with, experience. with gen. *κυροῦντα τῶν ἐπαξίων* P. V. 70. Cf. S. c. T. 589. P. 783. 874. E. 373. S. 780.—with acc. *κυρήσεις μεῖον ἀξίως σέθεν* C. 696. See *ἀξίως*. Cf. C. 212. 703. S. c. T. 681. on which last see *εὖ*.—absolutely, *to hit a mark. τόδ' ἂν λέγων κυρήσαις* S. 584. *you would be right in saying this.* Cf. *τυγχάνειν.*—*to be*, P. V. 330. *καλῶς κυρεῖ* S. c. T. 23. *is well.* Cf. P. 590. S. 56.—with participles. *μαρμαίρουσαν κυρεῖν* S. c. T. 383. *σεσωσμένος κυρεῖ* P. 495. *κυρεῖν λέγουσαν* A. 1174. In A. 1344. *τρανῶς 'Ατρείδην εἰδέναι κυροῦνθ' ὅπως*, Butler considers that *κυροῦνθ' ὅπως* is put by an enallage for *ὅπως κυρεῖ*. It is better to suppose it equivalent to *κυροῦνθ' ὅπως κυρεῖ* h. e. *to know his state whatever it is. πεσὼν κυρήσας* S. c. T. 341. if correct, is to be joined in constr. sc. *having fallen.* Dind. considers *κυρήσας* as a gloss.

Κύριος having power or *authority. κύριός εἰμι θροεῖν* A. 104. *κύριοι συνωμόται* E. 123. *powerful conspirators.*—*a master. τοῖσι κυρίοισι δωμάτων* C. 647. 678.—*one who ratifies or makes binding a contract. ἐμῶν τε καὶ σῶν κύριος πιστευμάτων* A. 852.—*appointed, authorised. ἄγνισμα κύριον φόνου* E. 315.

κύριον τέλος 515. *κυρίῳ ἐν ἡμέρᾳ* S. 713. *τί τῶνδε κυριωτέρους μένεις*; id. 943. *τὸ κύριον the appointed time*, A. 744. *κύρι' ἔχοντες* E. 918. *having authority.*

Κυρίσσειν *to butt as a ram.* Met. *to strike.* *κύρισσον ἰσχυρὰν χθόνα* P. 302. See *κυκλοῦσθαι.*

Κυρίως *really, thoroughly*, A. 171. C. 774.

Κῦρος *Cyrus*, P. 754. 759.

Κῦρος *authority* or *power.* *οὐκ ἔχουσι κῦρος οὐδέν* S. 386.

Κυροῦν *to pronounce authoritatively.* *τήνδ' ἐκύρωσας φάτιν* P. 223. The constr. is varied in v. 513. *ἐπειδὴ τῇδ' ἐκύρωσεν φάτις.*—*to decide.* *κυρῶσαι δίκην* E. 609. Cf. id. 551. where, for the vulg. *κυρώσων* is read *κύρωσον* in M. Guelph. Ald. Rob. So Herm. Dind. This requires *ὅπως τ'* to be read for *ὅπως*. Well. defends the vulg. but incorrectly.—pass. *κεκύρωται τέλος* C. 861. S. 598.

Κύτος *any hollow vessel*, as *an urn* or *vase*, A. 313.—*a balloting box*, id. 790.—*a shield*, S.c.T. 477.

Κύχρειος *of Cychreæ*, a place near Salamis. *ἀκτὰς ἀμφὶ Κυχρείας* P. 562. It was so called, according to Stephanus, from Cychreus, son of Salamis and Neptune. From him Salamis was called Κυχρεία.

Κύων *a dog*, S.c.T. 1005. A. 3. 1064. C. 440. E. 127. 237. S. 741. 781.—as an epithet of reproach, *μισητῆς κυνός* A. 1201. Met. *Ζηνὸς ἀκραγεῖς κύνας Γρύπας* P.V. 805. See Blomf. Gloss. in Ag. 81. *Διὸς πτηνὸς κύων δαφοινὸς αἰετός* P.V. 1024. Cf. A. 134. *μητρὸς ἔγκοτοι κύνες* C. 1050. Cf. id. 911. said of the Furies pursuing Orestes.—*a watch-dog, a guardian.* *γυναῖκα δωμάτων κύνα* A. 593. *ἄνδρα τῶν σταθμῶν κύνα* id. 870.—Σειρίου *κυνός* id. 941. *the constellation of the Dog Sirius.*

Κώδων *a bell*, S.c.T. 368. 381.

Κωκύειν *to lament.* *εἶμι κωκύσουσα* A. 1286.

Κώκυμα *a lamentation*, pl. P. 324. 419.

Κωκυτός *id.* pl. S.c.T. 225. C. 148.

Κωκυτός *Cocytus*, S.c.T. 672. A. 1132.

Κῶλον *a limb*, e.g. *the foot* or *leg*, P.V. 81. 494. A. 1358. E. 350. prov. *πρὸς κέντρα κῶλον ἐκτενεῖς* P.V. 323. —*part of anything*, as of *a race.* *διαύλου θάτερον κῶλον* A. 335. See *δίαυλος.*

Κωλύειν *to prevent.* *κἄλωρα κωλύουσαν ὡς μένειν ἐρῶ* S. 980. In this verse *κἄλωρα* is corrupt: *κωλύουσαν* refers to Κύπρις, and this verse is to be strictly connected with the preceding one, a comma only being placed after Κύπρις. Stanley's conjecture, *κἄωρα*, h.e. *καὶ ἄωρα even when unripe*, seems the best which has been proposed. We may then understand Danaus to mean that "Venus not only proclaims the fact when fruits are fully ripe (*στάζοντα*) but that, more than this, she may be said even to prevent the unripe ones (*ἄωρα*) from growing to maturity, by exposing them to untimely violence."

Κῶμος *a band*, or *company of revellers*, Met. A. 1162.

Κώνωψ *a gnat*, A. 566.

Κώπη *an oar*, P. 368. 370. 388. 417. Met. *νερτέρᾳ προσήμενος κώπῃ* A. 1601. *occupying an inferior station.*

Κωπήρης *furnished with oars.* *κωπήρη στόλον* P. 408. *the equipment of oars.*

Κωρυκίς fem. *of Corycus.* Κωρυκὶς *πέτρα* C. 22. a rock on Parnassus.

Κωφός *deaf*, S.c.T. 184. C. 869.

Λ

Λαβή *a receiving.* *ἐν ἀργύρου λαβῇ* S. 913. *by the receiving of money.*

Λάβρος *violent*, P. 110.

Λαβροστομεῖν *to speak violently*, P.V. 327.

Λαβρόσυτος *violently driven*, P.V. 603.

Λάβρως *violently*, P.V. 1024.

Λάγινος *belonging to a hare.* λαγίναν γένναν, A. 118. *one of the hare kind*, periphrast. for *a hare.* Here βοσκόμενοι λαγίναν ἐρικύμονα φέρματι γένναν is the reading of Porson, from Farn. Vict. The meaning of the passage is, *feeding upon a female hare big with young, stopped with her offspring in their last race.* For ἐρικύμονα, which is the reading of the Schol. (ἐρικύμονα, πολυκύμονα), some MSS. and edd. have ἐρικύματα, an error arisen probably from the similarity of the termination of the following word, φέρματι, which is so read by Guelph. Ald. Rob. Turn., but which has also been corrupted by some into φέρματα. βλαβέντα is referred by Wellauer to λαγωὸν understood, to which he considers λαγίναν γένναν as equivalent. For this he quotes the authority of the Schol. who says, πρὸς τὸ σημαινόμενον τὸ βλαβέντα. But here βλαβέντα is not the acc. masc. sing., but the neut. plural, referring generally to *the hare and her young ones*, both of which are alluded to in the preceding line, and this may very likely be the real meaning of the Scholiast.

Λαγοδαίτης *devouring a hare*, A. 122.

Λαγχάνειν *to draw a lot.* ὡς ἕκαστος ἔλιηχεν πάλον S.c.T. 358. abs. ἔλιηχε S.c.T. 405. 433. λαχόντα id. 439. πάλῳ λαχόντες E. 32. Cf. S.c.T. 55. 119. *having drawn their lot.*—with acc. *to receive as one's allotted portion*, P.V. 48. S.c.T. 672. 890. 928. κλήρῳ λαχοῦσα γαῖαν P. 183. οὐ λαχών E. 685. *unappointed to the office.* ἔλαχε ἐς τὸ πᾶν ὁ Πυθοχρήστας φυγάς C. 927. *he has received his inheritance.* Here the vulg. ἔλακε is unintelligible. ἔλασε Pauw, Schütz, Seidler, from the Scholiast's explanation. ἔλαβε Med. ἔλαχε conj. Schütz. So Well.—τί δ' οὐ στένοντες, οὐ λαχόντες, ἥματος μέρος; A. 543. sc. στένοντες ἦμεν h.e. ἐστένομεν. For οὐ λαχόντες Schütz conj οὗ λαχόντες, which he explains τί δ' οὐκ ἐστένομεν, οὗ ἐλάχομεν, ἥματος μέρος; which Herm. approves. Casaub. explains the vulg. "*quæ pars diei præteribat quum non gemeremus, aut non sortiremur?* nempe ad obeundas vigilandi et remigandi stationes." This is better than Wellauer's explanation, *qua parte diei non suspiravimus, quum illa nobis non acciderint?* i.e. nulla parte diei illa nobis non acciderunt: which makes λαχόντες too vague. It seems, however, that in either case Æschylus could not have avoided writing μὴ λαχόντες. Probably some verb is lost in λαχόντες of a similar meaning to στένοντες. So Stanl. οὐ κλαίοντες. Possibly λάσκοντες may be the true reading. Cf. A. 839. P.V. 405.—with gen. εὖ πραπίδων λαχόντα A. 370. *having a good share of intellect.*—with inf. πάντα τὰ κατ' ἀνθρώπους ἔλαχον διέπειν E. 891.

Λαγώς *a hare.* λαγὼ δίκην E. 26.

Λαθραῖος *secret*, A. 1203.

Λαθραίως *secretly*, P.V. 1079.

Λαίλαψ *a storm*, S. 33.

Λάϊος *Laius*, S.c.T. 673. 727. 784. 824.

Λαιός *left.* λαιᾶς χειρός P.V. 716. *on the left hand.*

Λαΐς *spoil, booty*, S.c.T. 313. Dor. for λῃΐς.

Λαῖφος *a sail*, E. 526. S. 696. 704.

Λακάζειν *to cry out*, S. 851. S.c.T. 167.

Λακεῖν aor. 2. *to sound* or *creak.* ἔλακον ἀξόνων βριθομένων χνόαι S.c.T. 138.—*to speak* or *utter*, A. 600. 1401. C. 35. 38. 777. perf. λελᾶκε. στονόεν λέλακε P.V. 405. *cries mournfully.* See λάσκειν.

Λακίς *a rent.* ἐμπιτνῶ σὺν λακίδι λίνοισι S. 113. *I fasten upon them with a rent*, h.e. *I fall upon them and rend them.* Cf. ἐν πέπλοις πέσῃ λακίς P. 123. λακὶς χιτῶνος ἔργον οὐ κατοικτιεῖ S. 880. λακίδες στημοῤῥαγοῦσι ποικίλων ἐσθημάτων P. 821. λινοφθόροι ὑφασμάτων λακίδες C. 28.

Λακτίζειν *to kick*, A.859.—prov. πρὸς κέντρα μὴ λάκτιζε 1607.—*to smite* or *beat against*. κραδία φρένα λακτίζει P.V.883.—*to tread underfoot* or *insult*. λακτίσαντι μέγαν δίκας βωμόν A.373.

Λάκτισμα *a kick*. ἐπεύχεται, λάκτισμα δείπνου ξυνδίκως τιθεὶς ἀρᾷ, οὕτως ὀλέσθαι πᾶν τὸ Πλεισθένους γένος A.1583. Here by some λάκτισμα δείπνου is understood of *the violation of the sanctity of the banquet*. So Schütz, Butler and Musgrave understand it of *the overturning of the table*. Blomf. of *the vomiting up of the food eaten*. It seems highly questionable whether the first and last of these explanations will stand. The words probably mean simply *overturning with a curse the viands set before him*, τιθεὶς being of course taken with λάκτισμα, and both together being equivalent to λακτίζων. See τιθέναι.

Λαμβάνειν *to receive* or *take*. λαμβάνει C.126. λάβοιεν S.674. λάβωσι S.c.T.800. λαβεῖν id.1012. C.491. S.486. λαβών A.846.1578. λαβοῦσα S.575. E.172.—*to fetch*. ἥξω λαβοῦσα πέλανον ἐξ οἴκων ἐμῶν P.516. Cf. id.820.835. S.707.—*to seize* or *catch*, P.V.55.194. pass. ληφθῶ δόλῳ S.c.T.38. C.550. E.125. ληφθέντες P.561.676. A.226.1098. S.801. εἰλημμένης v.50. for λελημμένης in A.850. εἰ φθογγὴν λάβοι A.37. *if it were to receive the power of speech*. οὐ δόξαν ἂν λάβοιμι βριζούσης φρενός id.266. *I would not admit* or *believe*. ἄγκαθεν λαβών E.80. *embracing*. ἐν ἀγκάλαις λαβών S.476. *id*. θράσος λαβοῦσαι S.933. *gaining courage*. προμήθειαν λαβεῖν id.175. *to use caution*. Here Wordsworth conj. λαβών, joining ἔπη with φυλάξαι in the next line. This Dindorf approves.—λαῖφος ὅταν λάβῃ πόνος E.526. *when distress comes upon it*. κνέφας τέμενος αἰθέρος λάβῃ P.357. τῶνδε καιρὸν ὅστις ὤκιστος λαβέ S.c.T.65. *take the earliest opportunity*.

Λαμπαδηφόρος *a torch-bearer*, A.302. Metaphorically applied to the beacon-fires which announced in regular succession to Clytæmnestra the capture of Troy. Allusion is made to the contest of the Λαμπαδηφορία at Athens, where several ran a race in succession with lighted torches in their hands. See τελευταῖος.

Λαμπάς *a torch*, S.c.T.415. A.93. E.976.994.—*a beacon-fire*, A.8.28. 278.287.475.—Met. λαμπάδες *the rays of the heavenly bodies*. πεδαίχμιοι λαμπάδες C.583.

Λάμπειν *to shine*, A.749. P.163.

Λάμπη *filth, dirt*. ἀνηλίῳ λάμπᾳ E.305. *in filthy regions uncheered by the sun*. Dind. with Wieseler prefers λάπᾳ, which he asserts to be the legitimate form of this word.

Λαμπρός *bright, clear*, S.c.T.371. 524. P.496. A.6.272.—of a *strong, powerful wind*, A.1153. Blomf. compares Virg. Georg. i. 460. et *claro* cernes silvas *Aquilone* moveri.—ὀρῶντα λαμπρόν C.283. *clear-sighted*.

Λαμπρύνεσθαι *to grow bright*. ὄμμασιν λαμπρύνεται E.104. *grows clear-sighted*.

Λαμπρῶς *brightly, clearly*, P.V. 835. on C.797. see ἐνοφερός.

Λαμπτήρ *a torch*, or *night-lamp*, C. 530. Met. applied to the beacon-fire, which was to the night, what a lamp was in a chamber, A.22.

Λαμπτηρουχία *the keeping up of a night-lamp*. τὰς ἀμφίσοι κλαίουσα λαμπτηρουχίας ἀτημελήτους αἰέν A.865. Wellauer refers this to the *signal fires which were kept* ready to announce the return of Agamemnon, but which, owing to the delay of that event, remained unused, and consequently unheeded. This is objectionable, because λαμπτῆρες are not the signal fires (which are λαμπάδες, the expression in v.22. being metaphorical), but are the night lamps which are kept burning in a chamber until the inmates retire to rest. Such lamps were kept always burning in Clytæmnestra's chamber, as always expecting to hear the news of her hus-

band's coming. Scholef. (who most unaccountably joins *ἀμφί σοι* with *κλαίουσα*) is right in considering *λαμπτηρουχίας* to denote the time during which these lamps were kept burning, h.e. the whole night. Translate, *weeping through the hours whilst lamps were burning on your account, unheeded ever in their flight.*

Λανθάνειν to escape the notice of. οὐκ ἔστι λαθεῖν ὄμματα φωτός A.770. *εὔσημον γὰρ οὔ με λανθάνει* S.695. i.e. *εὔσημον ὄν*. Cf. Herm. on Soph. Ant.467.—with part. *μὴ λάθῃ φύγδα βάς* E.246. *lest he should escape unperceived. θανὼν λάθοιμι* S.966. *might be slain in secret.*—*λανθάνεσθαι to forget. μηδαμῶς λάθῃ* C.671. with gen. *ἀλκῆς λαθέσθαι τῆσδε* S.712.

Λάξ with the heel. λὰξ πατεῖν C. 633. E.110. *to tread underfoot. λὰξ ἀτίσης* E.514. *dishonour by treading underfoot.*

Λαοδάμας subduing the people, S.c.T.325.

Λαοπαθής suffered by the people, P.907.

Λαόπορος forming a passage for the people, P.113.

Λαός a people or *multitude*, S.c.T. 89. P.92.585.715.756.984. C.360. S. 362.—*λαοί men*, generally. *μερόπεσσι λαοῖς* S.84. *the people* id. 512.954. See *λεώς*.

Λαπάζειν to lay waste. fut. *λαπάξειν* S.c.T.47.513.

Λασθένης proper name, S.c.T.602.

Λάσκειν to utter a cry. abs. *λάσκοντας δόμοις* A.839. with acc. *ὀλολυγμὸν ἔλασκον* A.581.

Λατρεία servitude, P.V.968.

Λατρεύειν to serve. with dat. P.V. 970.

Λατρόν payment. λατρῶν ἄτερθε without payment. sc. *of rent*. S.989. not as Stanl. translates, *sine famulis*.

Λατώ Latona E.313. Dor. for *Λητώ*.

Λάφυρα [*ῡ*] *spoils*, S.c.T.260.461. A.565.

Λαχή a receiving for one's portion. τάφων πατρῴων λαχαί S.c.T.898. The word also means, *a digging*. So Well. Lex. but the other sense is far better here. Well. thinks a pun is intended. But cf. v.928. Moreover, the word *πατρῴων* would hardly have been used in connexion with the *first digging* of a place of sepulture.

Λάχος a lot, E.378. *λάχῃ τὰ κατ' ἀνθρώπους* id.300. *the destinies allotted amongst men.*—*a turn*, or *part. ἐν τῷ τρίτῳ λάχει* id.5. *third in order.*—*an allotted* or *appointed office. μόριμον λάχος πιπλάντων* C.356. Cf. E.320. 329.364.

Λέαινα a lioness. Met. A.1231.

Λέβης a vessel. e.g. for bathing, A.1100. — *an urn*, C.675. A.432. Here *τοὺς* is rightly omitted in Flor.

Λέγειν to say or *speak*. abs. e.g. *ἤκουσας, ἢ οὐκ ἤκουσας, ἢ κωφῇ λέγω*; S.c.T.184. Cf. P.V.440.443.620.629. 633.645.700.823.1009. S.c.T.243.462. 1003.1017. P.176.287.431.505. A.38. 260.310.484.812.818.1022. 1059. 1331. 1376.1395. C.103.106.128.165.520.657. 678.756.840. E.114.264.386.545.553. 555.562.584.594.689. S.244.246.269. 331.451.455.723.—opposed to *πράσσων. σὺ καὶ λέγων εὖφραινε καὶ πράσσων φρενί* S.510. *in act as well as in word.*—*οὐδ' ἀπ' Ἰσμηνοῦ λέγω* S.c.T. 255. *nor do I speak apart from the Ismenus*, h.e. nor do I except the Ismenus. Blomfield's translation, *non autem eos dico qui Ismenum tuentur*, is inconsistent with the structure of the sentence. The other method, however, is sufficiently harsh. L. Dind. conj. *ὕδασί τ'*, for *οὐδ' ἀπ'*.—with *ὡς*. *λέγουσι δ' ὡς σὺ μὲν μέγαν τέκνοις πλοῦτον ἐκτήσω* P.740. Cf. E. 300.—with infin. e.g. *καὶ ταῦτα μὲν δὴ νυκτὸς εἰσιδεῖν λέγω* P.196. Cf. S.c.T.28.382. P.268. A.531.538.620. 720. A.1638. C.873.1036. (in loc. dub.)—with inf. omitted. *τόδ' ἂν γένος λέγων* (sc. *εἶναι*) *ἐξ Ἐπάφου κυρήσαις* S.583.—in the inf. after attributives, *ἀλγεινὰ λέγειν* P.V.197. *painful to speak of*. Cf. id.260. S.c.T. 563.956.973.982. E.34. *τέτρωται δικτύου πλέω λέγειν* A.842. *so to speak.* —*εὖ λέγει* A.1160. *utters a pleasing*

sound. εὖ γὰρ ὁ ξένος λέγει S. 495. *he speaks fair.*—With acc. *to speak* or *tell.* e. g. λέξω τορῶς σοι πᾶν P.V. 612. Cf. id. 317. 636. 663. 803. 931. 1039. S. c. T. 1. 76. 357. 561. 601. 629. 679. 695. 724. P. 241. 348. 364. 684. 688. 692. 779. A. 97. 164. 306. 342. 584. 606. 611. 831. 833. 1017. 1023. 1177. 1202. 1321. 1633. C. 105. 179. 428. 575. 587. 803. 826. 842. E. 398. 415. 425. 505. 612. 627. 796. 841. 859. S. 104. 306. 514. 610. 906. 916. ἀντία λέξαι P. 681. *to accost, speak face to face.* λέγειν παῖανα A. 631. *to utter a hymn.* λέγουσα ἀράν C. 144. *uttering a curse.* λέξωμεν εὐχάς S. 620. *let us offer prayers.*—*to speak of, to allude to, to describe.* λέγ' ἄλλον ἄλλαις ἐν πύλαις εἰληχότα S. c. T. 433. Cf. id. 440. 508. 538. 550. 614. 724. 876. P. 948. 951. 980. A. 541. 549. 634. 1100. 1174. 1285. 1530. C. 118. 179. 438. 930. (see ψέγω) S. 198. 300. 313. 468. 614. with part. λέγουσιν ἡμᾶς ὡς ὀλωλότας A. 658. *they speak of us as lost.*— εὖ λέγειν *to speak well of.* εὖ λέγοντες ἄνδρα τὸν μέν, ὡς μάχης ἴδρις A. 433. κακῶς λέγειν *to speak ill of.* λέγειν δ' ἄμομφον ὄντα τοὺς πέλας κακῶς E. 391.—In defining strictly one's meaning, *I mean, I say, I speak of.* e. g. ἄλω δὲ πολλήν, ἀσπίδος κύκλον λέγω S. c. T. 471. *I mean the orb of his shield.* εἴσω κομίζου καὶ σύ, Κασάνδραν λέγω A. 1005. *I mean Casandra.* Cf. P.V. 948. S. c. T. 591. 640. C. 215. 449. ποίου χρόνου πεπόρθηται πόλις; | τῆς νῦν τεκούσης φῶς τόδ' εὐφρόνης λέγω A. 269. *How long has the city been taken? I say, since the past night.*—*to call.* λέγοιμ' ἂν ἄνδρα τόνδε τῶν σταθμῶν κύνα A. 870. οὗτοι γυναῖκας, ἀλλὰ Γοργόνας λέγω E. 48.—*to reckon, to count up.* καὶ σὲ δ' ἐν τούτοις λέγω P.V. 975. τί τοὺς ἀναλωθέντας ἐν ψήφῳ λέγειν χρή; A. 556. *to reckon them up.*—*to command* or *desire,* with inf. λέγω κατ' ἄνδρα, μὴ θεόν, σέβειν ἐμέ A. 899. Cf. C. 141. 272. 546. 576. 1036. (see μαρτυρεῖν).—with inf. omitted. ταύτην μὲν οὕτω φροντίδ' ἐκποδὼν (sc. εἶναι) λέγω E. 431. absol. ἐς τὸ πᾶν δέ τοι, λέγω, βωμὸν αἴδεσαι δίκας E. 511. pass. *to be called.* μέγας πὰρ Διὸς θρόνοις λέγῃ E. 220. αἰδὼς ἐν λεχθεῖσι C. 654. *delicacy in expressing herself.* ἔχεις τι τῶν λελεγμένων δίχα C. 707. *different from what has been said.* ὡς ἄλις λελεγμένων E. 645. τοῦ πάρος λελεγμένου S. c. T. 406. 537. *the one aforesaid.* οὐ λέγω E. 828. *I speak not of, I avoid the mention.* On this Herm. on Viger. 271. observes, "formula est male ominatum quid proferentis, quod abominari se significat." It has probably not this force in A. 845. πολλὴν ἄνωθεν, τὴν κάτω γὰρ οὐ λέγω χθονός, τρίμοιρον χλαῖναν ἐξηύχει λαβών. Here Blomf. places the comma after λέγω, and interprets χθονὸς χλαῖνα to mean *the grave,* quoting a variety of authorities (q. v.) in support of this interpretation. He translates, *multam superne (non enim eam dico quæ substernitur) triplicem terræ chlamyda cepisset,* id est, *ter sepultus fuisset.* To this there are, apparently, two objections: first, that if Agamemnon were spoken of as *thrice buried,* he must have had *four* bodies, not *three,* being still alive: and that hence the comparison with the *three-bodied* Geryon becomes inapplicable. But Agamemnon is regarded, under the supposition, as *dead:* sc. if he were dead (which he is not) he must have had *three* bodies, have been *thrice* dead, and *thrice* buried. Secondly, the words τὴν κάτω γὰρ οὐ λέγω seem to have little meaning, notwithstanding Klausen's observation, "de ea potius terra cogitamus, quæ tegit mortuos, quam de ea, quæ sub ejus corpore est." But it may be observed that such antitheses are not very unusual in a writer like Æschylus, and stress seems to be laid upon the *upper* part, as coming more within the reach of calculation than the immensity *below.* Cf. S. c. T. 930. πολλὴν is not to be taken with Well. in the sense of *often,* but means *ample, large.* This is, upon the whole, the best explanation of the passage as it now stands. An-

other explanation is, with Stanley, to understand χλαῖνα to signify metaphorically *the body*. The meaning will then be, *he might have said that he had been invested with no less than a triple body above-ground, for I speak not of that below-ground*, the force of which latter clause would be, that Clytæmnestra, whilst speaking of the various deaths which her husband is supposed to have undergone, desires rather to call attention to the new bodies with which he had been invested on returning to life, than to those which he had lost by death, which would be of ill omen to mention, and which she therefore avoids, using the formula οὐ λέγω. Butl. (ap. Peile), inclining to this interpretation, says, "inusitata est hæc locutio, χλαῖνα pro corpore, sed videtur pertinere ad disciplinam Pythagoream, unde Plato apud Diog. Laert. iii.67. ἀθάνατον ἔλεγε τὴν ψυχὴν καὶ πολλὰ μεταμφιεννυμένην σώματα, ubi eandem metaphoram habes." This, however, appears too refined and philosophical. A conjecture has been thrown out by Schütz, sc. that the verse πολλὴν ἄνωθεν τὴν κάτω (or τὸν κάτω, as he reads it, understanding it of Geryon,) γὰρ οὐ λέγω is spurious. He remarks that πολλὴν ἄνωθεν in the first part is an error of the copyist, whose eye fell upon the first part of v.849. πολλὰς ἄνωθεν ἀρτάνας κ.τ.λ. and that the rest is a gloss of some grammarian, who may have written Αγαμέμνων· τὸν κάτω (sc. Geryon) οὐ λέγει. He would, therefore, omit the line altogether.

Λείβειν *to shed* or *drop*, E.54. S.c.T.51. mid. v. *id.* P.V.399.—*to make a libation*, S.959.

Λειμών *a meadow*, S.535.554. P.V. 656.

Λειμώνιος *belonging to a meadow*, A.546.

Λεῖος *smooth, soft*. Met. P.V.650.

Λειότης *smoothness*, P.V.491.

Λείπειν *to leave*. λείπω S.502. E. 216. λείπει P.790. ἔλειπον S.c.T.55. ἔλειπες P.471. ἔλειπε A.593. ἔλιπες P.947. λεῖπε S.501.832. λίποι S.c.T. 201. λιπεῖν S.322. λιπών C.344.1039. E.9. P.V.299. S.c.T.79. P.922. but here the reading is corrupt. ἐκλιπών Rob. Lachm. Well. προλιπών Regg. L. P. Blomf. Dind.—λιποῦσα P.155. A.392.754.1024.1035. P.V.736. λιποῦσαν P.V.733. λιποῦσαι S.4.—pass. λείπεσθαι *to be left*, or *remain*, P.135. λελειμμένων id.472. στρατὸν τὸν λελειμμένον δορός A.503. *spared by the spear.* — *to be behind*, or *outdone*. κίρκοι πελειῶν οὐ μακρὰν λελειμμένοι P.V.859. *not far behind them*. λειφθῆναι μάχῃ P.336. *to be worsted*.

Λείχειν *to lick up*. ἔλειξεν A.802. ἐλείξατε E.105.

Λεκτός *picked, chosen*, P.781.

Λέκτρον *a couch, a bed*, S.38.130. 690. periphr. λέκτρων εὐνάς P.535.

Λελιμμένος *desiring*. perf. part. of inus. λίπτω *to desire*. with gen. μάχης λελιμμένος S c.T.360. with acc. οὔτε μεῖον οὔτ' ἴσον λελιμμένοι S.c.T.337.

Λέπαδνον *a horse's collar*, P.187. Met. ἀνάγκας λέπαδνον A.211. *the collar of necessity*.—λέπαδνος *confined by a collar*, Met. *involved*. ἀμηχάνοις δύαις λέπαδνον, E.532. The word is apparently used adjectively. Schol. ὑπεζευγμένον καὶ χαλινωθέντα. But here Herm. with great probability reads λαπαδνόν, a less usual form of ἀλαπαδνός. So Dind.

Λέπας *a hill*, A.274.289.

Λεπτόβαθής *fine and deep*, S.3. So Vict. Glasg. for λεπτομαθῶν. The word is, however, either corrupt, or something is omitted which completed the metre. τῶν λεπτοβαθῶν Stanl. λεπτοψαμάθων Pauw, h.e. *of fine sand*. So Well. Dind.

Λεπτόδομος *finely constructed*, P. 112.

Λεπτός *slight, delicate*, A.866. on id.139. see ἄπτος.

Λέρνη proper name, *Lerna*, P.V. 655.680.

Λέσβος *Lesbos*, P.858.

Λέσχη *converse, intercourse*, E.344.

Λεύκασπις white-shielded, S.c.T. 87.

Λευκήρης hoary, P.1013.

Λευκόπτερος white-winged. Met. P.V.995.

Λευκόπωλος borne on white horses, P.378.

Λευκός white, C.282. P.603. —*clear, bright.* λευκὸν ὕδωρ S.24. λευκὸν ἦμαρ P.293. A.654.

Λευκοστεφής crowned with white. sc. with wool, S.188.329.

Λευκόστικτος spotted with white, S.346.

Λευρός smooth, level, S.503. P.V. 369.394.

Λεύσιμος deserving of stoning. θύματος λευσίμου A.1089.—*enforced by stoning,* λευσίμους ἀρὰς A.1599.

Λευσμός stoning, E.180. Here λευσμὸς should probably be read for the vulg. λευσμόν.

Λεύσσειν to see, S.180.341. P.V. 144.560. P.670. C.10. κυάνεον λεύσσων P.81. see κυάνεος. In P.696. the vulg. ἔλευσας has been rightly altered from Med. into ἔλευσσες. The same had been conjectured by Steph. and Stanl. In E.246. λεύσσετον πάντα μὴ λάθῃ φύγδα βάς, there is some difficulty in explaining the dual λεύσσετον. Buttmann asserts that antiently the plural form was identical with the dual, and that the plural is used here. Müller supposes that it refers to the *two* long lines in which the chorus entered, and observes, that the dual is used, not only of *two individuals,* but of *two sets of persons.* Thus, in Hom. Il. η. 185. it refers to *two pairs* of horses. Cf. Odyss. viii. 48. and Hymn. Apoll. 456.501. quoted by Dissen. on Pind. Ol. xxi. 87. Wellauer supposes that the Fury who speaks this verse addresses the *two Furies* who had preceded her, viz. the Choragus, and the second Fury, who, in addressing the Choragus in the preceding line, uses the singular ὅρα, ὅρα. Schütz conj. λεῦσσέ τοι. Dind. with Herm. λεῦσσέ τε.

Λευστήρ stoning, h.e. *inflicted by stoning.* λευστῆρα μόρον S.c.T.188.

Λέχος a bed, P.V.556. A.399.1197. pl. P.V.897.—*a bird's nest,* pl. S.c.T. 274. A.50.

Λέων a lion, A.139.699.801.1197. 1232. C.926. E.184. S.c.T.53.

Λεωργός a daring man. τόνδε πρὸς πέτραις—τὸν λεωργὸν ὀχμάσαι P.V. 5. This word is by some explained with reference to Prometheus having formed a man of clay. So Etym. λεωργός· ὁ τῶν ἀνθρώπων πλάστης. With this the Schol. and Stanl. agree. Photius, referring to Xen. Mem. i. 3.9. θερμουργότατόν τε καὶ λεωργότατον, observes that the Attics write λεωργός, but the Dorians λεουργός. Archilochus joins λεωργὰ κἀθέμιστα, from which, with the passage from Xenophon, it is clear that the general meaning is *daring, impious.* So Hesych. λαοργός, ἀνόσιος, Σικελοί. Suidas explains it τὸν λαοῖς παρασχόντα τὸ ἐργάζεσθαι διὰ τοῦ πυρός. The precise etymology of the word is uncertain.

Λεώς the people or *multitude,* E. 15.608. S.395.480. S.c.T.80.272. ἱππηλάτης καὶ πεδοστιβὴς λεώς P.125. ναυτικὸν λεών P.375. ἀσπιδηστρόφος λεώς A.799. Περσικὸς λεώς P.775. Ἀχαϊκὸς λεώς A.182. τὸν Ἀργεῖον λεών E.280. Cf. S.616. Ἀττικὸς λεώς 651. πολισσοῦχος λεώς 745. ἀστικὸς λεώς 951.

Λήγειν to cease, give over, P.V. 165.340. S.c.T.939. A.1516. — with gen. P.691. with part.—εὖτ' ἂν φλέγων ἀκτῖσιν ἥλιος χθόνα λήξῃ P.357. λῆξαι θεοβλαβοῦντα P.817.

Λήδα Leda, A.888.

Λήθεσθαι to forget. οὐ μαθοῦσι λήθομαι A.39. h.e. oblitum me esse fingo. Blomf.

Λῆμα mind, disposition. αἴθων λῆμα S.c.T.430. *fiery in spirit.* λήματος κάκῃ S.c.T.598. *cowardice.* λήματος ἐν τροπαίᾳ 688. *a change of mind.* τοξουλκῷ λήματι P.55. *cleverness in archery.* λήμασι δισσούς A.121. *different in mind.* The passage in S.

358. *οὔπερ ἱεροδόκα θεῶν λήματα* (vulg. *λήμματα*) *ἀπ' ἀνδρὸς ἀγνοῦ* is corrupt, and the following line is lost. For *οὔπερ, εἴπερ* has been suggested by Faehs. syll. lect. p. 318. Dind. approves Hermann's conj. *οὐ πενεῖ*, from the Schol. *οὐ πτωχεύσεις*. So Well. in his Lex. The lost passage renders any satisfactory explanation impossible; but the idea implied apparently is, that *the minds of the gods are willing to accept sacrifices at the hands of a righteous person.*

Λῆμμα vulg. in S. 358. but Ald. Rob. *λήματα*. See *λῆμα*.

Λήμνιος *Lemnian*, C. 623. 625. Upon the legend here alluded to, see Herod. vi. 138.

Λῆμνος *Lemnus*, A. 275. P. 862.

Λῆνος *wool*, E. 43.

Λῆξις *cessation*, E. 481.

Λητογένεια *born of Latona*, S. c. T. 133.

Λίαν *excessive, too much. τὴν λίαν φιλότητα* P. V. 123. *overmuch love. λίαν εἰρημένος* 1033. *too true.*

Λιβάς *a drop*, P. 605.

Λίβος *a tear-drop*, C. 441.

Λιβύη *Libya*, S. 313.

Λιβυστικός *Libyan*, E. 282. S. 277.

Λιγαίνειν *to shriek*, S. c. T. 855.

Λιγνύς *smoke, soot*, S. c. T. 476.

Λιγύς *shrill sounding*, Λιγείας *ἀηδόνος* A. 1117. *λιγέα κωκύματα* P. 324. *πάθεα λιγέα* S. 105. *mournful woes.* adv. *λιγύ* P. 460. *shrilly.*

Λιθάς *a shower of stones*, S. c. T. 143. See *ἔπαλξις.*

Λίλαιος proper name, P. 300. 931.

Λιμήν *a harbour.*—Met. *a receptacle. πλούτου λιμήν* P. 246. Butler rightly understands this of the regal city, where the chief wealth of the kingdom was stored up. Abresch compares the expressions *μέγας πλούτου λιμήν* Eur. Orest. 1075. and *παντὸς οἰωνοῦ λιμήν* Soph. Ant. 987. *Ἅδου λιμήν* 1270.—*λιμὴν κακῶν* S. 465. *a refuge from ills.*

Λίμνη *a lake*, P. V. 417. 731. A. 293. *λίμνην Δηλίαν τε χοιράδα* E. 9. h. e. *λίμνην Δηλίαν καὶ χοιράδα Δηλίαν*, alluding to the *Delian lake* near which Apollo was born. So Schütz. Abresch less correctly understands it to mean *the sea.* See Schütz's note.—*the sea. λίμνᾳ ἔμβαλε τὰν μελανόζυγ' ἄταν* S. 524. See Abresch on prec.—In P. 852. *λίμνας ἔκτοθεν* is correctly explained by Blomf. *without the Ægean sea.* Heath less properly, *procul a mari.* The enumeration which follows *Ἕλλας τ' ἀμφὶ πόρον πλατὺν εὐχόμεναι, μυχία τε Προποντίς, καὶ στόμωμα Πόντου*, is a subdivision of these parts here said generally to be *λίμνας ἔκτοθεν κατὰ χέρσον.* The particle *τε* after *Ἕλλας* is rightly added from Colb. 2. Guelph. by Schütz, Blomf. Herm. Dind.

Λιμοθνής *dying with hunger*, A. 1247. there should be a comma after *λιμοθνής*, which, with the two preceding adjectives, refer to *ἀγύρτρια*, the construction being *ἠνεσχόμην καλουμένη φοιτάς, ὡς ἀγύρτρια πτωχὸς τάλαινα λιμοθνής.* See Elberling Obss. in Agam. p. 23.

Λιμός *hunger*, P. 483. 780. A. 1626. C. 248. 745.

Λινόδεσμος *fastened with hempen ropes*, P. 68.

Λίνον *hemp*, or *hempen line. τὸν ἐκ βυθοῦ κλωστῆρα σώζοντες λίνου* C. 500. Here *λίνου*, which is read by Rob. seems absolutely necessary to the meaning, *the spun line of hemp.* The apposition which Well. imagines sc. *τὸν κλωστῆρα λίνον* would be exceedingly awkward. See Stanl. and Blomfield's notes.

Λινόπτερος *having hempen sails*, P. V. 466.

Λινορράφης *fastened with cords*, S. 127.

Λινοφθόρος *destroying linen*, C. 27.

Λιπαρεῖν *to importune with prayers.* abs. P. V. 517.—with acc. 1006.

Λιπαρόθρονος *forming a splendid seat*, E. 773.

Λιπαρός *rich*, S. 1008.

Λιπόναυς *deserting the ships*, A. 205.

Λίπος *a clot*, A. 1403.

Λισσάς smooth, steep, S.775. Epithet of a smooth precipitous rock, whose sides afford no footing.

Λίσσεσθαι to entreat, S.730.

Λίτανος precatory. λίτανα θεοῖσι S.790. *praying the gods.* Cf. seq.

Λίτη a prayer. pl. P.V.1010. S.c.T. 129.256.302.608.622. P.491. A.220. 385. S.165.373.516. μακάρων λιτάς S.c.T.196. *prayers to the gods.* ἐμαῖσι λιταῖς E.341. *prayers offered to me.* once in sing. πέπλων καὶ στεφέων λιτάν S.c.T.98. *a prayer offered by means of robes and garlands presented to the divinity.* Seidl. here conj. λίταν', from λιτανός. So Dind.

Λιχήν a tetter or *scab,* C.379. E. 754.781. Dind. writes λειχήν.

Λίψ a libation. φιλοσπόνδου λιβός C.290. In E.54. for δυσφιλῆ βίαν, Dind. reads with Burgess λίβα. See βία.

Λιψουρία (λίπτω) *a desire to make water,* C.745.

Λοβός the liver, P.V.493. E.153.

Λόγος speech, speaking, e.g. πείθω νιν λόγῳ A.1022. Cf. S.c.T.67.697. S.197.273.P.V.872.—opposed to ἔργῳ. ἔργῳ κοὐ λόγῳ P.V.336. *by deed, not by word.* ἦλθ' αἰακτὰ πήματ' οὐ λόγῳ S.c.T.829. — *conversation.* πεύθομαι γὰρ ἐν λόγῳ C.668.—*a speech, word, assertion,* etc. e.g. σαφῶς μ' ἐς οἶκον σὸς λόγος στέλλει πάλιν P.V.387. Cf. id. 214.311.378.393.531.689.691.707.742. 785.829.847.887.1016. S.c.T.392.545. 788. P.211.774.823. A.309.529.569. 602.1017.1030.1091.1221.1334.1373. 1646. C.503.521.655.832. E.21.192. 206.218.293.398.560.610.632.800. S. 55.243.317.450.461.479.502.603.884. 919. ἥμισυς λόγου πάρα E.406. *there is only half of the debate,* h.e. only one side is present.—*fame, report* ἔσται δὲ θνητοῖς εἰσαεὶ λόγος μέγας τῆς σῆς πορείας P.V.734. τό μ' εἰδέναι λόγῳ A.1170.—*a report* or *saying,* A.730. ὡς λόγος τις sc. ἐστί E.4. ὡς λόγος S.227. μὴ καὶ λόγος τις Ζῆνα μιχθῆναι βροτῷ; id.291. Cf. S.c.T.200. A. 843. κακῶν πρεσβεύεται τὸ Λήμνιον λόγῳ C.623. *by fame.* ὧδ' ἔχει λόγος S.c.T.207. *so it is said.* Cf. C.514.—*an accusation, anything said of another.* καὶ τότ' οὐ δικαίοις Ζεὺς ἐνέξεται λόγοις S.160. *will be subjected to imputations on his honour.*—*a report brought by a messenger,* or *otherwise.* προῦπτος ἀγγέλου λόγος S.c.T. 830. Cf. A.469.485.579. S.c.T.268. 355. P.258.724. C.648.754. S.693.—*a message.* ἐν ἀγγέλῳ γὰρ κρυπτὸς ὀρθοῦται λόγος C.762.—*a story* or *narration.* εἴ τι μὴ βλάπτῃ λόγῳ P.V.196. Cf. id.780. E.274. ἄλλαν δεῖ τιν' ἐν λόγοις στυγεῖν Σκύλλαν C.604. *to express horror of her in my story.*—*a thing to be told,* or *subject.* πάντ' ἔχεις λόγον A.568. Cf. P.V.193.520. P.242. A.585. C.166.—*a command.* πᾶσιν προφωνῶν τόνδε ναυάρχοις λόγον P.355. Cf. P.V.17.40.—*a request* or *proposition.* τόνδε τιμήσας λόγον C.502. τόνδε κραινόντων λόγον S. 603.—*an account.* ὧδ' ἔχει λόγος P. 335. *so stands the account.* βροτῶν λόγον οὐκ ἔσχεν οὐδένα P.V.231. *he made no account of them.*—*proportion, analogy.* πρὸς λόγον τοῦ σήματος S.c.T. 501. *in accordance with his device.*—*reason.* τί μ' ἐκ τῶνδ' εἰκάσαι λόγος πάρα; id.338. *what is there reason to conjecture from this?* ἐκ τίνος λόγου; C.508. *from what reason?*—ἁπλῷ λόγῳ *in simple truth,* P.V.613.977. ὡς ἁπλῷ λόγῳ sc. εἰπόντι id.46. ἀψευδεῖ λόγῳ id. S.575. τὸν ἐκ φρενὸς λόγον C.105. *the sentiments of my heart.*

Λόγχη a spear, P.145.803.—λόγχης ἄκμονες P.51. *bearing the strokes of a spear like an anvil.* Schol. ἀκίνητοι ὑπὸ λόγχης, ὡς ἄκμων ὑπὸ σφυρῶν. See ἄκμων.

Λόγχιμος belonging to spears. κλόνους λογχίμους A.393.

Λοετρόν a bath, P.V.555.

Λοιγός destruction, S.663. C.396. See ἐπάγειν.

Λοιδορεῖν to abuse or *reproach,* E.193.

Λοιμός pestilence, P.701. S.645.

Λοιπός remaining. ὅσοι δὲ λοιποὶ κἄτυχον σωτηρίας P.500. εἰ δ' ἔχεις εἰπεῖν ὅ τι λοιπὸν πόνων P.V.687. Cf. id.747.821. ὃ δὲ λοιπόν A.1522. *for*

the future.—with art. στρατὸς ὁ λοιπός P.474. *the remainder of the army.* τὴν λοιπὴν πλάνην P.V.786. Cf. P.V. 701. 746. A.559. τὸ λοιπόν *the rest,* P.977. τὰ λοιπά id. P.V.474. 699. 705. 846. C.210. τὰ λοιπὰ ἄθλων 637. Cf. P.V.782. Ἀτρειδᾶν τὰ λοιπά C.401. *the remnant of the Atridæ.* ἐς τὸ λοιπόν *for the rest, for the future,* P. 518. E.678. τὸ λοιπόν *id.* E.653. 733. 985. τὰ λοιπά *id.* S.c.T.66. In C.887. ποῦ δὴ τὰ λοιπὰ Λοξίου μαντεύματα τὰ Πύθοχρηστα; Blomf. (who conj. ποῦ δῆτά σοι τα) observes, "quid velit istud λοιπὰ non perspicio." Klausen explains it, "præter ea, quibus jam obtemperavit Orestes, jussa de occidendo Ægistho." Perhaps τὰ λοιπὰ here is to be taken adverbially, as in S.c.T.66. sc. *what henceforth will become of the oracles of Apollo?* etc.

Λοίσθιος *last,* A.119. C.493. E.704.

Λοξίας an epithet of Apollo, so called from the *ambiguity* of his oracles, sc. from λοξός, *crooked,* S.c.T. 600. P.V.672. A.1044. 1181. 1184. C. 267. 551. 887. 941. 1015. 1026. 1032. 1055. E.19. 35. 61. 226. 232. 443. 728. Dœderlein derives the word from λέγειν.

Λούειν *to wash, to wash away.* τίς ἄν σφε λούσειε; S.c.T.721.

Λουτροδάϊκτος *slain in a bath,* C. 1067.

Λουτρόν *a bath.* pl. A.1080. C.484. 659. E.603.

Λουτρών *a bathing vessel,* E.439.

Λόφος *a crest,* S.c.T.366. 381.

Λοχαγέτης *a leader* or *captain of a company,* S.c.T.42.

Λόχευμα *child-birth.* Met. κάλυκος ἐν λοχεύμασι A.1365. *when the calyx puts forth its fruit.*

Λοχίτης [ῑ] *a comrade,* A.1634.—*a military attendant,* C.757.

Λόχος *a company of soldiers,* S.c.T. 56. 442.—*a company of any kind,* S.c.T. 106. E.40. 980.

Λόχος *parturition,* S.662. πρὸ λόχου A 135.

Λυγρός *sad,* C.17. On C.47. see λυτρόν.

Λύδιος *Lydian,* S.545.

Λυδός *a Lydian.* Λυδῶν P.41. 756.

Λύειν *to loose* or *release,* P.773. 787. 875. 1008.—*to remove, unloose,* A. 850. 919. E.615. λύουσα πολέμιον φόβον S.c.T.252. *removing our fear of the enemy.*—*to settle* or *make up.* τὸ νεῖκος ἔλυσε S.914. mid. v. Ἰὼ πημονᾶς ἐλύσατο S.1051. *released her from suffering.*—*to cancel* or *expiate.* λύσασθ' αἷμα προσφάτοις δίκαις C.793. pass. λύεσθαι *to be loosened* or *weakened.* λέλυται γυίων ῥώμη P.877. ὡς ἐλύθη ζυγὸν ἀλκᾶς id. 584.—*to be set free,* P.V.508. 772. λέλυται λαὸς ἐλεύθερα βάζειν P.584. *the people are free to speak what they will.* κλείθρων λυθέντων S.c.T.378.

Λυθίμνης proper name, P.959.

Λύκειος epithet of Apollo, from his *slaying of wolves.* A.1230. S.669.—Λύκει' ἄναξ, Λύκειος γενοῦ στρατῷ δαΐῳ S.c.T.131. h.e. *slay them as thou slewest the wolves.* Cf. Blomf. Gloss.

Λύκιος *a Lycian,* C.342.

Λύκος *a wolf,* S.741. A.1232. C. 416. S.c.T.1027.

Λῦμα *a pest, woe,* P.V.693.

Λυμαίνειν *to mutilate* or *disfigure.* pass. λυμανθέν C.288.

Λυμαντήριος *disfiguring, violating, dishonouring,* P.V.993.—with gen. γυναικὸς τῆσδε λυμαντήριος A.1413. ἄνδρα τῶνδε λυμαντήριον οἴκων C.753.

Λύμασις *insult, contumely.* in loc. corr. λύμασις ἡ πρὸ γᾶς ὑλάσκει S.855. abst. for concr. sc. *oi* λυμαινόμενοι, *they who insult me.*

Λύμη *insult, injury.* δόμων ἐπὶ λύμῃ S.c.T.861. ἀδαμαντοδέτοισι λύμαις P.V.148. 424. *the sufferings of one bound in chains of adamant.* ἄφρονι λύμᾳ E.355. *mental aberration.*

Λύπη *pain,* A.103. 765. S.437. λύπη ἄμισθος C.722. *real grief,* i.e. not such as the grief of hired mourners at funerals.

Λυπρός *painful,* P.991.—with dat. giving annoyance. κἀμοί τε λυπρός E. 166. τοῖς ἄνωθεν προπράσσων χάριτος ὀργὰς λυπράς C.822. On this Blomf. observes "Aut vertendum, *iras ex-*

plens, gratia (matris) *posthabita*, πράσσων ὀργὰς πρὸ χάριτος, aut leg. sicut in Big. χάριτας ὀργᾶς λυπρᾶς vel λυγρᾶς, quod malim." Herm. also reads χάριτας ὀργᾶς λυπρᾶς. There does not seem any necessity for altering the vulg. The meaning is, *carrying into effect for* (them) *a wrath tending to their gratification, but painful* (in itself). χάριτος is the genitive after ὀργὰς and is equivalent to ὀργὰς αἷς ἐκείνοις χαριεῖσθαι μέλλεις.

Λύρα *a harp*, A. 963.

Λυρναῖος *a native of Lyrna*, P. 316.

Λύσιμος *having power to deliver*, S. 792. in loc. dub.

Λύσσα *raving*, P.V. 885. C. 286.

Λυτήρ *one who stops* or *puts an end to*. λυτὴρ νεικέων S.c.T. 923. In S. 788. τίν' ἀμφ' αὐτᾶς ἔτι πόρον τέμνω γάμου καὶ λυτήρια; the reading is corrupt. Schütz for καὶ λυτήρια conj. λυτῆρα, h.e. *a remedy releasing me from this marriage*. So Dind.

Λυτήριος *having the power to release*, S.c.T. 158. S. 1058. with gen. E. 616. — *having power to cure* or *heal*. ἄκη τομαῖα καὶ λυτήρια S. 265. On C. 806. see γόης. On S. 788. see prec.

Λύτρον *a release* or *remedy*, C. 47. So Cant. rightly for vulg. λυπρόν, which is unintelligible.

Λῴων *better*, P. 518.

Λῷστος *best*, P.V. 204. 308. 1023. S. 940. 952.

Λωτίζεσθαι *to gather the lotus*. Met. *to take* or *select*. τούτων τὰ λῶστα λωτίσασθε S. 941.

Λωφᾶν *to cease*, P.V. 376. 657. — trans. *to set free from* pain. ὁ λωφήσων P.V. 27. Schol. ὁ ποιήσων λωφῆσαι Ἡρακλῆς. Vid. Thom. Mag. s.v. λωφᾶν.

M

Μά a particle used in swearing, A. 1407.

Μᾶ *O mother*, a shortened Doric and Æolic form of μῆτερ. μᾶ Γᾶ S. 867. 876.

Μαγνητικός *Magnesian*, P. 484.

Μᾶγος *a Magian*, P. 310. The Magi were a Median race. See Herod. I. 101.

Μαζός *the breast*, C. 524.

Μάθος *knowledge*, A. 170.

Μαῖα *Maia*, C. 800.

Μαῖα *a mother*. ἰὼ Γαῖα μαῖα C. 43.

Μαίεσθαι *to desire*, C. 775. See τυγχάνειν.

Μαιμᾶν *to rage*, S. 872.

Μαινάς *a fury*, E. 476.

Μαίνεσθαι *to be maddened, to rave*, S.c.T. 325. 466. 763. 918. 950. S. 557. perf. μεμηνότ' οὐ σμικρὰν νόσον P.V. 979. *maddened in no small degree*.

Μαινόλις *raving*, S. 101.

Μαιωτικός *Mæotic*, P.V. 733.

Μαιῶτις *Mæotis*, P.V. 417.

Μάκαρ *happy*, an epithet peculiarly applied to the gods, who are called οἱ μάκαρες S.c.T. 93. 196. 1066. A. 1309. C. 469. S. 519. θεοὺς is added S. 997. — ἐν μάχαισι μάκαιρ' ἄνασσ' Ὄγκα S.c.T. 147. *blessed in fight*.

Μακαρίτης [ῑ] *blessed*, an epithet applied to the dead, P. 625.

Μακέδων *Macedonian*, P. 484.

Μακέλλη *a spade* or *mattock*, A. 512.

Μακιστήρ *long*, P. 684. Here the vulg. is μακεστῆρα, but μακιστῆρα Med. Regg. G. L. So Blomf.

Μακιστήρ *piercing as an arrow*. μακιστῆρα καρδίας λόγον S. 461. The precise origin of this word is uncertain. Blomf. denies that it can have come from μάκιστος, which is certainly true, but it seems nevertheless a derivative of μῆκος, formed after the analogy of τευχηστήρ, ἀκεστήρ, καρανηστήρ, etc. The second signification possibly may be derived from the idea of *piercing far* or *deep*. Hesych. has μακιστήρ. βέλος. τάσσεται ἐπὶ τοῦ μεγάλου.

Μάκιστος *Mount Macistus*, A. 280.

Μᾶκος Dor. for μῆκος qu. v.

Μακρηγορεῖν *to speak at length*, S.c.T. 1043.

Μακροβίοτος *long lived.* In a bad sense, *too long lived.* ἦ μακροβίοτος ὅδε γέ τις αἰὼν ἐφάνθη γεραιοῖς P. 256. *surely this life of our's has shewn itself too long a one.*

Μακρός *long*, P.V. 75. 494. 872. 877. P. 727. S.c.T. 528. C. 700. A. 615. E. 75. S. 270. 305. 577. μακρὸν μῆκος P.V. 1022. τὸν μακρὸν χρόνον P.V. 447. *during a length of time.* τὸν μακρὸν βίον P.V. 535. *the length of life.*—μακρῷ adv. *by far, much*, P.V. 512. 892. E. 30. — μακράν sc. ὁδόν, *afar*, P. 312. 859. οὐ μάλ' ἐς μακράν S. 903. *at no great distance of time.*—μακράν sc. ῥῆσιν *a long speech.* μακρὰν ἐξέτεινας A. 890. μακρὰν ἔτεινας 1269. οὐ χρὴ μακράν sc. λέγειν S.c.T. 695. In S.c.T. 595. τείνουσι πομπὴν τὴν μακρὰν πάλιν μολεῖν, the vulg. is unintelligible, and πόλιν has rightly been adopted from Regg. A.B.C.N. Seld. Barocc. M. 1. 2. Codd. ap. Turn. Ald. Rob. τὴν μακρὰν πόλιν is to be joined in const. not πομπὴν τὴν μακράν. It is, as Well. explains it, an euphonism for *Hades* or *death*, sc. *that distant city.* A gloss in Regg. A.B. has ἤγουν εἰς τὸν Ἅδην. Dind. considers the whole verse an interpolation.—Cf. μακρὰν ἀποικίαν P.V. 816. *a distant colony.* Blomf. compares Hor. 1. Ep. x. 23. laudaturque domus longos quæ prospicit agros.

Μάλα *very, exceedingly*, as μάλ' εὐγενῆ S.c.T. 391. *very noble.* Cf. P. 1014. 1020. A. 973. C. 991. E. 346.—καὶ μάλα is a rather stronger form of expression. αὗταί σ' ὁδηγησοῦσι καὶ μάλ' ἀσμένως P.V. 730. *right willingly.* Cf. C. 866. E. 351.—οὐ μάλα, *not very much*, a softened expression for *not at all.* οὐ μάλ' εὐτυχῶς P. 317. οὐ μάλ' εὔπορον S. 465. οὐ μάλ' ἐς μακράν id. 903. *at no distant time.* οὐ μάλ' Ἑλλήνων στρατὸς ἔκπλουν οὐδαμοῦ καθίστατο P. 376. —used in repeated exclamations, e.g. ἔα, ἔα μάλα *alas! alas indeed!* C. 857. οἴ μάλα P. 1002. it is thus joined with αὖθις, e.g. οἴμοι μάλ' αὖθις A. 1318. C. 643. 863. E. 245. On this form Herm. on Virg. 392. observes, "μάλ' αὖ et μάλ' αὖθις dici solet sic, ut id, quod præcedit, bis intelligi debeat, eoque magis augeatur. οἴμοι μάλ' αὖθις, *hei me non semel tantum, sed bis miserum.*"

Μαλακογνώμων *softened in spirit*, P.V. 188.

Μαλακός *soft, soothing*, A. 95.

Μαλερός *violent*, P. 62. A. 137. C. 322.

Μαλθακίζεσθαι mid. v. *to play the poltroon*, P.V. 79. pass. *to be softened*, id. 954.

Μαλθακός *soft, blandishing*, A. 722. —*softened, tamed down, cowardly*, A. 1626. E. 74.

Μαλθακῶς *gently*, A. 925.

Μαλθάσσειν *to soothe*, P.V. 379. pass. 1010.—μαλθαχθεῖσ' ὕπνῳ E. 129. *overcome by sleep.*

Μάλιστα *most, very much.* μάλιστ' ἐκείνου βοστρύχοις προσείδεται C. 176. P. 832. A. 522. 661. ἦν, ὡς μάλιστα καὶ φάτις πολλὴ κρατεῖ S. 290. *as is very generally, and oftentimes asserted.* Here possibly χἠ φάτις should be read, h.e. ὡς κρατεῖ μαλ. καὶ ἡ φάτ. πολλή ἐστι. After this verse a portion of the text is lost, and the sense therefore is incomplete.—ὅσον μάλιστα, P.V. 522. *as much as possible.* τὰ μάλιστα S.c.T. 1070. *altogether, utterly.*

Μᾶλλον *more, to a greater degree*, P.V. 58. A. 484. C. 373.—with gen. *more than*, P.V. 1072. S.c.T. 511. A. 1303. C. 217. S. 19. with ἤ, P.V. 870. A. 598. 1573. E. 408. S. 448. οὔτι μᾶλλον S.c.T. 263. *not a whit the more.*—with comparatives, μᾶλλον ἐνδικώτερος S.c.T. 655. *more just.* μᾶλλον ἐμφερέστεραι S. 276. *more like.*

Μαλλός *wool*, E. 45.

Μανθάνειν *to learn, to understand.* μανθάνουσα C. 111. μανθάνοντι A. 601. fut. μαθήσεται P.V. 928. aor. 2. ἔμαθον id. 552. 1070. P. 108. μάθε P.V. 503. E. 86. 627. S. 356. μάθοιμι E. 398.

μάθοι A.1135. *μάθω* C.21.169.756. *μάθῃ* P.V.662. *μάθητε* A.73. *μαθεῖν* P.V.588.612.627.762. A.242.1646. C.173.447. E.541.589.—with part. *ὡς μάθῃ σοφιστὴς ὢν Διὸς νωθέστερος* P.V.62.—*εὖ μαθεῖν to learn wisdom,* 570. *μαθών* S.c.T.979. P.185. S.916. *μαθοῦσα* A.833. *μαθόντα* E.291.—with gen. *to hear from. μαθεῖν τῆσδ' ἐχρῄζετε τὸν ἀμφ' ἑαυτῆς ἆθλον ἐξηγουμένης* P.V.703.—*μαθεῖν* added as an epexegesis. *Περσικὸν πρέπει μαθεῖν* P.243. *it is clearly Persian, as we may discern. φόβον φέρουσιν μαθεῖν* A.1106. So in S.c.T.268. *εἰς ἀρτίκολλον ἀγγέλου λόγον μαθεῖν,* the inf. depends upon *εἰς ἀρτίκολλον.* See under *ἰέναι.*

Μανία madness, frenzy, pl. P.V.881.1059. A.1558.

Μαντεῖον the place where an oracle is delivered, E.4. P.V.833.—*an oracle. μαντεῖα μαντεύσῃ* E.686.

Μαντεῖος oracular. μαντεῖα στέφη A.1238. *emblems of divination.*

Μαντεύεσθαι to pronounce an oracle, E.33. *μαντεῖα μαντεύσῃ* E.686. Hence, *to decide* or *pronounce on a thing. μαντευσόμεσθα τἀνδρὸς ὡς ὀλωλότος;* A.1340. *shall we pronounce that he is dead? καθ' ἁυτῶν τὴν ὕβριν μαντεύσεται* S.c.T.388. *he will make his insolent prediction prophetic against himself.*

Μάντευμα a divination, an oracle, S.c.T.27. P.V.672. A.1076. C.887.

Μαντική the art of divination, sc. *τέχνη* P.V.482.

Μαντικός belonging to divination, A.1069. E.172.586.

Μαντιπολεῖν to engage in divination, to presage, A.952.

Μάντις a diviner or *soothsayer,* S.c.T.24.361.364.551.570.572.591. A.179.194.1174.1248. C.552.766. E.18.29.162.565.585. *μάντις εἰμὶ τῶν κακῶν* S.c.T.790. *I forebode misfortunes. μάντις οὐξ ὀνειράτων φόβος* C.916. *is prophetic. τάχ' ἂν γένοιτο μάντις ἡ νοία τινί* S.c.T.384. *perhaps his folly may become prophetical to him.* Cf. S.c.T.388. and see under *ἀνοία.*

Μάραγνα a scourge, C.369.

Μαραθών Marathon, P.467.

Μαραίνειν to wear out, P.V.600. E.134. mid. v. *μαραίνεσθαι to wither* or *pass away, to become extinct,* E.270.

Μάραφις prop. name, P.764.

Μαργᾶν to rave, S.c.T.362.

Μάργος raving, furious, S.c.T.457. P.V.886. E.65. S.722.

Μαργοῦσθαι mid. v. *to become mad.* perf. *μεμαργωμένοι* S.739. *maddened.*

Μάρδος a Mardian, P.955.

Μάρδος prop. name, P.760. Here Rutgers. reads *Μέρδις* (h.e. *Σμέρδις*). So Brunck. Dind. Well. is of opinion that Æschylus does not here follow the ordinary traditions. *Σμέρδις δὲ πέμπτος* Blomf.

Μάρδων prop. name, P.51.

Μαριανδυνός [*ῡ*] *a Mariandynian,* P.900 the name of a people of Asia Minor. See *θρηνητής.*

Μαρμαίρειν to glitter, S.c.T.383.

Μάρπτειν to catch or *lay hold of,* E.567.

Μάρπτις a ravisher, S.806.

Μαρτυρεῖν to bear witness. with dat. A.1157. E.564. with dat. and acc. *μαρτυρεῖ δέ μοι κάσις πηλοῦ ξύνουρος δισσία κόνις τάδε* A.480.1290. S.770. *σὺ μαρτύρησον* E.579. *αὐτὸς ἦν ὁ μαρτυρῶν* E.765. *himself bare witness. τὰ δ' ἐν χρόνῳ μοι πάντας Ἀργείους λέγω καὶ μαρτυρεῖν μοι, μενέλεως ἐπορσύνθη κακά* C.1036. This is the reading of Med. Guelph. Ald. *μενέλεασ'* with the correction *μοι ὅσ'* Rob. *μοι λεώς* Turn. Vict. The verse, as thus read, is of course unintelligible and contains too many feet. Blomfield transposes the verses 1036. 1037. and reads with Pors. *μὲν ὡς* for *μοι μενέλεως,* also *τάδ'* for *τὰ δ',* from Ald. Rob. Turn. The meaning then is, *and I bid all the Argives to bear me witness in course of time, how these sad evils have been brought about.* It must be confessed, that this transposition is not wholly satisfactory, nor is it easy to see whence the letters ελε can have been inserted between

μὲν and ὡς in some of the MSS. Dind. disapproves Blomfield's reading, but proposes nothing better.—μαρτυρεῖ μοι φᾶρος τόδ', ὡς ἔβαψε ξίφος C.1005. τίς ὁ μαρτυρήσων; A.1487. καὶ μαρτυρήσων ἦλθον E.564.

Μαρτύρεσθαι *to call upon to witness*, E.613.

Μαρτύριον *a testimony* or *proof*, A.1066. See κλαίεσθαι E.463.764.

Μάρτυς *a witness*, C.981. E.634.

Μασθός *a breast*, C.538.

Μασίστρης prop. name, P.30.932.

Μάσσων *larger, more.*—ὁ μάσσων βίοτος P.694. *prolonged life.* κακῶν ῥέπουσαν εἰς τὰ μάσσονα P.432. *tending to a further increase of ills.* τὰ μάσσω τί δεῖ λέγειν; A.584. *more words.*—μᾶσσον *more, further*, adverbially. μή μου προκήδου μᾶσσον ὡς ἐμοὶ γλυκύ P.V.632. On this passage see under ὡς. Blomf. on P.V. 632. observes that μάσσων is Doric for μείζων, which he retracts on P.432. Matth. Gr. Gr.131. rightly derives i. from μακρός, the ι of the comparative being with the preceding consonants changed into σσ, as in ἐλάσσων for ἐλαχίων, θάσσων for ταχίων, βράσσων for βραχίων, etc.

Μάστειρα *searching*, S.154.

Μαστεύειν *to seek for*, A.1070.

Μαστήριος *searching*, S.898. an epithet of Mercury, as supposed to seek for things lost; Schütz.

Μαστίκτωρ *a scourger*, E.153. παρέστι μαστίκτορος δαΐου δαμίου βαρὺ τὸ περιβαρὺ κρύος ἔχειν. In these words the Chorus assert that they feel a chilling sensation at the rebuke of Clytæmnestra, like that produced by the lash of the public executioner scourging condemned criminals. Schol. λείπει τὸ ὡς, indicating that the expression is used as a simile.

Μάστιξ *a scourge*, S.c.T.590. P.V. 685. Met. διπλῇ μάστιγι A.628. See διπλοῦς.

Μαστός *a breast*, C.884.

Μασχαλίζειν *to cut off the extremities and place them under the arm pits.* pass. ἐμασχαλίσθη C.433.

Μασχαλιστήρ *a chain for the arms*, P.V.71.

Ματάζειν *to be vain* or *false*, A.967.

Μάταιος *idle, vain, foolish.*—of persons, τόλμησον, ὦ μάταιε P.V.1001. ματαίων φρονημάτων S.c.T.420.—of things, γλώσσῃ ματαίᾳ P.V.329. A. 1647. E.794. χαρᾷ ματαίᾳ S.c.T.424. χάριν ματαίαν A.410. Cf. A.1657. C.286. μάταιον ὄψανον C.527. see ὄψανον.—*rash, violent, irrational.* ματαίων ἀνοσίων τε κνωδάλων S.743. αὐτουργίαι μάταιοι E.322. *lawless murders.* ματαίοισι δεσποτῶν τύχαις C.81. *misfortunes caused them by the violence of others.* θεοφόρους ματαίους δύας A.1122. *wild irregular inspirations.*—τὸ μὴ μάταιον S.196. *a staid sober look.* In S.225. οὐδὲ μὴ 'ν Ἅϊδου θανὼν φύγῃ μάταιον αἰτίας, the words μάταιον αἰτίας are unintelligible. Abresch conj. μάταιος making αἰτίας the accusative plural. ματαιῶν αἰτίας h.e. *temeritatis crimen*, Schütz, which Well. approves. We prefer μάταιος αἰτίαν, merely transposing the ν and ς. This gives a clear sense, and avoids the awkwardness of the plural αἰτίας.

Μάταλλος proper name, P.306.

Ματᾶν *to loiter, be idle* or *vain*, P.V.57. E.137. ματᾶν ὁδῷ S.c.T.37. *to loiter on the way.*

Ματεύειν *to seek for, search out*, A.1065. C.217.327.879. In A.1065. Vict. Stanl. Glasg. Schütz have ματεύει. μαντεύει Med. Guelph. Ald. Rob. which as Well. observes, is a misprint for the true reading ματεύειν, which is found in Turn.

Μάτη *a wandering*, S.800. Met. *a crime*, C.905.

Μάτην *in vain, idly, to no purpose*, P.V.36.44.293.445.502.826.1003.1009. P.260.280. A.411. (see εἴτε.) C.833. 913. E 139.483.—καταγελωμένην μάτην A.1245. *made the subject of idle merriment.* καθεύδουσιν μάτην C.868. *are carelessly slumbering.* τὸ μάταν φροντίδος ἄχθος A.160. *this idle load of care.* μάτην ὁ μόχθος C.514. sc. ἐστί, *the labour is in vain.*

Μάτηρ see *μήτηρ*.

Ματρόθεν see *μητρόθεν*.

Ματροκασιγνήτα Dor. *a mother's sister, an aunt by the mother's side*, E.920. Wakef. cf. Hesiod. Theog. 217.

Ματρόπολις *a mother city*, or *state*, P.864. Dor. for *μητρόπολις*.

Ματρόφονος see *μητροφόνος*.

Μαυροῦν *to obscure, bring to nought, destroy*, E.339. pass. *μαυροῦσθαι σκότῳ* P.219. *become extinct. σθένουσα λαμπὰς οὐδέπω μαυρουμένη* A.287.

Μαχαιροφόρος *sword-bearing*, P.56.

Μάχεσθαι *to fight*, S.c.T.571. fut. *μαχοῦνται* S.721. *πρὸς ἡνίας μάχῃ* P.V.1012.

Μάχη *a fight, fighting*, P.V.414. S.c.T.362.365.374.500.527.599. P.27. 328.336.343.386. A.321.427.434.914. 1210.1608. C.482.861.934.936. E.828. S.470.723. pl. S.c.T.147. *ναῶν μάχης* P.447. *a naval battle*.

Μάχιμος *fond of fighting, warlike*, A.122. *μάχιμα δ' ἔπιδε, πάτερ* S.792. This is translated by Schütz, *Bellica Ægypti filiorum adversus nos molimina respice*. It is less correctly referred (as an adv.) by Stanl. and others to Jupiter, sc. *fortiter, strenue*.

Μάχλος *wanton*, S.628.

Μεγαβάτης [ᾰ] proper name, P.22.946.

Μεγαίρειν *to grudge, envy*. with gen. *οὐ μεγαίρω τοῦδέ σοι δωρήματος* P.V.629.

Μεγάλᾱτος *greatly afflicted*, E.759.

Μεγαλαυχεῖν *to boast greatly*, A.1509.

Μεγάλαυχος *greatly boasting*, P.525. S.c.T.1046.

Μεγαληγόρος *talking largely*, S.c.T.547.

Μεγαλόμητις *great in counsel*, A.1400.

Μεγαλόστονος *greatly groaning*, P.V.411.

Μεγαλοσχήμων *magnificent*, P.V.406.

Μεγαλύνεσθαι *to pride oneself on anything*. with dat. P.V.594.

Μεγάλως *greatly, severely*, P.872. 976.

Μεγαρεύς proper name, S.c.T.456.

Μέγας *great*. *μέγας* P.V.111.734. S.c.T.470.593. P.33.37.159.711. A. 36.41.162.1257. C.202. E.220.263. S. 588.856.1038. acc. *μέγαν* P.V.839. S.c.T.265. P.709.740.812.946. A.41. 275.297.349.353.373.731.1460. C.260. 475.780.852.942. E.584.638. S.434. 612.656. neut. *μέγα* P.V.251.1025. S.c.T.635. P.118.292. A.131.351.716. 1072, C.298.795.956. E.378.422.425. 720.945. S.133.142.—*μέγα* adverbially, *greatly, very much, fully*, P.V.650. 1006. A.694.912.1244. (see *μετά*) C. 135.253.309. E.12.113.896.910.947. S. 439. From *μέγαλος* are formed *μεγάλα* S.1034. *μεγάλου* P.24. *μεγάλης* id.838. 883. C.367. *μεγάλῳ* 88. *μέγαλε* S.c.T. 804. *μεγάλαι* E.986. *μεγάλων* S.c.T. 715. A.347.1526. *μεγάλοις* A.151. *μεγάλας* E.788. *μέγαλα* S.c.T.78.434. 547.—comp. *μείζων greater*, P.V.291. S.c.T.407. A.257.1156. C.368. E.209. 448. S.333.439.938. *μεῖζον* adv. *more, more greatly*, P.V.1015. A.366. superl. *μέγιστος greatest*, P.V.462.476. 652. S.c.T.28. S.55. P.746. A.902. C. 162.243.353. E.44.99. S.312.898. on which see *καρποῦν*.

Μεγασθενής *great in power*, E.61. S.c.T.70.962.977. C.267.

Μεγαυχής *illustrious, stately*, P. 633.

Μέγεθος *size*, P.180.

Μεγιστότῑμος *most honoured*, S.690.

Μεθαρμόζεσθαι *to leave off something old and put on something new. μεθάρμοσαι τρόπους νέους* P.V.309. *assume new habits having laid aside the old*.

Μεθιέναι *to let go, dismiss*, P.685. aor.2. *μεθῶμεν* P.V.262. *μεθείς* P. 685. *μεθέντα* P.V.1040.—*to drop, let fall. μεθιέναι ἄγκυραν* P.V.650. *to drop anchor. μεθῆκεν αὑτοῦ κῶλα* A. 1358.—*to utter. γοήτων νόμον μεθήσομεν* C.810.—*to emit. μεθεῖσα κραδίας σταλαγμόν* E.753.780. Here Dind. suspects a verb (e.g. *βαλῶ*) to have been lost, but the participle may be an epexegesis of *βαρύκοτος*.—pass. *μεθεῖται στρατός* S.c.T.79. *is put in*

motion. aor. 2. mid. *μεθέσθαι* S. 829. in loc. dub. See *ἴχαρ*.

Μεθίστασθαι mid. v. *to alter one's position, to depart. εἴ τι μὴ δαίμων παλαιὸς νῦν μεθέστηκε στρατῷ* P. 154. *unless its former fortune has deserted the army.* Here *στρατοῦ* is adopted from some MSS. by Brunck. Schütz, Blomf. but without necessity; *στρατῷ* is not governed by *μεθέστηκε*, but is as Wellauer observes, the *dativus commodi.*—with gen. *μεθίσταμαι κότου* E. 860. *I cease from my anger.*

Μέθυ *wine,* S. 931.

Μεθύστερος *coming after. μεθύστεροι posterity,* S. c. T. 563.—*μεθύστερον afterwards,* P. 203. *too late,* C. 509. *οὐ μεθύστερον* A. 413. *scarce a moment after.*

Μείζων see *μέγας*.

Μείλιγμα *that which appeases* or *soothes. γλώσσης ἐμῆς μείλιγμα* E. 846. *the persuasive power of my tongue. a propitiation* or *offering. χοὰς ἀοίνους νηφάλια μειλίγματα* E. 107. *χοὰς φερούσας νερτέροις μειλίγμασι* C. 15. where Casaub. reads *μειλίγματα.* So Blomf. Dind. Herm. retains the vulg. which Well. rather harshly explains as equivalent to *μειλίγμασι τῶν νερτέρων*, the dat. being, as he conceives, used to signify *the purpose* of the libations thus offered, sc. *for the purpose of soothing the manes.—a darling. Χρυσηΐδων μείλιγμα* A. 1414. On C. 276. see under *δύσφρων*.

Μειλικτήριον *id. νεκροῖσι μειλικτήρια* P. 602.

Μειλίσσειν *to soften,* S. 1010.

Μείρειν (inus.) *to assign by lot.* pass. perf. *εἱμαρμένος appointed by lot, fixed. θήσει εἱμαρμένα* A. 887. *will arrange in the appointed manner.*

Μείων *less,* S. c. T. 337. C. 512. 696. *τὸ μεῖον κρατύνει* S. 591. *is powerful in the less degree. μεῖον less,* P. V. 508.

Μελάγκερως *dark-horned,* A. 1098.

Μελάγκροκος *having sails of black cloth,* S. c. T. 839.

Μελάγχιμος *black, dark,* S. 700. 726. P. 293. C. 11.

Μελαγχίτων *robed in black.* Met. applied to the mind, *gloomy,* P. 114. Cf. Theogn. 1199. *καί μοι κραδίην ἐπάταξε μέλαιναν.*

Μέλαθρον *a house* or *palace.* pl. A. 116. 504. 825. 1306. 1558. C. 339. 780. 1061. periph. *δόμων μέλαθρα* A. 931. Met. *φόβου μέλαθρον* A. 1409. *μελάθροισιν ἄτας* A. 747.

Μελαμβαθής *deep and dark,* P. V. 219.

Μελαμπαγής [ᾰ] Dor. *black and clotted,* S. c. T. 719.—*having a dark alloy,* sc. of base metal, *spurious,* A. 381.

Μελαναιγίς *bringing a black storm,* S. c. T. 681.

Μελάνδετος *bound with black* (sc. with iron), S. c. T. 43.

Μελανείμων *robed in black,* poet. *ἐφόδοις μελανείμοσι* E. 353.

Μελανθής *black,* S. 145.

Μελάνιππος proper name, S. c. T. 397.

Μελανόζυξ *having black benches,* an epithet of a ship. *τὰν μελανόζυγ' ἄταν* S. 525. *the fatal ship with dark benches.*

Μελανόχρως *dark-coloured, gloomy,* S. 766.

Μέλας *black, dark,* A. 1492. S. 760. *μέλαινα* S. c. T. 814. 962. 977. P. 1009. *μέλαν* E. 935. S. 865. *μελαίνας* P. 317. 349. with dat. A. 747. *μελαίνᾳ* S. 83. *μέλανα* E. 174. *μέλαιναι* E. 52.

Μέλειν impers. *to be a source* or *object of care,* P. V. 3. 332. S. c. T. 182. A. 555. 571. 1223. with dat. of pers. and gen. of thing. *ἐμοὶ ἔλασσον Ζηνὸς ἢ μηδὲν μέλει* P. V. 940. *I have less regard for Jupiter than nought at all.* Cf. A. 948. C. 934.—with *περί, μέλει θεοῖσιν ὥνπερ ἂν μέλῃ πέρι* C. 769 — *to have a care for.* with gen. *οὐκ ἔφα τις θεοὺς βροτῶν ἀξιοῦσθαι μέλειν* A. 361.

Μελεοπαθής *suffering wretchedly,* S. c. T. 944.

Μελεόπονος *having wrought wretched deeds,* S. c. T. 944.

Μέλεος *miserable, wretched,* S. 104. S. c. T. 859. 860. 928. A. 698. C. 1001. *μέλεος ἀθλίων γάμων* S. c. T. 761. sc. *ἕνεκα.*—*μέλεσθαι to have a care.* with

gen. *μέλεσθε ἱερῶν δημίων* S.c.T. 160. with inf. *μελέσθω λαὸς ἐκπονεῖν ἄκη* S. 362.—*to be an object of care. τἀντεῦθεν μελέσθω Λοξίᾳ* E. 61.

Μέλημα *a source of care* or *anxiety*, E. 422.—*a duty*, A. 1530.—*a darling*, C. 233.

Μέλι *honey*, P. 604.

Μελίγλωσσος *honey-tongued*, P.V. 172.

Μελίζειν *to sing* or *utter*, A. 1149.

Μέλισσα *a bee*, P. 127.

Μέλλειν *to be about*, denoting future time. with inf. fut. *ὅπη μέλλει τις οἴσεσθαι δάκρυ* P.V. 641. Cf. id. 837. C. 846. 854.—with inf. pres. *τῶνπερ ἂν μέλλῃς τελεῖν* A. 948. *τί μέλλω φρένα Δίαν καθορᾶν*; S. 1043. *how am I likely to discern it?*—with inf. aor. *ὅπερ μέλλω παθεῖν* P.V. 628.—the inf. is omitted, P. 800. *οὐκ ἐλάσσονα πάσχουσι, τὰ δὲ μέλλουσι* sc. *παθεῖν*.—*χρόνον τὸν μέλλοντα* P.V. 841. *future time. τὸ μέλλον* P. 211. 365. A. 242. 1213. S. 1042. *τὰ μέλλοντα* P.V. 102. P. 829. *the future, things coming* or *future.*—*to delay. τί μέλλεις*; P.V. 36. Cf. id. 630. S.c.T. 95. A. 281. 882. 1326. P. 399.

Μελλώ *delay*, A. 1329. See κλέος.

Μέλος *a song* or *strain*, P.V. 554. S.c.T. 817. P. 999. A. 689. E. 317. 326. S. 108. 789. 1002.

Μέλος *a limb*, E. 255. P. 455. *μελέων ἔνδοθεν* P. 953. *within my body.*

Μελοτυπεῖν *to utter a strain*, A. 1124.

Μέλπειν *to sing*, A. 236. 1420.

Μεμονέναι (perf. mid. of obs. *μάω*) *to desire. τί μέμονας*; S.c.T. 668.

Μέμφεσθαι *to complain*, S. 130.—*to complain of.* with dat. *τῷ φέροντι μέμψεται* S.c.T. 542. cf. P.V. 63.—with acc. *τὴν τύχην οὐ μέμφομαι* E. 566. cf. P.V. 1075. E. 973. S. 755.—with gen. of the thing. *οὔποτ' ἀνδρὶ τῷδε κηρυκευμάτων μέμψῃ* S.c.T. 633. sc. *ἕνεκα*.

Μέμφις *Memphis*, S. 307. P. 36.

Μέμφις proper name of a man, P. 932.

Μέμψις *complaint. μέμψιν οὔτιν' ἀνθρώποις ἔχων* P.V. 443. *not implying any cause of complaint against men, not wishing to blame men.* See Herm. on Vig. 252.

Μέν a particle of opposition, used in introducing the first clause of a sentence, and generally followed by δέ or some other particle of a like nature in a succeeding clause. It is followed by δέ P.V. 1. 12. 178. 201. 238. 261. 271. 325. 476. 498. 505. 622. 631. 784. 786. 803. 821. 829. 994. 1018. 1045. S.c.T. 4. 21. 171. 277. 359. 404. 463. 483. 493. 684. 741. 797. P. 18. 65. 178. 182. 188. 196. 208. 249. 291. 330. 333. 358. 391. 404. 451. 475. 494. 595. 716. 740. 788. 843. A. 80. 100. 143. 241. 255. 274. 308. 317. 385. 415. 422. 434. 588. 554. 601. 626. 720. 737. 749. 773. 803. 820. 838. 840. 924. 943. 1035. 1130. 1144. 1215. 1223. 1300. 1304. 1308. 1321. 1419. 1486. 1551. 1576. 1613. C. 60. 133. 146. 162. 190. 199. 223. 276. 370. 406. 446. 572. 663. 689. 737. 825. 835. 972. 1016. 1027. 1057. E. 1. 39. 40. 85. 96. 106. 164. 213. 303. 385. 431. 451. 458. 506. 555. 573. 589. 615. 677. 845. 914. 961. S. 116. 121. 127. 194. 371. 399. 467. 482. 499. 564. 691. 754. 935. 961. 988. 1040.—followed by δέ, introducing a clause containing a repetition of the same idea. e. g. *φοβεροὶ μὲν ἰδεῖν, δεινοὶ δὲ μάχην* P. 27. cf. P.V. 197. S.c.T. 394. P. 153. 542. 552. 680. 686. 693. A. 199. 494. 1268. C. 307. 436. 923.—repeated in recapitulation. S.c.T. 998.—1003.—followed by particles of a like nature with δέ e.g. by ἀλλά P. 172. 829. 517. C. 366. 733. A. 889. by ἀτάρ P.V. 340. by τέ S.c.T. 906. C. 578. 968. S. 405. by δέ contained in a negative, as *μηδέ, οὐδέ*, e.g. P.V. 903. S.c.T. 379. It is frequently placed in the former part of a sentence, etc. without any corresponding particle to which it may be *immediately* referred, but will be found always to have reference to something following either at a greater or less distance from the first clause, or which may logically be supplied to complete the structure of the sentence. Cf. P.V. 445. 755. 1038. S.c.T. 295. 569. 597. 733. 1060. P. 1. 292. 345. 380. 540. 546. 590. 975. A. 1. 40. 573. 647. 742. 784. 861. 898. 906. 980. 1177. 1186.

1239.1386. C.109. 394. 547. 726. 1011. 1064. E.396. 397. 559. 606. 646. 653. S.1. 238. 270. 333. 438. 501. 514. 895. 918. 969. —*μὲν οὖν* in the second clause, expressing a strong asseveration, *yea rather, yes indeed,* P.989. A.1061. 1369. C.993. E.38. *γὲ μὲν δή.* see *δή. μέν τοι however, yet certainly, moreover,* P.V.252. 318. 951. 966. 1056. S.c.T. 497. A.530. 860. 917. preceded by *γε* S.c.T.698. 1035. P.378. A.91. E.561. S.342.

Μένειν *to remain,* A.1054. 1162. S.c.T.726. fut. *μενεῖ* A.821. *μενοῦμεν* C.560. *μένοι* id.828. E.643. *μένοις* 847. *μείναιμι* C.1046. 1058. *μενοῖεν* P.350. *μένειν* E.458. 847. S.923. 980. on which see *κωλύειν. μένων* E.686. *μείνας* 782. In S.c.T.373. seqq. *τοιαῦτ' ἀλύων ταῖς ὑπερκόποις σάγαις | βοᾷ παρ' ὄχθαις ποταμίαις, μάχης ἐρῶν, | ἵππος χαλινῶν δ' ὣς κατασθμαίνων μένει, | ὅστις βολὴν σάλπιγγος ὁρμαίνει μένων,* is the vulg. reading. One MSS. only (Reg. A.) has *μάχης δ' ἐρῶν,* which Brunck adopts, placing a colon after *ποταμίαις.* The Glasg. ed. likewise inserts *δέ,* which is rightly omitted by Herm. Well. Blomf. Dind. They also, with Brunck and Pors. omit the particle after *χαλινῶν,* which is omitted only by Colb.2. Rob. contending that *μένει* is the dative of *μένος,* not from the verb *μένειν.* This is true, but *δε,* if correct, may stand as introducing a new idea after *μάχης ἐρῶν.* Well. compares *οὐδὲν ἀσθμαίνων μένει* E.621. and A.243. which latter passage is, however, totally different from the former. Schütz, on account of *μένων* following, conj. *βρέμει,* which it is surprising to find Butler approving. See his note on v.559. For the second *μένων* Tyrw. conj. *ὁρμαίνει κλύων,* which Blomf. and Dind. adopt. It is, however, by no means certain from the paraphrase of Schol. A. that he read *κλύων.* Schol. B. has the reading *ὁρμαίνων μένει,* which he explains *σφαδάζων ἐκδέχεται,* and such is the reading in several MSS. This has probably arisen from the similarity of the words above. There is no occasion to depart from the majority of MSS. and Edd. the meaning being, *he cries beside the banks, desirous of the battle,* [*and*] *like a horse snorting over his bridle, who struggles whilst awaiting the sound of the trumpet.* — with dat. *μενεῖ κτέανα ἐπιγόνοις* S.c.T.885. *will remain to their posterity. τίς δέ μοι τιμὴ μένει;* E.854. *what honour remains to me?* Cf. S.380. 430. — *to await. βωμοῦ πατρῴου δ' ἄντ' ἐπίξηνον μένει* A.1250. sc. *ἐμὲ* or *ἐμοί, κοπείσης* in the following line being the gen. absolute. *τὸ μόρσιμον τὸν ἐλεύθερον μένει* C.101. Cf. id.457. E.359. 515. On C.62. see *ῥοπή.*—*to wait for,* S.943. —*to await an enemy, to withstand,* S.c.T.418. P.239.—with inf. *to expect, await. μένει ἀκοῦσαί τί μου μέριμνα* A.446. Cf. E.647. 702.

Μενέλαος [*ᾰ*] or Μενέλεως *Menelaus,* A.42. 603. 660.

Μένος *force, vigour, violence. Τυφῶ μένος* S.555. *δρακαίνης μένος* E.124. Cf. S.c.T.879. A.229. 296. 1037. C.448. 1072. E.796. 804. 835. S.738. dat. *μένει with violence,* S.c.T.375. C.448. *οὐδὲν ἀσθμαίνων μένει* E.621. perhaps also in C.62. See *ῥοπή.*

Μέριμνα *anxiety, careful thought,* S.c.T.270. 825. 831. A.99. 447. E.127. 340. *ἀμηχανῶ εὐπάλαμον μέριμναν* A.1513. see *ἀμηχανεῖν.* In P.161. Pors. to preserve the cæsura, reads *ταῦτά μοι μέριμν' ἄφραστός ἐστιν ἐν φρεσὶν διπλῇ.* Well. objects to this, and proposes *μέριμνα φρακτός* h.e. *cura in pectore inclusa,* which is certainly much worse. Dind. retains the vulg.

Μέρος *a part* or *share,* A.493. 543. 1555. C.289. 815.—*ἀγγέλου μέρος* A. 282. *his share in the duty of messenger.* — *μετέχειν μέρος to have a share,* A.493. C.289. — *ἐν μέρει in turn,* A.1165. C.329. E.189. 414. 556. *πρὸς οὐδὲν ἐν μέρει τεκμήριον* A.323. *in no regular turn* or *order.*

Μέροψ *articulate-voiced,* h.e. *a hu-*

man being. μερόπεσσι λαοῖς S. 84. οὔτις μερόπων C. 1013.

Μέσακτος (?) *lying between shores,* P. 861. Heath interprets this of the islands lying *between the shores* of Asia and Thrace. μεσάκτους, however, as derived from ἀκτή, violates analogy, which would require μεσακτίους. This is read by the Scholiast, and adopted after Heath by Schütz and Brunck. If this is correct, a synizesis takes place of the vowels ῑο. See Αἰγυπτογενής. The vulg. is μεσάγκτους, without sense. Butler conj. μεσάγκους multos sinus reductos habentes. μεσάκτους is read in Regg. A. B. Colb. 1. M. i. 2. Guelph. So Ald. Rob. Turn.

Μεσάπιος name of a mountain, A. 284.

Μεσημβρία *mid-day,* S. 727.

Μεσημβρινός *meridian, mid-day,* S. c. T. 363. 413. 428. A. 551.—*southern,* P. V. 724.

Μεσολαβής *striking in the middle,* E. 152.

Μεσόμφαλος *placed in the navel* or *centre,* S. c. T. 728. A. 1027. C. 1032. an epithet of Delphi, and of the altar and temple there, supposed to be in the centre of the earth.

Μέσος *middle, mid.* ζυγὸν μέσον P. 193. 497. S. c. T. 371. E. 112. 529. ἐν μέσῳ τίθημι C. 143. *I place in the middle of my speech.*—*of a middle kind,* i. e. *not extreme.* παντὶ μέσῳ τὸ κράτος θεὸς ὤπασε E. 503.—μῆκος οὐδὲν ἐν μέσῳ χρόνου S 716. *in the interim, between now and then.*

Μεσοῦν *to have reached the middle,* P. 427.

Μετά with gen. *along with.* οὐ πολλῶν μέτα P. 720. 879. P. V. 1069. A. 1007. S. 634. 938. 1035. — with dat. *along with,* h. e. *amongst.* μετ' ἄλλων (ἄλλῳ Stanl.) δορικμῆτι λαῷ C. 360. λιβάσιν ὑδρηλαῖς παρθένου πηγῆς μέτα P. 605. —with acc. *after, next to,* A. 223. μετ' εὐχάν. μετὰ μάκαρας S. c. T. 1066. In A. 1244. κἀν τοῖσδε κόσμοις καταγελωμένην μετὰ φίλων, ὑπ' ἐχθρῶν οὐ διχορρόπως μάτην, Hermann, whom Well. follows, conjectures μέγα, on the ground that μετὰ could not stand thus at the end of a senarius as referring to the next line. For the same reason he alters ὡς into ὣς in v. 1527. It is, however, doubtful whether this argument is valid in a writer like Æschylus, especially in rapid and less strictly constructed passages. Well. places the comma after ὑπ', which he makes to govern φίλων, and takes ἐχθρῶν οὐ διχορρόπως as an apposition to φίλων, translating, *qui vidit me hoc ornatu irrisam inepte ab amicis, qui haud ambigue inimici erant.* Blomf. follows the old reading μετά, and rightly joins οὐ διχορρόπως with ἐχθρῶν, comparing S. 960. There appears no occasion for altering the text. Stanley's translation of μετὰ φίλων is correct, *una cum amicis.* By φίλων we must understand *Agamemnon,* who was the sharer of the insults heaped upon Cassandra.

Μεταβαίνειν *to change its position, to pass.* ᾗ τὸ δίκαιον μεταβαίνει C. 305. *according as justice is taking its course,* sc. against the murderers of Agamemnon and in favour of Orestes. So Butler.

Μεταγιγνώσκειν *to change the mind to something else.* τὸ παντότολμον φρονεῖν μετέγνω A. 214.—*to discover too late.* ἅταν μεταγνούς S. 103.

Μεταίτιος *being the cause along with others, a partial cause.* οὐ μεταίτιος, ἀλλὰ παναίτιος E. 190. with gen. A. 785. C. 132.—*sharing in.* τῆσδ' ἔστε βουλῆς μεταίτιαι C. 98.

Μεταίχμιος lit. *between two armies.* —thence, *between, intermediate.* ἀνὴρ γυνή τε χὤ τι τῶν μεταίχμιον S. c. T. 179. *whatever is between these, as boys, girls,* etc. See Blomf. Gloss. in loc.—ἐν μεταιχμίῳ σκότου C. 60. *in the interval between light and darkness, the twilight.* Schwenke cf. Ar. Av. 187.

Μετακοιμίζειν *to lull* or *quell,* pass. μετακοιμισθέν. C. 1072. Cf. Valck. Phœn. 1578.

Μετάκοινος *common, associated together,* S. 1021. E. 331. 922.

Μεταλγεῖν *to repent, to grieve,* with inf. S. 400.

Μεταλλακτός *changed,* S. c. T. 689.

Μεταμανθάνειν *to learn something new in place of something old,* A. 692.

Μεταμέλειν *to be a source of regret,* E. 741.

Μεταξύ *in the middle, between,* S. c. T. 744.

Μεταπτοιεῖν *to fly somewhere else,* S. 324.

Μεταῤῥυθμίζειν *to alter the arrangement of anything, to metamorphose,* P. 733.

Μεταστένειν *to groan afterwards.* μεταστένειν πόνων E. 59. sc. ἕνεκα.

Μετατίκτειν *to beget afterwards.* by tmesis, μετὰ μὲν πλείονα τίκτει, A. 736.

Μετάτροπος *changed, turned.* δαίμων ὅδ' αὖ μετάτροπος ἐπ' ἐμοί P. 905. *Fortune has thus turned its back upon me.* Here μετάτρεπτος Regg. B. G. H. Colb. 1. Ald. which violates the metre.

Μεταῦθις *afterwards,* E. 457.

Μεταχωρεῖν *to depart.* by tmesis, μετά που χωρεῖτε P. V. 1062.

Μετεῖναι *to belong as a share.* τί τοῦδέ σοι μέτεστι πραγμάτος; E. 545. *what have you to do with this matter?*

Μετέρχεσθαι *to prosecute* or *revenge.* τόνδ' ἐγὼ μετῆλθον ἐνδίκως μόρον C. 982.

Μετέχειν *to have a share.* with μέρος added, A. 493. C. 290. with gen. without μέρος P. V. 331. P. 532. E. 831.

Μετιέναι *to pursue, to bring to justice,* A. 1651. C. 271. with double acc. δίκας μέτειμι τόνδε φῶτα E. 222. *I will sue him in justice.*

Μετοικεῖν *to have a residence in a place, to reside as a new comer.* with gen. μετοικεῖν τῆσδε γῆς S. 604. Here the gen. depends on the verb being equivalent to μετοίκους εἶναι.

Μετοικία *a residence among others,* E. 972.

Μέτοικος *a resident in a foreign land,* S. c. T. 530. P. 311. C. 673. E. 965. S. 972.—*one expelled from his home, an outcast.* Met. γόον τῶνδε μετοίκων A. 58.

Μετρεῖν *to measure.* pass. C. 207.

Μέτριος *moderate, modest.* μέτριον ἔπος S. 1045. *a moderate request.*

Μέτρον *measure, limit.* προστιθεὶς μέτρον C. 786. *putting a stop to it.*

Μέτωπον *a front.* e. g. of an army, P. 706.

Μετωποσώφρων *having a modest front* or *look,* S. 196. Here μετωποσωφρόνων is now read, by Porson's emendation, for the vulg. μετώπων σωφρόνων. See præf. ad Hec. On this word Well. observes, " adnumerandum hoc videtur ῥήμασι βοείοις Æschyli, qualia multa adhuc latere puto."

Μή *not,* the negative used in conditional or dependent sentences. 1. preceded by the conditional εἰ, ἤν, ἐάν, εἴτε. e. g. εἴ τι μὴ βλάπτῃ λόγῳ P. V. 196. Cf. id. 380. 670. 765. 1016. S. c. T. 98. 178. 1007. 1018. P. 154. 776. 847. A. 252. 338. 465. 996. 1020. 1030. 1058. 1110. 1212. 1281. C. 271. 296. E. 445. 446. S. 242. 395. 456. 467. 879. 902. 994. ellipt. εἰ δὲ μή C. 303. 477. S. 145. —2. after ὅπως, ὡς, ὥστε, with indic. conj. or infin. P. V. 53. 68. S. c. T. 219. 330. P. 711. A. 197. C. 194. 263. 444. E. 766. 855.—3. with a relative, expressing indefiniteness. ὃ μὴ κελεύσῃ Ζεύς E. 588. 631. 859.—4. with a participle, placed either conditionally or hypothetically. e. g. μὴ δολώσαντος θεοῦ A. 264. Cf. P. V. 502. 826. S. c. T. 3. 410. 418. E. 455. 663. 689. 891. S. 152. 608. or dependent on an imperative, or some other word. e. g. A. 880. 906. E. 291. S. 74. 206.—5. with adjectives, either placed *inclusively* to express something generally. e. g. τὰ μὴ δίκαια E. 410. Cf. A. 972. 1623. C. 76. 632. 918. S. 194. 381. or dependent on some other word or clause preceding. e. g. αἰσχρῶν γὰρ ἀργός, μὴ κακὸς δ' εἶναι φιλεῖ S. c. T. 393. Cf. id. 735. A. 1423. E. 863. S. 441. 794. So with adverbs,

dependent on some other word or clause. P.V.1014. S.c.T.261. A.340. 901.905. E.761.—6. with infinitives, either placed as a substantive, e.g. *κέρδιστον εἶ φρονοῦντα μὴ δοκεῖν φρονεῖν* P.V.385. Cf. id.225. C.694.922. or depending on some word preceding, e.g. *τοὺς πέποιθα μὴ ματᾶν ὁδῷ* S.c.T.37. Cf. P.V.166.609. S.c.T.15. 855.1033.1034. P.169. A.333.899. E. 59.410.668.795.859.868. S.375.706. 754.974.—7. after verbs of *excluding, preventing, wanting*, etc. e.g. *θνητοὺς ἔπαυσα μὴ προδέρκεσθαι μόρον* P.V. 248. Cf. id.1058. S.c.T.1668. A.998. —8. *τὸ μή* with infinitive, *so as not to.* e.g. *ἵμερος θέλξει τὸ μὴ κτεῖναι ξύνευνον* P.V.867. Cf. id.236. A.15.1144. 1326.1571. C.300. E.211.661.901. Thus it very often stands absolutely, *τὸ μὴ μαθεῖν σοι κρεῖσσον ἢ μαθεῖν τόδε* P.V.627. A.199.1326. C.952. E.85. 719.—9. *μὴ οὐ* with an infin. *τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν* P.V.680. E.290.—10. *τὸ μὴ οὐ* with infin. *so as not to*, P.V.789.920. E. 874.—11. in interrogation, *τί μή*; A. 658. *why not?* Here f. leg. *τί μήν*; cf. E.194. — 12. as an interrogative particle, e.g. *μή τι σοι δοκῶ ταρβεῖν*; P.V.961. Cf. P.V.247. P.336. A. 669. S.292. *ἆρα μή*; *id.* S.c.T.190.— 13. in commands or exhortations, *do not.* with imper. present, P.V.44.80. 271.434.505.632.779.809.1028. S.c.T. 182.188.205.224.228.244.680.1029. 1043.1058. A.892.1607. C.100.217.759. 906.1048. E.78.88.128.218.768. S.204. 392.729.— with subjunctive aorist, P.V.628.654.720. S.c.T.71.153.233. 659.696. A.130.145.1477.1657. C.231. 495. E.767.794.820. S.197.336.415. 692.710.984.—with aorist third pers. imperative, S.c.T.1027.—with infin. for imperative, P.V.714. S.c.T.235. —with verb omitted, P.V.1077. A. 911. C.905.—14. with optative, expressing a wish, S.c.T.5.408.531. A.999. 1222. E.898.—15. *lest*, with verbs expressing apprehension, etc. P.V. 334.390.1063. S.c.T.639.747.773. P. 117.159.523.737. A.921.1607. E.172. 246. S.493. with ellipsis, P.V.388. A.332. but in the latter passage Dind. prefers *ἐμπίπτοι*.—16. *οὐ μή*, with fut. ind. aor.2. act. mid. aor.1. pass. expressing a strong affirmation, S.c.T. 38.181.263. A.1624. C.882. E.216. (Here Pors. *λίπω*.) S.225.736.

Μηδαμά (neut. pl. of *μηδαμός* inus.) *in no wise, on no account*, P.V.524.— *in no instance, never*, P.423.

Μηδαμῇ (dat. sing. of id.) *in no part*, P.V.58.

Μηδαμοῦ (gen. of id.) *no where*, E.401.—*in no wise*, E.594.

Μηδαμῶς *in no wise, on no account*, P.V.337. A.1639. C.671. E.682. S.712.

Μηδέ *neither*, either preceded, or not preceded, by a negative. e.g. *μὴ περιώδυνος, μηδὲ δεμνιοτήρης* A.1424. Cf. S.c.T.262.1068. E.211. *τεκνοῦσθαι μηδ' ἄπαιδα θνήσκειν* A.732. Cf. E. 342.684. S.404.—with an intensive force, *not even, not so much as.* e.g. *δοκῶ μὲν οὖν σφε μηδὲ προσβαλεῖν πύλαις* S.c.T.597. Cf. P.777. A.555.— preceded by *καί*. *καὶ μηδὲ σαυτῆς ἐκμαθεῖν ζήτει πόνους* P.V.778.—with the imperative present, *and do not, and let not*, etc. e.g. *ἔκηλος ἴσθι μηδ' ἄγαν ὑπερφοβοῦ* S.c.T.220. Cf. P.V. 327.518.687. S.c.T.34.462. A.893.1009. E.484.902. S.860.—with the subjunctive present. P.810. S.1003.—with the subj. aorist. P.V.585.785. S.c.T.1031. A.853. E.512.788.823. S.197.352.418. 479.986.—preceded by an imperative present. e.g. *ὅμως δὲ φεῦγε μηδὲ μαλθακὸς γένῃ* E.74. Cf. P.V.952. 1036.1074. A.893.1443. E.129.768.— with the third person aorist imperative. P.V.332. S.663.—with the optative expressing a wish. P.V.527. 899.904. S.c.T.202. E.935. S.647.650. 1012.

Μηδέν (neut. of *μηδείς*) *nothing*, S.c.T.232. E.467.496.669. P.V.128. *ἔλασσον ἢ μηδέν* id.940. *less than nothing*, h.e. not at all.—adverbially, *not at all, on no account*, P.V.44.73. 342.508.951. A.1441.1509.1641. S.1047.

Μηδέπω *not as yet*, P.V.742. P. 427.

Μήδεσθαι *to devise* or *plot, to contrive,* A.1071.1073. ἐμησάμην P.V. 475. ἐμήσατο C.985. augm. omiss. μήσατο C.595. τί δὲ μήσωμαι; S.c.T. 1049. *what measures must I take?*

Μηδικός *Median, Persian,* P.777.

Μῆδος *a Mede,* P.751. Μήδους P. 232. *the Persians.*

Μῆδος *a design* or *counsel,* P.V. 604.

Μηκέτι *no longer,* A.496.1307. C. 794.

Μῆκος *length.* μῆκος χρόνου S.716. μακρὸν μῆκος χρόνου P.V.1022.—ἐν μήκει χρόνου *in length of time,* A.596. Dor. ἐν μάκει S.55. *at length, in the long run.*—τοσοῦτο μῆκος ἔκτεινον λόγου E.192. *vouchsafe so much in the way of explanation.* φρουρᾶς ἑτείας μῆκος A.2. Here the acc. μῆκος refers to αἰτῶ sc. *I have been imploring a release from suffering, during the length of my year's watch.* It may also be taken with ἑτείας, φρουρᾶς being considered as an apposition to πόνων. *I implore a release from my sufferings,* namely, *from my watch, a year in length.* The former explanation is the best by far. The particle μὲν in the preceding line refers to δὲ in v.20. Cf. Hom. Od. δ.526. quoted by Stanley. τὸν δ' ἄρ' ἀπὸ σκοπιῆς εἶδε σκοπὸς ὅν ῥα καθεῖσεν Αἰγισθος·—φύλασσε δ' ὅγ' εἰς ἐνιαυτόν. It is to be observed, however, (as Blomf. remarks,) that in Æschylus the watchman is represented as seeing not Agamemnon himself, but the signal fire. In this passage Stanl. and Valck. on Her. iv. 150. conjecture μῆχος h. e. *a remedy,* as an epexegesis of ἀπαλλαγή. In this he has been followed by Schütz Glasg. Blomf. Dind. but unnecessarily.

Μηλιεύς *Maliac.* Μηλιᾶ κόλπον P.478. *the Maliac gulf.*

Μηλόβοτος *grazed by sheep,* S.547.

Μῆλον *a sheep,* pl. S.c.T.257. A. 1027.1390. C.904.

Μηλοτρόφος *feeding sheep,* P.749.

Μηλοφόνος *sheep-slaughtering,* A. 712.

Μήν a particle, expressive of strong affirmation, and calling attention strongly to something stated; it is joined with other particles, and occurs second or third in the sentence. ἦ μήν *of a truth, in very truth,* P.V. 73.167.909.—in swearing, S.c.T.513. —with καί, calling attention to something additional, *and in truth, moreover,* P.V.246.457.1082. S.c.T.354. 439. P.398. A.905.1151. C.172.603. E.681.—followed by γε, with some word intervening, P.V.984.987. S.c.T. 227. P.258.954. A.1161.1227. C.203. in interrog. S.307. In abrupt and forcible addresses, ἀλλὰ μήν *but surely, well indeed,* P.229. A.1637.— with γε, a word intervening as before, P.222.—οὐ μήν *not indeed that, not however,* A.1038. with γε P.V.268. S.c.T.520. A.1252. οὐδὲ—μήν S.c.T. 791. C.187. E.449. *nor indeed.* οὔτε —μήν S.c.T.650. γὲ μήν in limitation or restriction, *however,* P.V.873. S.c.T.1054. A.1351. E.51.—καίτοι γε μήν συ κάρτ' ἐμοῦ σοφωτέρα E.811. *and yet for all that you are wiser than I.* But here the reading is corrupt. Wiesel. conj. καὶ τῷ μὲν εἶ σὺ which Dind. approves. with imp. ἄνα γε μάν C.957. *but come, arise!* see ἀνάγειν. ἴτε μάν S.996. τί μήν; E.194. *what of that, pray? why not?*

Μήνη *the moon,* P.V.799.

Μηνίεσθαι *to be angry,* E.101. On S.263. μηνεῖται δ' ἄκη, see under ἄκος.

Μῆνις *wrath,* S.154. A.150.685. C. 225.304.849.

Μηνῖτός [?] *angry.* Perhaps this is to be restored in S.263, where the vulg. is μηνεῖται δ' ἄκη. See ἄκος.

Μηνῦτήρ *an informer,* E.236.

Μήποτε *lest ever,* S.394.—*never,* P.V.203. S.c.T.75. A.555. C.180. E. 842.933. S.612.627.921.—with opt. in expressing a wish. P.V.532.896. S.c.T. 201. S.645.834.

Μήπω *not yet,* P.V.634.

Μήτε *neither.*—with another μήτε preceding, P.V.156. (here Well. from MSS. μήποτε) P.V.893. S.c.T.169.

1013. 1050. P. 162. 170. 284. A. 349. 356. 459. 651. 760. 1354. E. 36. 560. 666. S. 407. 606. 965. C. 1040. So Pors. for μηδ', μηδ', which Dind. restores. — with μή preceding, P.V. 434. —followed by δέ. καὶ μήτ' ἀέλπτως δορυκανεῖ μόρῳ θανὼν λάθοιμι, χώρᾳ δ' ἄχθος ἀείζων πέλοι S. 965. followed by μηδέ E. 821.

Μήτηρ *a mother*, P.V. 209. 876. P. 147. C. 188. E. 434. 706. μητρός P.V. 1693. S.c.T. 514. 1023. C. 88. 139. 238. 911. 980. 983. 1030. E. 3. 120. 403. 550. 576. 578. 594. 623. 633. 731. μητέρα P.V. 217. A. 1208. (see Ἄδης.) C. 886. 903. 1023. E. 557. 569. μῆτερ P. 152. 211. 818. C. 423. E. 715. pl. μητέρων S.c.T. 774. Dor. ματρός C. 416. S. 50. 133. 142. 534. ματρί S. 1021. μᾶτερ E. 311. 807. 838. —of inanimate things. μητρὸς ἀγρίας ἄπο ποτὸν παλαιᾶς ἀμπέλου γάνος τόδε P. 606. *the vine*. Abresch. cf. Eur. Alc. 757. — ἕως γένοιτο μητρὸς εὐφρόνης πάρα A. 256. γῇ μητρί S.c.T. 16. *one's mother country*. Cf. τεκούσῃ μητρί S.c.T. 378. On μητρὸς δὲ πηγὴν τίς κατασβέσει δίκη; S.c.T. 566. see δίκη.

Μήτι (neut. of μήτις) *nothing*, S. 456. *not at all, not*, P. 684. —with imp. opt. and subj. S.c.T. 668. S. 387. 423.

Μῆτις *counsel, device*, P.V. 908. C. 617. τοῦ γὰρ προτέρα μῆτις S. 949. *it is for him first to decide*. μήτιδος οἰκτρᾶς S. 59. sc. ἕνεκα, *to be pitied for her deed*, where μήτιδος is governed by οἰκτρᾶς.

Μήτοι *not surely*, E. 735.

Μηταγαθὴς [f. ᾱ] prop. name, P. 43. See ἐπίπας.

Μηταλοίας *a matricide*, E. 148. pl. 201.

Μητρόθεν *from the mother*. φυγόντα μητρόθεν σκότον S.c.T. 646. *when he issued from the darkness of his mother's womb*. Cf. C. 601. —μητρόθεν δεδεγμένη C. 739.

Μητροκτονεῖν *to kill one's mother*, E. 193. 405. 566.

Μητροκτόνος adj. *killing a mother, matricidal*, A. 1254. E. 102. —*a matricide*, E. 470. μητροκτόνον μίασμα, E. 271. *the pollution contracted by the act of matricide*.

Μητροφόνος *a matricide*, E. 246. — *connected with*, or *caused by, the murder of a mother*. μητροφόνους δύας E. 259. *the pangs of a matricide*.

Μητρυιά *a step-mother*. Met. an epithet expressive of cruelty, P.V. 729.

Μητρῷος *of a mother*. μητρῷον δέμας E. 84. αἷμα μητρῷον 221. 251.

Μηχανᾶσθαι *to accomplish, contrive, bring about*, S.c.T. 1029. A. 939.

Μηχανή *a means of doing a thing, an instrument, a contrivance*, as S. 454. 457. ἰχθυβόλῳ μαχανᾷ S.c.T. 128. *the trident*. λαοπόροις μαχαναῖς P. 113. 708. *the bridge over the Hellespont*. πύργων μηχανή S. 934. *a defence of towers*. μηχανὴν σωτηρίας S.c.T. 191. μηχανὴν δυσβουλίας A. 1591. μηχανὴ λυτήριος E. 616. S. 1059. *a means of deliverance*. χερὸς πατρῴας μηχανάς A. 1564. *his father's crimes*. μηχανὴ δραστήριος S.c.T. 1032 μηχανῆς κράτος S. 204. *effective measures*. — *counsel, plan*, P.V. 206. A. 663. 1226. E. 82.

Μηχάνημα *a contrivance, a weapon* or *instrument*, P.V. 467. 991. A. 1098. C. 975.

Μηχανορράφειν *to devise contrivances*, C. 219.

Μῆχαρ *a counsel* or *purpose*, S. 589. see οὖριος. —*a remedy*, χείματος μῆχαρ A. 194. μῆχαρ γάμου, S. 389.

Μιαίνειν *to stain, pollute*, A. 202. E. 665. Met. *to violate*, S.c.T. 306. A. 623. 1654. S. 220. ὃν οὔτις ἂν δόμος ἔχοι ἐπ' ὀρόφων μιαίνοντα S. 638. Scholef. understands this, "*polluentem ut miástora*," h.e. *resting on it like an unclean spirit*. Dind. considers μιαίνοντα corrupt and absurd. Schütz conj. κοταίνοντα. —pass. S. 361. C. 846.

Μιαίφονος *stained by blood*, P.V. 870. E. 577.

Μίασμα *a pollution, stain of crime*, S.c.T. 664. A. 1394. C. 162. 1012. E. 271. 570. S. 262. 468. 614. — abst. for concrete, *a polluting thing*. χώρας μίασμα A. 1619. πατροκτόνον μίασμα C. 1024. *a fiend who slew my father*.

Μιάστωρ *one who pollutes, an odious*

wretch, C.932.—*an avenging fiend, an evil spirit*, E.169.

Μιγνύναι *to mingle.* ἔμιξε C.539. —pass. S.c.T.921. P.1009.—*μίγνυσθαι to have connexion with*, E.69. μιχθῆναι S.292. μιγῆναι P.V.742.

Μικρός *slight, small*, P.V.975. A. 1412. See *σμικρός*.

Μιμεῖσθαι *to imitate*, C.557.

Μίμνειν *to remain, await*, S.c.T. 34. P.791. A.74.148. see παλίνορτος S.515.—*to await*, h.e. *remain to.* with dat. ἐμοὶ δὲ μίμνει σχισμὸς ἀμφήκει δορί A.1120.—with inf. *μίμνει παθεῖν τὸν ἔρξαντα* A.1544.—*μίμνοντι δὲ καὶ πάθος ἀνθεῖ* C.1004. *suffering is ripe for him who yet survives.* sc. for Orestes.

Μιμνήσκεσθαι *to remember.* aor. 1. mid. μνασαμένα. with gen. S.51.— perf. pass. μεμνῆσθαι *to remember, make mention of.* with gen. acc. or inf. μεμνῆσθαι P.V.824. imp. μέμνησο C.113.484.485. E.88. S.199.202.— with part. τὰ δ' ἐς τὸ σὸν φρόνημα μέμνημαι κλύων A.804.

Μίν *him, her*, S.c.T.435. C.613. 780. In iambics, E.601. S.977. But here νιν is probably to be read. So Pors. Dind. rejects the form from the tragics altogether.

Μινύθειν *to waste away, perish*, S.c.T.903. E.352.

Μινύρεσθαι *to hum a tune*, A.16.

Μινυρός *plaintive.* μινυρὰ θρεομένας A.1136. *plaintively.*

Μίνως *Minos*, C.609.

Μιξόθροος *with mingled clamours*, S.c.T.313.

Μιξόμβροτος *partly human*, S.563.

Μισεῖν *to hate*, P.V.1070. pass. μισηθεῖσα id.45.

Μίσημα *an object of hatred.* μισήματ' ἀνδρῶν καὶ θεῶν Ὀλυμπίων E.73. Cf. S.c.T.168. where, however, μισήματα may be also referred to ἀΐειν, λακάζειν, h.e. *things hated by the wise.*

Μισητός *hated*, A.1201.

Μισθός *reward, payment for.* ἐμοῦ μισθόν A.1234. Cf. v.1236.

Μισόθεος *hating God, impious*, A. 1061.

Μῖσος *hatred*, A.1387.—*an object of hate*, A.1385.

Μνῆμα *a memorial*, P.V.843.

Μνημεῖον *id.* S.c.T.49.

Μνήμη *memory*, P.V.459.—*commemoration*, S.267.

Μνημονεύειν *to remember.* with acc. P.769.

Μνήμων *remembering, mindful*, P.V.514.791. A.150.—with gen. E. 361.

Μνησιπήμων *arising from the remembrance of calamity*, A.173.

Μνηστήρ *a suitor*, P.V.742.

Μνήστωρ *mindful.* with gen. S.c.T. 163.

Μογεῖν *to suffer*, P.V.275.606. A. 1607.

Μογερός *miserable*, S.c.T.809. P.V. 564.596. A.135.—*bringing wretchedness.* μοῖρα βαρυδότειρα μογερά S.c.T. 960.

Μόγις *with difficulty*, P.501. P.V. 131.

Μοῖρα *a share* or *part.* μοῖραν ἡδονῆς κἀμοὶ πόρε P.V.291.634. S.c.T.928. —*the office*, or *condition, of anything.* ὄμμα τέσσαρας μοίρας ἔχον ἐμοί C. 236. i.e. *being at once brother, sister, father, mother.* μοῖρ' Ἀφροδίτας S. 1025. *the business of love.* αὗται ἔχουσι μοῖραν οὐκ εὐπέμπελον E.454. *their sort is such as is hard to get rid of.* ἐν ἡμέρᾳ μοῖρ' ἀπρόσκοπος βροτῶν E. 105. *the condition of mortals* (i.e. they of mortal kind) *cannot discern things in the day-time.*—*one's appointed lot*, S.c.T.488. P.873. A.1287. 1570. periphr. θανάτου μοῖρα P.881. A.1441. μοῖρα simply, *death*, A. 1239.1338.1426.

Μοῖρα *Fate*, personified. ἡ Μοῖρα C.897. Μοῖρα P.V.509.696. S.c.T.960. 975. P.102. A.129.999.1518. C.898. E. 321.998. Μοῖραι *the Fates*, P.V.514. 897. C.304. E.165.694.919.

Μοιρᾶσθαι *to divide into shares.* Dor. ἐμοιράσαντο S.c.T.889.

Μοιρόκραντος *appointed by fate*, C. 603. E.370.

Μολεῖν (aor. 2. from præs. inus.) *to come.* ἔμολε C.923.925.934. μόλοι

A.336.1425. S.708. *μόλῃς* P.V.721. *μόλῃ* P.521. A.744. *μόλωμεν* P.226. *μολεῖν* P.V.236.670.827.1030. S.c.T.349. P.179. A.661.1652. C.177.755. E.198.279. S.403.891. *μολών* S.c.T.266. A.592.942.1371.1569. C.452.566.600. E.79.436. *μολόν* A.284. E.150. *μολόντος* A.34.943. *μολόντι* A.1198. *μολόντα* A.587. E.15. *μολοῦσαι* A.185. *μολόντας* C.827. — with acc. without prep. *τὴν μακρὰν πόλιν μολεῖν* S.c.T.595. P.722.795. E.942. S.236.749.—fut. mid. *μολεῖσθαι* P.V.691.

Μόλις *scarcely.* — *οὐ μόλις not scarcely*, i.e. *completely, utterly. ἀπώλεσας γὰρ οὐ μόλις τὸ δεύτερον* A.1052. Cf. Eur. Hel.341. *θέλουσαν οὐ μόλις καλεῖς.* The passage in E.826. *θυραῖος ἔστω πόλεμος οὐ μόλις παρὼν* is obscure, and the various conjectures which have been proposed are unsatisfactory. Pears. *ὅς μόλις παρῇ.* Wakefield *οὐ μῶλος παρών*, h.e. *non præsens tumultus. οὐ πόλει παρών* Schütz. *οὐ πέλας παρὼν* or *οὐ δόμοις παρών* Butler. The latter also conjectures *ὡς μόλις παρών ut qui vix aut raro adsit.* Herm. *ἢ μόλις παρών.* Herm. on Vig.422. approving the explanation of the Schol. *οὐ μακράν*, translates *foris bellum esto, sed satis vicinum*, i.e. as Well. explains, non nimis longinquum, ne eo proficiscentes cives majoribus incommodis premantur, neve procul a patriæ finibus moriantur. This is giving the sense of *μόλις οὐ* to *οὐ μόλις*, which cannot mean *sufficiently near*, but *not a little*, i.e. *entirely near*, which is evidently a contradiction to *θυραῖος ἔστω.* It may be better to take *παρὼν* not as meaning *nearness of locality*, but as denoting that which is *present to*, or *exists in, the state*, in the same way as the messenger in P.322, speaking of evils which had happened afar off, says, *πολλῶν παρόντων ὀλίγ' ἀπαγγέλλω κακά*, i.e. *of many which exist.* We may then translate, "*let war be abroad, and let there be as much of it as there may*," i.e. provided war be with foreign states, we do not mind how much of it is carrying on, but let us avoid intestine war. The negative *οὐ* in *οὐ μόλις*, after the imperative, is used because the two words form only one notion, cf. Soph. Aj.1131. and see Herm. App. Vig. iv.

Μολοσσός *Molossian*, Μολοσσὰ δάπεδα P.V.831. *the Molossian plains.*

Μολπή *song*, A.106. E.995.999.

Μολπηδόν *like a song*, P.381.

Μομφή *reproach*, S.c.T.1001.

Μοναρχία *the rule of one man*, S.c.T.863.

Μόναρχος *a single ruler*, P.V.324.

Μονάς *alone*, P.V.720.

Μονογενής *an only child*, A.872.

Μονόδους *having only one tooth*, P.V.798.

Μονόζυξ *left by one's partner*, P.135.

Μονόκλαυτος *performed by the lamentations of one*, S.c.T.1056.

Μονόμαχος *fighting in single combat*, S.c.T.780.

Μονόῤῥυθμος *adapted only for one*, S.959.

Μόνος *alone, only*, P.624.824. A.815.1597. C.853. (see ἔφεδρος) E.791. S.240.729. *μόνον δή* P.V.423. *μόνον γὰρ κέρδος ἐν τεθνηκόσι* S.c.T.666. (see κέρδος.)—*μόνον* adv. *only*, P.V.209.624.851. C.242. S.990.

Μονόσκηπτρος *occupied by one ruler only*, S.369.

Μονοστιβής *walking alone*, C.757.

Μονοῦν *to leave alone.* pass. *μονωθεῖσα* S.730.

Μονόφρουρος *guarding alone*, A.248.

Μονόφρων *single in opinion*, A.735.

Μονόψηφος *deciding by his single vote*, S.368. Comp. Pind. Nem. x.6. where it is said of Hypermnestra, *μονόψαφον ἐν κουλεῷ κατασχοῖσα ξίφος.*

Μόριμος *appointed*, C.356.

Μόρος *fate*, P.V.248. A.1117. *death*, P.V.680. S.c.T.181.365.571.679.686. P.361.436.438.470. A.320.1219.1270.

1294. 1354. 1389. 1474. 1580. 1582. 1610. 1617. C. 18. 294. 435. 438. 475. 824. 828. 898. 914. 982. 983. E. 26. 478. 606. 610. 709. 730. S. 63. 785. 965. pl. S.c.T. 402. —σωτήρ, ἦ μόρον εἶπω; C. 1070. *or must I call him death?* h.e. *a cause of death.* ἐγείνατο μόρον αὐτῷ S.c.T. 733. *one who became his death.* μόρον τῶν οἰχομένων αἴρω δοκίμως πολυπενθῆ P. 539. *I take up* (sc. as a subject for lamentation) *the fate of the departed.*

Μόρσιμος *ordained by fate, appointed,* P.V. 935. E. 208. S. 46. 1032. —τὸ μόρσιμον *that which is fated,* S.c.T. 245. 263. C. 101. 457. —*fatal, deadly,* A. 1018. S. 768. μόρσιμ' ἀπ' ὀρνίθων ὀδίων A. 152. *things portended by the birds.*

Μορφή *form, figure, appearance,* P.V. 21. 78. 447. 646. 647. E. 184. S. 491. —πολλῶν ὀνομάτων μορφὴ μία P.V. 210. *one person under many names.*

Μόρφωμα *id.* A. 1192. E. 390. ἑκάστῳ μορφώματι A. 847. *in each body.*

Μονώψ *one-eyed,* P.V. 806.

Μοῦσα *a muse.* Μοῦσαι S. 678.—*song* or *music,* E. 298.

Μουσομήτωρ *the mother of the Muses,* P.V. 459. epithet of Μνήμη, or Mnemosyne, *as mother of the Muses,* h.e. the chief source of all sciences and arts.

Μόχθημα *a labour,* θνητοῖς διαδόχοι μοχθημάτων P.V. 462. *relieving mortals in their labours.*

Μοχθηρός *miserable, wretched,* S.c.T. 239. C. 741.

Μόχθος *labour, pains, suffering,* P.V. 99. 244. 314. 383. 539. 758. 915. 1028. A. 541. 1644. C. 514. 908. 1016. 1065. E. 239. 481. S. 348.

Μοχλός *a bolt* or *bar.* πύλας μοχλοῖς χαλᾶτε C. 866. *open them by* (sc. by drawing) *the bolts.*

Μυδάλεος *moist,* P. 531. See τέγγειν.

Μυδροκτυπεῖν *to forge a mass of metal,* P.V. 366.

Μυελός *marrow,* A. 76.

Μύζειν *to mutter, utter the sound* μῦ μῦ E. 117. λευσμόν τε καὶ μύζουσιν οἰκτισμὸν πολύν id. 180. *mutter in piteous accents.* See λευσμός.

Μυθεῖσθαι *to say, speak,* S. 275.—*to command,* P.V. 667.

Μῦθος *a word, speech, narrative,* P.V. 503. 644. 650. 688. 828. 956. S.c.T. 1042. P. 150. 158. 684. C. 444. 547. E. 82. 552. 975. S. 271. 442.—*a proverb.* τριγέρων μῦθος τάδε φωνεῖ C. 312.—*the subject of narration.* πάντα ἀκούσῃ μῦθον ἐν βραχεῖ λόγῳ P. 699. C. 164. 732.—opposed to ἔργῳ. ἔργῳ κοὐκ ἔτι μύθῳ P.V. 1082. *in deed, no longer in word.*

Μυθοῦσθαι *to speak,* A. 1341.

Μυκᾶσθαι *to low.* perf. mid. μέμῡκε S. 347.

Μύκημα *a roaring,* P.V. 1064.

Μύκονος name of an island, P. 859.

Μυκτηρόκομπος *proudly emitted through the nostrils, snorting,* S.c.T. 446.

Μύραινα *a myræna,* C. 988. From the connexion of the myræna (Angl. lamprey) with the viper, a species of myræna was produced, of which the bite was fatal. Hence it is applied to a malignant person. Cf. Blomf. Gloss.

Μυριάς *ten thousand in number,* i.e. *innumerable,* P. 891.

Μυριετής *through innumerable years,* P.V. 94.

Μυριόνταρχος *a leader of ten thousand,* P. 306. 955.

Μύριοι *ten thousand,* P. 294. μύρια μύρια πεμπαστάν P. 943. *reckoning them by ten thousand at a time.* Cf. πεμπαστής, and see Herod. vii. 60.—μυρίοι *innumerable,* P.V. 509. 539.

Μυριωπός *having eyes innumerable,* P.V. 567.

Μύρμηξ *an ant,* P.V. 451.

Μύσαγμα *a pollution, an abominable thing,* S. 979. See εὐπετής.

Μύσιος *Mysian,* P. 314.—τὸ Μύσιον 1011. *the Mysian strain.* Schol. οἱ γὰρ Μυσοὶ καὶ οἱ Φρύγες μάλιστά εἰσι θρηνητικοί. Eustath. in Dionys. Perieg. v. 791. quoted by Stanl. τοιοῦτοι (sc. θρηνητικοί) δὲ καὶ οἱ Φρύγες, ἔτι δὲ καὶ οἱ Μυσοί· διὸ καὶ Αἰ-

σχύλος φησι, βόα τὸ Μύσιον, ἤγουν θρήνει.

Μυσός *a Mysian.* pl. Μυσῶν P.52. S.544.

Μύσος *pollution, guilt,* C.640.961. E.186.356.423.803.834.

Μύχιος *sinuous, formed like a gulf* or *bay,* P.854.

Μυχόθεν *from the inner part of the house,* C.35. πελάνῳ μυχόθεν A.96. *a cake brought from the inner* (i.e. the women's) *apartments.* See Blomf. Gloss.

Μυχός *the inner part of anything, a recess,* P.V.134.431.451.—*the interior part of a house, temple,* etc. C. 440. (see πολύσινος.) 790. E.39.163. pl.171.—πόντιος μυχός P.V.841. *the Ionian sea.*

Μύωψ *a gad-fly,* P.V.678. S.301.

Μωμᾶσθαι *to blame, chide,* A.268.

Μώμενος (part. of obs. verb μάω) *desiring,* C.44.435.

Μωμητός *deserving blame,* S.c.T. 490.

Μῶν a particle of interrogation, A.1176. S.412.—with subj. C.175. Dind. remarking on this constr. refers to Matth. Gr. Gr. 606.

Μωραίνειν *to play the fool.* with acc. πεῖραν τήνδ' ἐμώρανε P.705. *made this foolish attempt.*

Μωρία *folly,* A.1655.

N

Ναί an affirmative particle *yes,* P. 724.1028.

Ναίειν *to dwell,* P.V.450.796. πρὸς ἡλίου πηγαῖς ναίουσι P.V.811. ἐν οἰκήμασι ναίουσι A.326.—with acc. *to inhabit,* P.V.712.958. S.c.T.958. P. 182. C.795. S.937.

Νάϊος see νήϊος.

Νᾶμα *a stream,* P.V.808.

Νάξος *Naxos,* P.859.

Ναρθηκοπλήρωτος *filling a rod.* ναρθηκοπλήρωτον πυρὸς πηγήν P.V.109. πλήρωτος is here used in an active sense, cf. πανάλωτος A.352. αἰακτός P.1025. δορύπαλτος A.116. κάτοπτος A.298. πάμφθαρτος C.294. πυργοδάϊκτος P.105. ἄκλαυστος S.c.T.678. ἄθικτος E.674. Cf. also περίῤῥυτος Eur. Phœn.216. on which Musgrave compares δίκας ἀφόβητος Soph. Œd. T.880. ἄψαυστος ἔγχους 962. ὕποπτος Eur. Hec. 1117. where Porson compares πιστός P.V.919. Soph. Œd. Col. 1035. (cf. also Æsch. P.55.) μεμπτός Trach.446. ἀμφίπληκτος Phil.682.

Ναυάγιον *a fragment of a wreck,* P.412.

Ναύαρχος *a naval commander,* P. 355. C.712.

Ναυβάτης *a sailor,* P.973. ναυβάτης ἀνήρ P.367. Cf. E.434.—adj. *naval,* A.393.960.

Ναυκληρεῖν *to govern a ship.* Met. *to govern,* S.c.T.634.

Ναύκληρος Met. *a governor,* S. 174.

Ναυπάκτιος *of Naupactus,* S.259.

Ναυπόρος *navigable by ships,* E.9.

Ναῦς *a ship,* P.402.414. gen. νηός S.c.T.62. ναός Ion. P.305.924. A.871. νεώς S.c.T.192. P.297.372.402. E.242. S.696.698. dat. ναΐ S.814.840. acc. ναῦν A.647.650. S.753.879. νῆες P.409. νᾶες Ion. P.552.666. ναῶν P.V.729. P.19.39.54.332.351.375.447.449.470. 472. A.219. S.748. νεῶν P.V.729. P. 315.326.344.358.405.411.442. A.133. 178.188.1200. E.607. ναυσί P.330.342. 362.440. acc. ναῦς A.640. νηᾶς S.725. —ναῦς μακρά P.373. *a ship of war.* Schol. πολεμική.—ναῶν μάχη *a sea-fight.* ναῶν κῦδος μάχης P.447. *the victory in a sea-fight.*

Ναυστόλος *navigating,* S.c.T.840. See Θεωρίς.

Ναύτης *a sailor,* S.c.T.190. S 478. πεζὸς ἢ ναύτης P.705. dat. Ion. ναύτῃσι P.V.729. S.c.T.585. Here ναύταισι Blomf. Dind.

Ναυτικός *nautical, belonging to ships,* P.375.714. A.620.646. (on the constr. of the gen. in this passage, see Lobeck on Aj. v.716.) S.436.745.

Ναυτίλος *a sailor,* P.V.466. A.617.

873.1207. C.200.—adj. *belonging to ships.* ναυτίλων σελμάτων A.1417. Here ναυτικῶν Cas.

Ναύφρακτος *defended by ships.* ναίφρακτος Ἄρης P.912. *war waged at sea.* ναύφρακτον ὅμιλον P.986. *the crews of the fleet.*

Νεάγγελτος *recently announced,* C.725.

Νεάζειν *to be young, to act with violence as a young man,* S.98. See θάλλος. φιλεῖ τίκτειν ὕβρις παλαιὰ νεάζουσαν ἐν κακοῖς βροτῶν ὕβριν A.742. In this passage the participle νεάζουσαν has its peculiar force, signifying that *restless activity for mischief* common in youth, whence the words νεανιεύεσθαι, νεάζειν, etc. are used to express anything *rash* or *insolent.* The meaning is, *a first crime begets another crime, exerting itself mischievously in the ruin of those subjected to it.* ἐν κακοῖς βροτῶν is not the same as ἐν τοῖς κακοῖς βροτῶν or ἐν κακοῖς βροτοῖς, but refers to the misfortunes of those men who are made to suffer by the crimes spoken of. Schütz rightly understands ὕβρις παλαιὰ of the rape of Helen, and νεάζουσαν ὕβριν of the unjust and destructive war by which Paris sought afterwards to support his unlawful act. See νεαρός.

Νεαίρετος *newly taken,* A.1033. 1035.

Νεᾶνις *a young girl,* P.V.706. E. 917.

Νεαρός *young, youthful,* A.76.—*a youth,* A.350. νεαροῖς 1485. νεαρὰ φάους κότον A.745. Here the reading is corrupt. Various emendations have been proposed, e.g. νεαρὰ φύει κότον Heath. νεαρὰ φύει κόρον Butl. νεορράφῃ σκότον or νεαροφαῆ σκότον Herm. φάους κότον is corrupt, notwithstanding Klausen's fruitless attempt to explain it, coll. v.378. If conjecture is to be admitted, we should prefer φύει σκότον. The poet seems to be comparing the *dark* and fatal consequences of crime, with the *light* and cheering condition of the just. Thus he says that δίκα λάμπει or *shines* in the poor houses of the just, but speaks of crime as throwing a *gloom* over the palaces of the wicked, μελαίνας μελάθροισιν. This usage of σκότος and φάος, or of similar words, to express the opposite ideas of *misery* and *happiness,* is too common to require illustration. Cf. μελαγχίτων φρήν P.114. μελανόχρως καρδία S. 766. ἐν φάει καρδίας E.496. δώμασιν φάος μέγα P.292. Hence if *light* be spoken of as the result of justice, it must be the *absence of light,* or darkness, which is alluded to, as following upon crime. Three progressive stages appear to be intended: 1. the original act of crime, ὕβρις παλαιά. Next, a second act engendered by this first, νεάζουσαν ὕβριν (see νεάζειν). 3. sooner or later, τότ' ἢ τόθ', ὅταν τὸ κύριον μόλῃ, that mental illusion or ἄτη so often spoken of by the Greeks, which urges men blindly forward to the commission of one crime after another, till suddenly it involves them in darkness and destruction. The words δαίμονά τε, κ.τ.λ. are a kind of epexegesis to the former. Hermann rightly changes τὸν into τὰν, as agreeing with the feminine εἰδομέναν.

Νεβρός *a fawn,* E.111.237.

Νείκη *quarrel.* ἀγὼν νείκης παλαιᾶς A.1351. Herm. wishes to restore νείκης for νίκης in E.863. So Dind.

Νεῖκος *id.* S.c.T.887.919. A.148. S.294.353.447.913.

Νειλοθερής *warmed* or *cherished by the Nile,* S.67.

Νεῖλος *the Nile,* P.V.814.849.854. P.34.303. S.556.857.1004.

Νειλῶτις *of the Nile.* χθόνα Νειλῶτιν P.V.816.

Νείρα *the lower part of the belly, the belly,* A.1458. Here the vulg. is νείρει, as from a nom. in ος. This has been rightly altered by Casaubon into νείρῃ, which should rather be, as Well. observes, νείρᾳ. Hesych. explains it κοιλία ἐσχάτη. It is pro-

perly an adjective. Cf. Hom. Il. ε. 539. *νειαίρῃ δ' ἐν γαστρί.*

Νεκροδέγμων *the receiver of the dead*, P.V. 153.

Νεκρός *dead*, S.c.T. 819. P. 602. A. 1360. C. 568. E. 96. 569.—*a dead body.* Πολυνείκους νεκρόν S.c.T. 1004. Cf. S.c.T. 819. P. 264. 413. 804. A. 645. 1360. 1378. 1481. C. 568. 992.

Νέμειν *to give* or *assign*, P.V. 229. 292. E. 379. S. 398. *ποῦ θράσος νέμεις ἐμοί*; S. 500. *where do you provide for my security? κράτος νέμοι γυναιξί* S. 1054.—*to maintain* or *cherish. μητρὸς μηδαμοῦ τιμὰς νέμειν* E. 594. *not to preserve respect for his mother. ἰσχὺν ἰσόπαιδα νέμοντες* A. 75.—*to regulate* or *move. ὁ πάντα νέμων Ζεύς* P.V. 524. *οἴακα νέμων* A. 776. *ἀσπίδα νέμων* S.c.T. 572. *γλῶσσαν ἐν τύχᾳ νέμων* A. 671. pass. *ὡς πόλις εὖ νέμοιτο* S. 655.—*to occupy, enjoy. τιμὰς νέμειν* E. 717. Here Wakef. and Schütz read *μένειν*. Well. cf. Soph. Œd. 7. 202. 238. 578. Aj. 995. —*πόλιν νέμοντες* E. 879. 971.—*νέμεσθαι* mid. v. *to occupy* or *inhabit*, P.V. 410. 420. S.c.T. 215. E. 72.

Νέμεσις *a feeling of indignation* or *jealousy. τί τάδε νέμεσις στυγεῖ*; S.c.T. 217. *wherefore does any feeling of indignation censure this?* viz. to worship the gods. Heath with great probability corr. *τίς τάδε*, (so Dind.) but *τί τάδε* codd. edd. Blomf. compares Il. ξ. 80. *οὐ γάρ τις νέμεσις φυγέειν κακόν*. Cf. also γ. 156. *οὐ νέμεσις, Τρῶας καὶ ἐϋκνημῖδας Ἀχαιοὺς | τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν.*

Νεμέτωρ *an assigner*, sc. *of justice*, S.c.T. 467.

Νεόγαμος *newly married*, A. 1152.

Νεογενής *newly born*, C. 532.

Νεογνός *id.* A. 1135.

Νεόδρεπτος *newly gathered*, S. 329.

Νεόδροπος *id.* S. 349.

Νεοζυγής *newly yoked*, P.V. 1011.

Νεόθηλος *sucking as an infant*, E. 428.

Νεόκοτος *strange, novel*, S.c.T. 785. P. 252. See under *παλίγκοτος*.

Νεοκράς *newly mixed* or *joined.* Met. *νεοκρᾶτα φίλον* C. 340. "Nihil aliud hic significat quam recentem, novum, h.e. nuper advectum amicum." Butler Pors. on Eur. Med. 138. compares Her. iv. 152. *φιλίαι συνεκρήθησαν*, and vii. 151.

Νεολαία *the youth of a city*, S. 669. P. 657.

Νεοπαθής *fresh from suffering*, E. 489.

Νεόπτολις *newly founded*, E. 657.

Νεόῤῥυτος *newly moistened*, A. 1324.

Νέος *new, fresh*, P.V. 95. 149. 170. 233. 310. (see *μεθαρμόζεσθαι*), 437. 944. 957. 962. S.c.T. 345. 352. 722. P. 654. 971. A. 85. 467. 655. 1072. 1459. C. 13. 163. 826. E. 195. 339. 468. (see *καταστροφή*), 691. S. 62. 337. 350. 458. 693. 928. 994.—*young*, S.c.T. 17. 309. 1002. P. 13. (see *βαῦζειν*) A. 268. 1191. C. 746. 822. E. 145. 701.—*youthful*, P. 730. *childish*, C. 768. —*νεώτερος younger, more recent*, C. 169. E. 156. 748. 775.—*νέον* adv. *recently. ὅστις ἂν νέον κρατῇ* P.V. 35. Cf. id. 389. 957. A. 1608. In P. 786. *Ξέρξης δ' ἐμὸς παῖς ὢν νέος νέα φρονεῖ*, the two last words are by some considered as corrupt, on account of the lengthening of the short syllable in *νέα* before *φρονεῖ*. Porson on Orest. 64. states his opinion thus: *ubi verbum in brevem vocalem desinit, eamque duæ consonantes excipiunt, quæ brevem manere patiantur, vix credo exempla indubiæ fidei inveniri posse, in quibus syllaba ista producatur.* Agreeably to this, Erfurdt on Soph. Aj. 1109. corrected by transposition *φρονεῖ νέα*. This is approved by Hermann and Monk on Hipp. 1284. but to this separation of *νέος* and *νέα* Wellauer justly objects. Elmsley on Eur. Her. 387. where *καὶ μάλ' οὐ σμικρὸν φρονῶν* is read, conjectures *νέον φρονεῖ*, which Herm. on Aj. 1099. and Lobeck on the same passage, rightly deny to be Greek, the plural being always used with *φρονεῖν* in this sense, from which the expressions *μέγα* or *σμικρὸν φρονεῖν* are entirely different. Reisig. conj.

νεοφρονεῖ. Well. νεαφρονεῖ. Lobeck appears to be right in supposing Porson's canon not to have been always observed by the tragic writers. Cf. P.V.612. where see Well.

Νεοσπαδής *newly drawn*, E.42.

Νεόσπορος *newly sown*, E.629.

Νεοσσός *the young of a bird*, S.c.T.485. hence, *any offspring*. πατρὸς νεοσσούς C.254.494. ἵππου νεοσσὸς λεώς A.799. h.e. *the armed men issuing from the womb of the horse*.

Νεότομος *newly cut*, C.25.

Νεότροφος *young, infantine*, A.706.

Νεοῦν *to renew*, S.529. See αἶνος.

Νεοχμός *new*, P.V.150. P.679.

Νέρθε *below*, P.631. C.40. with gen. P.V.152.

Νέρτερος *lower*. νερτέρᾳ κώπῃ A. 1600. See κώπη and ζυγός.—*νέρτεροι those below* or *in the shades*. νερτέρων ὕμνους P.611. νερτέροις θεοῖς P.614. C.15. (see μείλιγμα) 399.

Νεῦμα *a nod*, S.368.

Νεφέλη *a cloud*, S.c.T.211.

Νέφος *id.* S.761.774.

Νεώς *a temple*, P.796.

Νηδύς *the belly*, C.746. E.133.—*the womb*, E.635.

Νήϊος *naval, of a ship*. Dor. ναΐοισιν ἐμβολαῖς. P.271. S.2.806. ἄνδρες νήϊοι S.700.

Νῆται *a gate at Thebes so called*, S.c.T.442.

Νηλεῶς *unmercifully*, C.240. So Elmsl. Blomf. Dind. in P.V.240. where the vulg. is ἀνηλεῶς.

Νηλής *unmerciful*, P.V.42.

Νημερτής *true*, P.243. Glasg. ναμερτῆ, which Herm. on Soph. Trach. 172. considers to have been the form preferred by the tragics. Blomf. retains νημερτῆ as more consistent with analogy, thus, νήποινος, νήνεμος, νήγρετος, etc. νημερτῆ is the reading of all the MSS. and Edd. but Dind. prefers ναμερτῆ. See his note on Trach. 172.

Νήνεμος *without wind*, A.552.720.

Νήπιος *childish*, P.V.441.

Νησιῶτις *of an island*, P.382.

Νῆσος *an island*, P.299.301.360. 439.443.450. A.275. νᾶσος Dor. P.589. 856.

Νῆστις *hungry*, P.V.573.—*bringing* or *producing hunger*. νήστισιν αἰκίαις P.V.602. πνοαὶ νήστιδες A.186. πόνος νῆστις A.322. νῆστιν νόσον 989. νήστιδες δύαι 1604. νῆστις λιμός C.248.

Νηφάλιος *made without wine*, E. 107.

Νικᾶν *to conquer, be victorious, to prevail*, A.120.137.154.1397. C.877. 890.1048. E.692.711.931. S.210.—τὸ νικῶν P.143. *the victor*. δόξα νικήσει φίλων C.672. *will prevail*. νικᾷ ὁ πρῶτος καὶ τελευταῖος δραμών A.305. See τελεῦταιος.—νικᾷ τὸ κέρδος A. 560. *outweighs*. ὅρκοις τὰ μὴ δίκαια μὴ νικᾶν λέγω E.410. *I desire you not to gain any unjust advantage by means of oaths*.—with acc. φόβος μή σε νικάτω φρένας E.88.128. pass. νικᾶσθαι *to be beaten, overcome*, A.915. C.877. perf. νενίκησθε E.762. part. νικώμενος S.c.T.496. P.302. C.1019. —with gen. ἱμέρου νικώμενος S.98. dat. ὕπνῳ νικώμενος A.282.333.569.886.

Νίκη *victory*, S.c.T.698. A.828.916. C.471.835.1012. E.863.963. S.929.

Νικηφόρος *bringing victory*, C.146. E.455. δορὸς νικηφόρον E.747. *victorious in fight*.

Νίν *him*, P.V.55.333.674.998. S.c.T. 397.466.642.646. P.834. A.157.510. 662.877.1258.1357.1522.1536.1628. C. 170.187.362.434.755.777.797.892. E. 17.437.894.—*her, it*, fem. P.V.46. S.c.T.651. A.932.1012.1205. C.541. 543.937.991. E.512. S.305. *it*, neut. C.537.—pl. *them*, S.710.

Νῖσος proper name, C.610.

Νιφάς *a snow storm*, P.V.995.—Met. S.c.T.195.

Νίφεσθαι *to snow*, S.c.T.194.

Νομάς *wandering* or *nomadic*, S. 281. P.V.711.

Νόμευμα *a pasturage*, A.1390.

Νομίζειν *to practise* or *follow*. ἀργυροστερῆ βίον νομίζων C.997.—*to recognise* or *acknowledge*. κοινὸν ἔχθος νομίζομεν C.99. θεοὺς νομίζων οὐδαμοῦ P.490. *esteeming the gods of no account*. Cf. Soph. Ant. 183. νο-

μίζειν θεοὺς is peculiarly used in the sense of *believing in the gods*. See Blomf. Gloss. Hence the pun in Arist. Nub. 247. *θεοὶ ἡμῖν νόμισμ' οὐκ ἔστιν. ἡγεῖσθαι* is used in the same sense, cf. Pors. on Eur. Hec. 788.—*to think, esteem.* *ὅμμα δόμων νομίζω δεσπότου παρουσίαν* P. 165. — pass. *νομίζεσθαι to be customary* or *in use.* *οἷάπερ νομίζεται* A. 1016. Cf. E. 32. *ὅπου τὸ χαίρειν μηδαμοῦ νομίζεται* E. 401.

Νόμιμος *lawful.* *νόμιμα lawful rites,* S. c. T. 316. See *ὠμοδρόπος.*

Νόμισμα *a custom* or *usage,* S. c. T. 251.—*a law,* P. 845. See *πύργινος.*

Νόμος *law, established usage,* S. 383. P. V. 150. 402. C. 91. 148. 394. 984. E. 92. (see *ἐκ*) 164. 426. 663. 748. 775. S. 383. 385. 658. *λαμπαδηφόρων νόμοι* A. 303. *the regular successions of beacon fires.*—*custom, manner.* *γυναικείῳ νόμῳ* A. 580.—*νόμῳ according to custom,* A. 1180. Here Butl. *ἠλθέτην ὁμοῦ. κατὰ νόμους ἀφικτόρων* S. 238. *τοῖσιν Ἕλλήνων νόμοις* S. 217. *Κισσίας νόμοισι πολεμιστρίας* C. 418.—*a measure in music, a strain.* *ὑπνοδόταν νόμον* P. V. 575. *τὸν ὀξὺν νόμον* S. c. T. 935. *νόμον ἄνομον* (see *ἄνομος*) A. 1113. *κρεκτὸν νόμον* C. 809. *ὀρθίοις ἐν νόμοις* A. 1124. *Ἰαονίοισι νόμοισι* S. 66. See *Ἰαόνιος.*

Νόος *the mind,* P. V. 163. contr. *νοῦς* P. V. 392. S. c. T. 604. C. 731.

Νοσεῖν *to be sick* or *diseased,* P. V. 378. 700. 980.—*τῇδε τῇ νόσῳ νοσεῖν* P. V. 384.

Νόσημα *disease, malady,* P. V. 224. 688. 980.

Νόσος *id.* of the body, P. V. 471. 476. 481. C. 277. 280. 556. 667. of the mind, P. 736. A. 528. P. V. 249. 384. 1071.—generally, *any evil affection* or *calamity,* P. V. 384. 599. 609. 635. A. 167. 809. 824. 989. *μεμηνότ' οὐ σμικρὰν νόσον* P. V. 979. *affected with no slight madness.* *Ἥρας ἐπιβούλους νόσους* S. 582. *the insane eagerness of Juno against you.* *γῆς νόσον τρίαιναν* P. V. 926. *the trident which shakes the ground.* *ἄκαρπος νόσος* E. 903. *the plague of sterility.* *ἄφερτος νόσος* E. 457. *an intolerable calamity.*

Νόστιμος *belonging to a return.* *νόστιμον φάος* P. 255. *the day of my return.* *νοστίμου σωτηρίας a safe return,* P. 783. A. 334. 1211.—*returning.* *εἰ νόστιμός γε καὶ σεσωσμένος πάλιν ἥξει* A. 604.

Νόστος *a return,* P. 8. 846. 898. A. 786. 961.

Νοσφίζειν *to deprive.* with gen. *Νῖσον τριχὸς νοσφίσασα* C. 611.—*to deprive* (of life), *to kill.* with acc. *γυναικὸς ἥτις ἄνδρα νοσφίσῃ* C. 202. cf. id. 432. *καὶ τὰ τοῦδ' ἐνόσφισε* S. c. T. 968. Here Well. conj. *καὶ τόδ' ἐνόσφισε.* So Dind.—pass. *ἐνοσφίσθης* C. 484.

Νόσφιν *without,* S. 236.

Νότιος *moist, watery,* P. V. 400.

Νότος *the south wind, rain.* *χαίρουσαν οὐδὲν ἧσσον ἢ Διὸς νότῳ γᾶν, εἰ σπορητὸς κάλυκος ἐν λοχεύμασι.* A. 1364. Here Pors. *διοσδότῳ γάνει.* So. Dind. See *γανᾶν.*

Νουθετεῖν *to admonish,* P. V. 264.

Νουθέτημα *advice,* P. 816.

Νοῦς. See *νόος.*

Νοῦσος S. 667. Dor. for *νόσος,* qu. v.

Νυκτερός *nocturnal, of night,* P. V. 799. P. 172. A. 4. Met. *νυκτερὸν τέλος* S. c. T. 349. *death.*

Νυκτηγορεῖσθαι *to hold an assembly by night,* S. c. T. 29. See *προσβολή.*

Νυκτηρεφής *concealed by night, dark* or *gloomy,* A. 447.

Νυκτίπλαγκτος *restless at night,* A. 12. *causing restlessness at night,* id. 321. C. 517. *νυκτίπλαγκτον ὀρθίων κελευσμάτων* id. 740. *disturbing me by night with his loud cries.* The whole passage, which is one of some obscurity, stands thus: *τὰ μὲν γὰρ ἄλλα τλημόνως ἤντλουν κακά· φίλον δ' Ὀρέστην, τῆς ἐμῆς ψυχῆς τριβήν, ὃν ἐξέθρεψα μητρόθεν δεδεγμένη, καὶ νυκτίπλαγκτον ὀρθίων κελευσμάτων, καὶ πολλὰ καὶ μοχθήρ' ἀνωφέλητ' ἐμοὶ τλάσῃ.—τεθνηκότος δὲ νῦν τάλαινα πεύθομαι* C. 737—752. Well. understands *νυκτίπλαγκτον* as if it were

τὸ νυκτίπλαγκτον, h.e. *nocturna vagatio*, which is quite inconsistent with the genius of the language. It is also usual to place a mark of aposiopesis after δεδεγμένη, by which the following lines can only be explained as a very awkward anacoluthon, hardly admissible upon the supposition of the words of the speaker being rendered irregular through emotion. A mistake seems to have arisen from supposing φίλον δ' Ὀρέστην, κ.τ.λ. to be in opposition to τὰ μὲν γὰρ ἄλλα τλημόνως ἤντλουν κακά. It will be better to suppose the lines beginning φίλον δ' Ὀρέστην to indicate *part* of the κακά or sufferings referred to in v.737. and the opposition to be deferred till verse 752. in which she alludes to his death as an inconceivably greater calamity than all her other sufferings, whether on account of the woes of the family, or of the toil which she underwent as the nurse of the infant Orestes. With Ὀρέστην in v.738. we must supply ἔφερον or some such word from ἤντλουν. v.740. is to be referred to v. 738. and καὶ taken in the sense of καίπερ πολλὰ καὶ μοχθηρὰ likewise are governed by ἤντλουν or ἔφερον. The sentence being then interrupted by a long parenthesis, the opposition is finally introduced in v.752. Translate, *for all other sufferings I bore with fortitude : yes* (I bore with) *the dear Orestes, my soul's delight, whom I brought up, having received him at his birth, albeit disturbing me at night by his rousing cries, and many other sufferings beside* (I bore patiently for him) *without advantage* (as they have proved) *to me after having endured them : — but now, alas! I hear of his decease.*

Νυκτίσεμνος *solemnized at night*, E.106.

Νυκτίφοιτος *coming by night*, P.V.660.

Νυκτιφρούρητος *watching by night*, P.V.864.

Νύμφη *a bride*, A.1152.—*a nymph*, E.22.

Νυμφικός *belonging to a virgin.* νυμφικῶν ἐδωλίων C.69. *a virgin's chamber.* See οἴγειν.

Νύμφιος *a new-married person*, νυμφίους S.c.T.739. *a wedded pair.*

Νυμφόκλαυτος *to be mourned over as a bride*, A.729. or, as Blomf. observes, *sponsis deflenda*, comparing Hor. iv. 4.68. See Ἐριννύς.

Νυμφότιμος *celebrating espousals*, A.688.

Νύν for οὖν A.911. *therefore, then.* ὅρα νυν, εἴ σοι ταῦτ' ἀρωγὰ φαίνεται P.V.999. P.997.1005.1023. C.329.

Νῦν *now, at present*, P.V.47.61. 64. 76. 82. 151. 253. 275. 279. 313. 325. 332.363.469.505.593.705.742.917.922. 960. S.c.T.10.21.24. 98.173.224. (but see Blomf. not. in loc.) 228. 399. 637.651.690.772.789. P.154.321.397. 427.524. 540. 698.729.782.787.864.885. 1005. A.8.20.67.100.270.494.498.518. 536.577.584.657.779.792.825. 869.879. 1083. 1132.1248.1311. 1386.1433.1454. 1560. C.56.115.130.212.261.675.685. 686.713.seqq.752.759.763.772.846.870. 970.987.1009.1030.1069. E.30.67.116. 243.277. 384.468.569.716.734.738.995. 999. S.40.49.164.175.204.209.218.315. 503.1045. νῦν ὅτε S.c.T.687. S.625. see ὅτε. used to mark opposition to a preceding hypothesis. P.V.157. εἰ γάρ μ' ὑπὸ γῆν ἧκε—νῦν δ' αἰθέριον κίνυγμα, κ.τ.λ. P.V.757. cf. A.1001.

Νύξ *night*, P.V.24. S.c.T.372.382. 385. P.293. 349. 370.376.420.487.510. A.22.639. C.63.286.649.804. S.750. 751. νυκτός *by night*, P.198.—*Night*, personified. ὦ μῆτερ νύξ E.312. Cf. A.346. E.394.715.760.787.808.839.987.

Νύχιος *nocturnal*, A.574. νυχίαν πλάκα P.914. Here some understand, *the western region*, i.e. Salamis, westward to the Persians. So Butler, from the Schol. δυτικήν. Schütz more correctly translates it, *nocturnam*, i.e. *funestam, infaustam.* He understands νυχίαν πλάκα of the sea, coll.412. and δυσδαίμονα ἀκτὰν of the island of Psyttaleia, coll.439. seqq. and observes, " κείρεσθαι, *demeti*, ad utrumque pulchre refertur.

In maris enim æquore naves et milites classiarios, in insula Psyttalea equites peditesque demessuerant Græci." It is better to understand both *πλάκα* and *ἀκτάν* of the same, sc. of the island. The more definite notion *ἀκτή*, is added to explain the less definite *πλάκα*, according to the rule proposed by Heyne on Georg. ii. 192. See Lobeck on Soph. Aj. 145. —*τὸν νύχιον* C. 716. *him that is of the night*, h.e. Orestes, whose approach has been secret as that of a thief by night. *τὸν νύχιον* is usually applied to Mercury, as addressed under both titles of *χθόνιος* and *τὸν νύχιον*. But to say nothing of the presence of the article with *νύχιον*, which seems to indicate some person well known, but obscurely referred to, there does not seem sufficient reason to apply, with Müller, the epithet *νύχιος* to *Ἑρμῆς*, as "the god of nocturnal fraud." Herm. strikes out *χθόνιος* as a gloss on *νύχιος*. Blomf. more correctly understands *νύχιος* of Orestes, *whose coming has been secret, and, as it were, by night.* The construction is, *ἀκμάζει πειθὼ δολία*, (*ἀκμάζει*) *δὲ χθόνιον Ἑρμῆν ξυγκαταβῆναι καὶ ἐφοδεῦσαι τὸν νύχιον τοῖσδε ξιφοδηλήτοισιν ἀγῶσι* h.e. *it is the hour for Mercury χθόνιος* (qu. v.) *to come down with us and to guide the dark stranger to this murderous attempt.*

Νωθής foolish. compar. P. V. 62.

Νωμᾶν to guide or *move*, S. c. T. 3. 524. P. 312. A. 756. C. 161. 283.—*to consider*, S. c. T. 25.

Νώνυμος nameless, P. 964.

Νωτίζειν to traverse the surface, A. 277.

Νῶτος the back. πίπτει ἀσφαλὲς οὐδ' ἐπὶ νώτῳ S. 85. *νώτοις* P. V. 428.

Ξ

Ξάνθος proper name, P. 956.

Ξανθός yellow, P. 609.

Ξεῖνος S. c. T. 924. see *ξένος*.

Ξενικός concerning strangers, E. 613.

Ξένιος pertaining to strangers. ξενίου στόματος S. 623. *ξενίαν τράπεζαν* A. 390. *the hospitable table. Ζεὺς ξένιος Jupiter, the protector of strangers, and of the rights of hospitality*, A. 61. 353. S. 657.—*τὰ ξένια hospitality, entertainment. ξένια παρέσχε δαῖτα παιδείων κρεῶν* A. 1572. *he gave him as his entertainment a meal of his children's flesh.*

Ξένος Ion. *ξεῖνος. foreign. χρεῖος εἶ ξένη φυγάς* S. 199.—*ὁ πόντιος ξεῖνος σίδαρος* S. c. T. 924. *ξένος Χάλυβος Σκυθῶν ἄποικος* id. 709. prosop. for *iron.* —*strange, ξένους λόγους* P. V. 691.—*a stranger, a foreigner*, P. V. 718. S. c. T. 907. A. 1272. 1288. C. 218. 553. 555. 568. 646. 651. 657. 663. 669. 689. 692. 699. 719. 723. 730. 827. 835. 996. E. 193. 260. 387. 414. 630. 650. 718. S. 192. 495. 682. 895. fem. *ξένη* A. 924. 1032. 1064. E. 630. pl. S. 274.—*an entertainer*, the word being used both of the stranger who comes to a country, and of the people whom he meets with there, they being *ξένοι* to each other. *ξένοισιν ὧδ' εὐδαίμοσι γνωστὸς γενέσθαι καὶ ξενωθῆναι* C. 691.

Ξενότιμος honouring strangers, E. 518.

Ξενοῦσθαι to receive with hospitality, S. 905.—pass. *to be so received. ξενωθῆναι* C. 691.

Ξέρξης Xerxes, P. 5. 140. 152. 195. 291. 333. 348. 457. 542. 704. 740. 720. 768. 818. 887.

Ξηρός dry, S. c. T. 678. On this Matthiæ rightly observes, "*ξηρὰ ὄμματα* non sunt *τῆς Ἀρᾶς*, sed Eteoclis, qui quum interitus Laii familiæ fato constitutus sit, nulla re ad iram molliendam commoveri potest."

Ξιφηφόρος sword-bearing, C. 577.

Ξιφοδήλητος injuring with the sword, C. 718. A. 1510.

Ξίφος a sword, P. V. 865. A. 1324. 1636. C. 630. 1006. E. 42.

Ξιφουλκός drawing the sword, E. 562.

Ξουθός brown, tawny, A. 1113.

Ξυγγενής see *συγγενής*. For *ξὺν* and its compounds *ξυγγενής, ξυγγίγνεσθαι,* etc. see *σύν, συγγενής,* etc.

Ξυλουργία the art of working in wood, P.V. 449.

Ξυνός common, of common interest, S.c.T. 76.—*ξυνῇ in common,* S. 360.

Ξυρόν a razor. ἐπὶ ξυροῦ πεσεῖσθαι C. 870. See *πέλας*.

Ο

Ο as an exclamation, *ὁ, ὁ, ὁ* S. 805.

Ὁ, *ἡ, τό,* the definite article, used in various connexions, e. g.—1. as a demonstrative pronoun, e.g. *ὁ δ' εὐθὺς ὡς ἤκουσε* P. 353. *τὸν δ' ὅπως ὁρᾷ Ξέρξης* id. 194. *τοῖς δ' ὁμόφωνον αἴλινον εἰπέ* A. 153. *agreeably with these things. ἐκ δὲ τῆς Θέμιν* E. 2. *after her. τὸ γένοιτ' ἄν* S. 1033. *this will be.* Cf. P.V. 162. 234. (Here Elmsl. *τοισίδ'* for *τοῖσιν*. So Blomf. Dind.) 569. 661. 818. 837. 858. S.c.T. 179. 367. 518. 529. 895. 913. P. 205. 366. 416. 560. 576. 761. A. 7. 281. 285. 363. 440. 641. 1048. 1329. 1457. C. 134. 239. 247. 414. 528. 540. 811. 1036. (loc. dub.) E. 7. 111. 132. 251. 323. 630. 660. 754. 781. S. 353. *πρὸ τοῦ before this, formerly,* A. 1117. Cf. E. 440.—2. as a relative pronoun, e. g. *Ἄργον, τὸν Ἑρμῆς παῖδα γῆς κατέκτανε* S. 301. Cf. A. 512. 628. C. 596. E. 322. 378. 919. S. 162. 262. 516. 579. 594. 680. S.c.T. 491. (but Well. refers this to the former head; see his note.) *τῷ wherefore, for which cause,* P.V. 237.—for *τις. πέμποιμ' ἂν ἥδη τόνδε, σὺν τύχῃ δέ τῳ* S.c.T. 454. i. e. *τινί*.—3. It is placed with proper names, e.g. *αἱ Φόρκιδες* P.V. 796. *τὰς Ἀθήνας* P. 227. with adjective added, e.g. *τῆς ὀρθοβούλου Θέμιδος* P.V. 18.—4. with nouns, e.g. *ἡ ὁμιλία* P.V. 40.—with nouns and adjectives, e.g. *ἡ ποικιλείμων νύξ* P.V. 24. or with a word in regimen, e.g. *τὴν Διὸς τυραννίδα* P.V. 10.—with *ποῖος. τὸ ποῖον εὑρὼν τῇσδε φάρμακον νόσου;* P.V. 249. It is frequently placed, together with its adjective, after the substantive, either the article being prefixed to the substantive likewise, e.g. *τοῦ τυράννου τοῦ νέου* P.V. 944. or not prefixed, e.g. *Ἅδου τοῦ νεκροδέγμονος* P.V. 153. In S.c.T. 200. for *τοὺς τῆς* Schütz conj. *αὐτούς*. But see Wunderl. Obss. p. 159. who cf. Ag. 330. Dind. suspects that the verse preceding this is interpolated. Certainly the arrangement requires that the whole three verses 198. 200. should be assigned to Eteocles, which would render the construction of v. 199. even supposing that a full stop is placed (so Well.) after *θεῶν*, peculiarly harsh and abrupt.—5. with adverbs used as adjectives, e. g. *τῆς τότ' ἀρωγῆς* A. 73. *θεοῖς τοῖς πάρος* P.V. 403.—6. with a preposition and its case intervening between the article and the substantive, e.g. *τὸν ἀμφ' ἑαυτῆς ἆθλον ἐξηγουμένης* P.V. 704.—7. with the infinitive used as a substantive, e.g. *ὅσον τό τ' ἄρχειν καὶ τὸ δουλεύειν δίχα* P.V. 918. so in regimen, e.g. *τοῦ ζῆν ἀπεστέρησε* P.V. 684. *ἐν τῷ προθυμεῖσθαι* id. 381. *πρὸς τὸ φανεῖσθαι* C. 411. in loc. dub.—with infin. and negative depending on a previous verb, e.g. *ἵμερος θέλξει τὸ μὴ κτεῖναι ξύνευνον* P.V. 868. with *μὴ οὐ* P.V. 789. 920. E. 874.—8. with participles, e.g. *τίς ὁ μαρτυρήσων;* A. 1487. *who is to bear witness?*—9. with adj. alone, a subst. part. or other word being understood, e.g. *ἐγὼ δ' ἄτιμος ἡ τάλαινα* E. 750. *wretched woman that I am. τὸν ἔξηβον χρόνῳ* S.c.T. 11. sc. *ὄντα*.—with a neuter adjective as a substantive, e.g. *τὸ συγγενές* P.V. 39. i. qu. *ἡ ξυγγένεια*.—10. with adverbs, e.g. *τοὺς πέλας* P.V. 335.

your neighbours.—11. with a preposition and its case, e.g. *τινὶ τῶν ἐξ οὐρανοῦ* P.V. 899. *one of the heavenly beings.* — 12. in the neuter with a genitive, e.g. *τὰ τῶν θύραθεν* S.c.T. 68. *the affairs of those without.* Cf. id. 175. 357. P. 589. 976. A. 32. C 393. S. 595. 1047. periphrastically *τὰ τοῦδε* for *ὅδε* S.c.T. 968. (see *νοσφίζειν*) 1038. —13. in speaking of two persons, parties, or sets of things, *ὁ μέν the one, one*—*ὁ δέ the other, another.* e.g. *μόχθος δ' ὁ μὲν αὐτίκ', ὁ δ' ἥξει* C. 1016. The construction is often varied in one of the clauses, some other word being substituted, e.g. *σὺ μὲν κατεύχῃ, τοῖς δ' ἀποκτείνειν μέλει* A. 1223. Cf. P. 740. A. 1613. E. 573. Compare also as other instances of variation, S.c.T. 463. 493. 498. 741. P. 800. A. 544. C. 60. seqq. 546. So without *μὲν* and *δέ*. *ἢ τοῖσιν ἢ τοῖς πολέμον αἱρήσῃ νέον* S. 434. *either with one or the other.* without *μὲν* expressed in the former clause, S.c.T. 308. 323.—*τὰ μὲν – τὰ δέ on the one hand—on the other hand,* E. 213. 214. followed by *ἀτάρ* in the second clause, P.V. 340. *τὸ μὲν πρὸ χρημάτων κτησίων ὄκνος βαλών* A. 980. *fear casting out a part,* etc. Here *μὲν* refers to *τὸ δέ* in v. 990. —the poetical form *τοὶ* is occasionally used for *οἱ*. e.g. F. 560. 576. etc.

Ὀά *alas,* a Persian exclamation, P. 121. 562. 570. 572. with gen. *ὀά, Περσικοῦ στρατεύματος τοῦδε* id. 116. *alas for this Persian host!*

Ὄβρικαλον *the young of an animal,* A. 141.

Ὄβριμος *heavy, severe, violent. μῖσος ὄβριμον ἀστοῖς* A. 1385. *ἀνδρῶν ὀβρίμων κομπάσματα* S.c.T. 776. where Ald. Turn. *ὀμβρίμων.*

Ὄγκα a name of Minerva, S.c.T. 148. 469. 484. Ὄγκα was the name under which Minerva was worshipped by the Phœnicians, and as such was introduced at Athens by Cadmus. So Pausan. Steph Schol. A. The Schol. on Pind. Ol. ii. 48. speaks of a village called Ὄγκαι in Bœotia, where Minerva Ὀγκαία was worshipped. See Stanl. not.

Ὅδε, ἥδε, τόδε, κ.τ.λ. *this man, woman,* etc. passim.—with a substantive and article, e.g. *τήνδε τὴν νεάνιδα* P.V. 777. etc.—with a substantive without an article, e.g. *τῷδ' ἀνθρώπῳ πάγῳ* P.V. 20. It is often used by way of apposition to what has gone before, e.g. Ἀρκτεύς, Ἀδεύης καὶ Φερεσσεύης τρίτος, Φαρνοῦχος, οἵδε ναὸς ἐκ μιᾶς πέσον. Cf. P. 301. So in the singular, referring to one subject only, e.g. *τὸ δ' εὐτυχεῖν, τόδ' ἐν βροτοῖς θεός τε καὶ θεοῦ πλέον* C. 58. Cf. S.c.T. 390. 404. It occurs after *αὐτῷ* in the preceding line, S.c.T. 1029. but here Pierson's conjecture *αὐτὴ* has with great probability been adopted by Glasg. Schütz, Blomf. Dind. — It is also used to denote *place,* and is then equivalent in force to *ὧδε*, e.g. *κήρυκ' ἀπ' ἀκτῆς τόνδ' ὁρῶ* A. 479. *I see here a herald from the beach.* Cf. P.V. 561. S.c.T. 80. 354. 843. P. 146. C. 720. E. 235. S. 215. 217.

Ὁδηγεῖν *to lead,* P.V. 730.

Ὄδιος *seen upon the way,* as an omen. *ὀρνίθων ὀδίων* A. 152. *ὅδιον κράτος αἴσιον* 104. *strength derived from lucky omens seen on the way.*

Ὄδισμα *a road* or *way, πολύγομφον ὅδισμα ζυγὸν ἀμφιβαλὼν αὐχένι πόντου* P. 71. *ζυγὸν* is here in apposition with *ὅδισμα*, sc. *having thrown it* (as) *a yoke,* etc. Blomf. needlessly conj. *ὁδισμοῦ.*

Ὀδμή *a smell.* Ion. for *ὀσμή* P.V. 115.

Ὁδοιπόρος *a wayfarer,* A. 875.

Ὁδός *a way* or *road,* S.c.T. 37. 696. C. 667. S. 697. *καθ' ὁδόν* E. 994. *on the way.*—*a journey* or *going. μή τι πημανθῇς ὁδῷ* P.V. 334. *by coming.* cf. P.V. 708. 952. E. 740. *διαμεῖψαι δωμάτων στυγερὰν ὁδόν* S.c.T. 317. where the acc. is put as an epexegesis of *διαμεῖψαι δωμάτων.*—with cogn. verb. *μὴ 'λθῃς ὁδοὺς τάσδε* S.c.T. 696. *τρίποδας ὁδοὺς στείχει* A. 80. *walks on three feet. ἐκ μιᾶς ὁδοῦ* C. 70. *in one direction* —Met.

a method or *way of proceeding.* θεσπεσία ὁδός A.1125. *the art of divining.* γλώσσης ἀγαθῆς ὁδόν E.944.

Ὁδοῦν *to lead,* P.V.496.815. τὸν φρονεῖν βροτοὺς ὁδώσαντα A.170. *who guided mortals into the way of wisdom.*

Ὀδυνᾶσθαι *to suffer pain.* ὀδυνᾶσαι γάρ C.368. This, which is clearly corrupt, is altered by Pors. into ὀδυνᾷ γάρ. οὐ δύνασαι γάρ O. Müll. δύνασαι γάρ Herm. So Dind. h.e. *for you may* speak *such a wish, however unlikely may be its accomplishment.*

Ὀδύνη *pain,* S.558. E.806.837.

Ὀδύρεσθαι *to mourn* or *lament,* P.V.645. S.c.T.638. It is also commonly read in P.V.271. P.574. but here the form δύρεσθαι (so M.) has been rightly adopted by recent editors.

Ὄδυρμα *lamentation,* C.501.

Ὀδυρμός *id.* P.V.33.

Ὀδυσσεύς *Ulysses,* A.815.

Ὄζειν *to smell.* with gen. A.1282. See ἐφέστιος.

Ὅθεν *whence, from whence,* P.808. E.207.892. S.15. P.V.647.

Ὅθι *where,* S.117. See ἐναγής.

Ὀθούνεκα *because,* P.V.330.

Οἴ or οἰ *alas,* S.c.T.790. P.437.509.653.658.895.916.928.964.1002.1010. A.1230. C.680.874.880.915. E.805. S.854.862.

Οἷ dat. of οὗ qu. v.

Οἰακονόμος *a steersman.* Met. *a ruler,* P.V.149.

Οἰακοστροφεῖν *to regulate,* P.753. see seq.

Οἰακοστρόφος *a steersman.* Met. *a guide* or *controller,* P.V.513. S.c.T.62.

Οἴαξ *a helm* or *rudder,* A.649. S.698. Met. πόλεως οἴακα S.c.T.3. πραπίδων οἴακα A.776.

Οἰβάρης [ᾰ] proper name, P.946.

Οἴγειν *to open,* P.V.614. οἴγοντι δ' οὔτι νυμφικῶν ἐδωλίων ἄκος C.69. Here the construction is rightly given by Schütz, οὔτι ἔστιν ἄκος νυμφικῶν ἐδωλίων οἴγοντι sc. αὐτά, *there is no way of repairing* (the violation of) *a virgin's chambers, to one who intrudes therein,* h.e. as no man having violated a virgin's chastity can repair the loss, so likewise, blood once shed cannot be recalled.

Οἰδιπόδης Œdipus. gen. Οἰδιπόδα S.c.T.707.868.1047. Οἰδιπόδαν 734.

Οἰδίπους *id.* gen. Οἰδίπου S.c.T.185.345.636.659.691.783.789.815.961. acc. Οἰδίπουν S.c.T.757.

Οἴεσθαι *to think.* οἶομαι C.747. οἴεται E.448. ᾠόμην P.V.268. contr. οἶμαι P.V.970. A.312.1502. In P.V.187. οἴω is rejected by Brunck, Schütz, Pors. Blomf. on account of the metre. Wellauer thinks that it belongs to the following verse, from which something has been lost. The form οἴω does not occur elsewhere in the tragic writers. Dind. considers it to have arisen from ὅμως, by which one of the Scholiasts explains ἔμπας.

Οἰζύς *wretchedness,* A.734. E.853. S.853. in loc. dub. On A.1440. see under ἐπανθίζειν.

Οἴκαδε *homewards, home,* A.1310.

Οἰκεῖν *to live* or *dwell,* P.V.717.808. E.728.802.883. A.1207. with acc. *to inhabit,* E.185.624. S.939.988.

Οἰκεῖος *belonging to one's own house* or *home.* σταθμοῖς ἐν οἰκείοισι P.V.396.—*belonging to oneself, one's own.* οἰκείας βορᾶς A.1193. *food of their own flesh.* στείχοντα αὐτόφορτον οἰκείᾳ σάγῃ C.664. *loaded with* (h.e. carrying) *my own baggage, unattended.*

Οἰκέτης *a domestic,* A.715. C.726.

Οἴκημα *a dwelling,* A.326.

Οἴκησις *a means of dwelling,* S.987.

Οἰκήτωρ *an inhabitant,* P.V.351. S.930.

Οἰκιστήρ *id.* S.c.T.19.

Οἰκλείδης *the son of Oicles,* S.c.T.364. from seq.

Οἰκλῆς proper name, S.c.T.592.

Οἴκοθεν *from home.* νόμους τοὺς οἴκοθεν S.385. *the laws of your own country.*

Οἰκονόμος *living in the house.* οἰκονόμος μῆνις A.150. *the wrath attaching to the house of Agamemnon in consequence of its crimes.* See under παλίνορτος.

Οἶκος *a house*, h.e. a dwelling, P. 514. 819. A. 714. 1553. C. 74. E. 230. 395. 430. 996.—*a house* or *home*, P.V. 387. P. 847. A. 334. 415. 841. 935. C. 572. E. 434. 437.—*a house* or *family*, S.c.T. 172. A. 18. 35. 37. 132. 152. 328. 739. 1400. 1505. C. 754. 849. 922. 956. E. 514. 721. 855.

Οἰκουρεῖν *to keep house, to preserve by staying at home*, A. 783.

Οἰκουρός *keeping at home*, A. 1198. *τοὺς ἥκοντας ἐκ μάχης νέον οἰκουρός* A. 1608. Here Well. explains the acc. as governed by *οἰκουρός* sc. *watching at home for those lately arrived from the war.* This interpretation, if correct, obviates the necessity of reading, with Stanl. *τοῦδ' ἥκοντος.*

Οἰκοφύλαξ *the guardian of a house*, S. 27.

Οἰκτείρειν *to pity*, P. 194. C. 495. —with gen. *οἰκτείρω σε θεσφάτου μόρου* A. 1294. *κόπων οἰκτειρε μὴ 'πολωλότας* S. 206. *pity us for our woes ere we perish.* — *ᾤκτειρα* P.V. 352. *οἰκτείρας* A. 1214. In A. 1303. *καὶ ταῦτ' ἐκείνων μᾶλλον οἰκτείρω πολύ*, some commentators refer *ταῦτα* and *ἐκείνων* respectively to the two clauses *εὐτυχοῦντα μὲν κ.τ.λ.* and *εἰ δὲ δυστυχεῖ κ.τ.λ.* h.e. *I pity far more the condition which attaches to adversity, than that which attaches to prosperity.* Others, as Butler, refer *ταῦτα* to the whole sentence *ἰὼ βρότεια πράγματα*, and *ἐκείνων* to what Cassandra had recently stated respecting herself in v. 1299. *I commiserate far more the general condition of humanity, than my own individual fate.* This is better. *οὗτος* and *ἐκεῖνος* are thus opposed in S.c.T. 246. *τοῦτ' ἀντ' ἐκείνων τοὖπος αἱροῦμαι σέθεν.* See an explanation of the whole passage under *σπόγγος.*

Οἰκτίζειν *id.* P.V. 687. S. 630. fut. *οἰκτιεῖς* P.V. 68. mid. v. id. *οἰκτιζομένα* S. 1012. *ταὐτά τις ἂν οἶκτον οἰκτίσαιτο* E. 490. *utter a complaint for this.*

Οἰκτισμός *complaining*, E. 180.

Οἶκτος *pity.* *ἐν οἴκτῳ προθέμενος* P.V. 239. *regarding as an object of pity.*—*a complaint* or *mournful sound.* *οἶκτον οἰκτρόν ἀΐων* C. 405. cf. E. 489. S. 57. 62. 381.—abst. for conc. *τίς οἶκτος εἰσιδὼν τάδε* 481. but this appears to be corrupt. Perhaps we might read *οἰκτίσας, ἰδὼν τάδε.* Cf. P.V. 352.

Οἰκτρός *piteous*, P.V. 238. 433. S. 57. *μήτιδος οἰκτρᾶς* sc. *ἕνεκα* S. 59. *wretched for what she did.* *οἰκτρὸν γὰρ—προϊάψαι* S.c.T. 303. sc. *ἐστί.*

Οἰκτρῶς *piteously*, P. 674. In P. 436. *αἰσχρῶς* is now read from MSS. for the vulg. *οἰκτρῶς.*

Οἴμοι *alas!* A. 1198. C. 428. 862. 863.

Οἶμος *a road*, P.V. 2. 394.

Οἰμωγή *a cry of woe*, P. 418.

Οἴμωγμα *id.* S. c.T. 8. 1014. A. 1319. 1339. 1357.

Οἰμώζειν *to utter a cry of woe.* *ᾤμωξε* A. 1581.

Οἶνος *wine*, A. 945. E. 698. In support of this last passage, Dind. refers to the Schol. on Eurip. Alc. v. 12.

Οἰνοῦσθαι *to be drunk with wine.* *δεδορκὸς ὄμμα μηδ' ἄγαν οἰνωμένον* S. 404. *a drunken look.*

Οἴνοψ proper name, S.c.T. 486.

Οἰοβουκόλος (from *οἷς a sheep*) *a shepherd.* Met. *a watcher, an attendant*, S. 300.

Οἶον *only.* This is the reading followed by Pors. in A. 130. So the Schol. who explains it *μόνον μή.* Others read *οἷον* from *οἷος.*

Οἷος *of what sort, such as*, e.g. *δέρκου οἵαις ὑπ' αὐτοῦ πημοναῖσι κάμπτομαι* P.V. 306. Cf. id. 92. 141. 475. 705. 1017. S.c.T. 615. P. 21. 259. 637. 712. 746. 850. 858. 919. 968. A. 388. 550. 1201. C. 200. E. 182. 636. 672. 910. *ἄελπτον κακὸν διαπρέπον οἷον δέδορκεν ἄτα* P. 968. *such an one as Ate looks upon*, h.e. regards with complacency. So Schütz. In C. 384. for *θεῖον* Herm. very probably corrects *οἷον* sc. *τί γὰρ κεύθω φρενὸς οἷον ἔμπας ποτᾶται; why must I conceal the kind of feeling which hovers about my mind?*—*οἷα* n. pl. *how,*

as. ἰδέσθω ἐς ὕβριν βρότειον οἷα νεάζει πυθμήν S.97. τίνες, οἳ' ἐγώ, μογοῦσι; P.V.606. οἷα *like as.* οἷά τις ξουθὰ ἀηδὼν A.1103.—i.qu. ὅτι τοιοῦτος. ἔσται ταπεινὸς οἷον ἐξαρτύεται γάμον γαμεῖν P.V.910.—in exclamations, γυναικῶν οἷον ὤπασας γένος S.c.T.238. Cf. P.643. (loc. corr.) 719. 969.1229.—οἷός τε *able.* τί σοι οἷόι τε θνητοὶ τῶνδ' ἀπαντλῆσαι πόνων; P.V. 84. οἷόν τε *possible,* P.V.41.107.

Οἷόσπερ *just, such as,* A.593.1016. See οἷος.

Οἰόφρων *lonely in mind.* Met. *lonely,* S.776. Here οἰόπρων Burg.

Ὀϊστοδέγμων *receiving arrows,* P. 979.

Οἰστρεῖν *to become mad.* οἰστρήσασα P.V.838.

Οἰστρήλατος *driven by the æstrus* or *gad fly,* P.V.581.

Οἰστροδίνητος *id.* P.V.591.

Οἰστροδόνητος *id.* S.568.

Οἰστρόδονος *id.* S.16.

Οἰστρόπληξ *struck by the æstrus,* P.V.684.

Οἶστρος *the gad-fly.* οἶστρον καλοῦσιν αὐτὸν οἱ Νείλου πέλας S.304. Well. supposes this verse to be a gloss. Dind. rather thinks a preceding verse may be lost, in which the king inquired what this βοηλάτης μύωψ was. Cf. P.V.566.881. S.536.

Οἴχεσθαι *to be gone.* Περσῶν τῶν οἰχομένων P.1.13.60. E.111.120.142. —with acc. Ἰαόνων γῆν οἴχεται P.174. with part. οἴχεται φεύγων E.117. Met. οἴχομαι φόβῳ S.767. *I faint with alarm.—to have perished, to be dead, lost,* or *irrevocable.* Ὀρέστης ἐλπὶς οἴχεται δόμων C.765. Cf. P. 248.538.880. A.166.643. C.627. E.253.

Οἰωνόθροος *uttered by birds,* A.56.

Οἰωνοκτόνος *killing birds,* A.549.

Οἰωνοπόλος *an observer of birds, a diviner,* S.56.

Οἰωνός *a bird,* P.V.125.281.286. 395.486. S.c.T.1011. A.113. οἰωνῶν βοτήρ S.c.T.24. *one who watches the flight of birds, a diviner.* See βοτήρ, and cf. Wunderl. Obss. Critt. p. 192.

Ὀκνεῖν *to fear, be reluctant,* P.V. 631.

Ὄκνος *delay,* S.c.T.53.—*fear,* A. 982.

Ὀκριόεις *rugged,* P.V.281. S.282.

Ὀκρίς *id.* P.V.1018.

Ὀλβίζειν *to pronounce happy,* A. 902.

Ὄλβιος *blessed, happy,* A.915. S. 521.

Ὄλβος *wealth, prosperity,* S.c.T. 723, P.160.248.695.742.812. A.458. 731.811. C.852. E.509.533.

Ὀλέθριος *destructive, fatal,* S.c.T. 686. C.686.940. ψῆφος ὀλεθρία S.c.T. 180. *sentence of death.* with gen. γάμοι ὀλέθριοι φίλων A.1128.

Ὄλεθρος *destruction,* C.849. E.895.

Ὀλέκεσθαι *to perish,* P.V.563.

Ὀλιγοδρανία *impotency,* P.V.547.

Ὀλίγος *little,* δι' ὀλίγου S.c.T.744. *with a small interval.*—ὀλίγοι *few,* P. 322.

Ὁλκή *a dragging,* as of a person by the hair, S.861.

Ὀλλύναι *to destroy, put away.* ὤλλυσαν P.453. ὤλεσε P.714. A.989. 1302. ὠλέσατε S.c.T.1048. ὀλέσειαν S.c.T.549. ὀλέσας P.526. ὀλέσασα A. 1432.1445.—*to lose.* ἄγραν ὤλεσα E. 143. πόνον ὀρταλίχων ὀλέσαντες A. 54.—ὀλωλέναι *to have perished, to be lost.* στρατὸς πᾶς ὄλωλε P.251. Cf. S.c.T.586. P.438.976. τῶν ὀλωλότων A.337. Cf.658.1340. ὄλλυσθαι *to perish.* γυναικοκήρυκτον ὄλλυται κλέος A.474. Cf. S.c.T.313. C.383. fut. ὀλούμεθα C.875. ὤλετο C.1067. E.535. S.65. ὤλοντο S.c.T.813. ὀλοίμαν C. 432.1000. S.764. ὄλοιο id.847. ὄλοιτο S.c.T.434. ὄλοιντο S.36. ὀλοίατο S.c.T. 534. ὀλέσθαι A.1584. ὀλομένας A. 1140. ὀλομένῳ C.151. ὀλόμενοι P.1031. ὀλόμεναι S.822.845. in locc. dubb. ὀλομένων S.c.T.403.685.—ὀλόμενος or οὐλόμενος *disastrous, deadly, mournful.* στένω σε τᾶς οὐλομένας τύχας P.V.397. δάκρυ καναχὲς ὀλόμενον C. 150.

Ὀλολυγμός *a cry of joy,* generally of females, S.c.T.250. A.28.581. C.381.

Ὀλολύζειν *to utter such a cry*, E. 994. 999.

Ὀλοός *destructive, disastrous*, P.V. 553. S.c.T. 195. 750. 973. 982. — *lost, ruined*, P. 923.

Ὅλος *whole*. δι' ὅλου S.826. but the passage is corrupt. See however under δόρυ and αἷμων.

Ὀλύμπιος *Olympian*, C. 773. E. 73. 588. 634. S. 152. 959. 992.

Ὄλυμπος *Olympus*, P.V. 149.

Ὅμαιμος *connected by blood, a relative*, S.c.T. 663. S. 469. 639.—with a double force in S.c.T. 922. κάρτα δ' εἴσ' ὅμαιμοι h.e. *their blood is really mingled*.—ὅμαιμος φόνος E. 203. *the murder of relatives*. Here Dind. well observes, "neque enim ex eodem sanguine prognati sunt maritus et uxor." coll. v. 575. ὅμαιμον αἷμα S. 444. τὸ μητρὸς αἷμ' ὅμαιμον E. 623.

Ὁμαίμων *id.* ὁμαίμων Ζεύς S. 397. *Jupiter the guardian of relatives*. Δίκη ὁμαίμων S.c.T. 397. *the right of consanguinity*. Met. ἁρπαγαὶ διαδρομᾶν ὁμαίμονες S.c.T. 333. *connected with* or *accompanying*.

Ὁμαλός *equal*, P.V. 903. In the next verse Dind. strikes out ἄφοβος as a gloss on ὁμαλός.

Ὁμαρτεῖν *to attend* or *follow*, P.V. 681. S.c.T. 1013. E. 323.

Ὁμαυλία *connexion* or *cohabitation*, C. 591.

Ὀμβροκτύπος *sounding with rain*, A. 642.

Ὄμβρος *a shower*, A. 1515.

Ὀμβροφόρος *bringing showers*, S. 36.

Ὁμήγυρις *an assembly, company*, C. 10. Met. ἄστρων ὁμήγυριν A. 4.

Ὁμῑλεῖν *to converse, be present with*, P. 739. βαρεῖα χώρᾳ τῇδ' ὁμίλησω E. 690.

Ὁμιλητός *fit to hold converse with*, S.c.T. 171.

Ὁμιλία *converse, intercourse*, S.c.T. 581. E. 924.—*a company*, E. 57. 384. 681. 984. —*intimacy, familiarity*, P.V. 39. On A. 813. ὁμιλίας κάτοπτρον, εἴδωλον σκιᾶς, κ.τ.λ. see under εἴδωλον.

Ὅμῑλος *a crowd* or *multitude*, P.V. 415. S.c.T. 35. P. 122. 986. S. 231. 350. 971.

Ὁμίχλη *a cloud* or *mist*, P.V. 145.

Ὄμμα *the eye*, P.V. 69. 356. 569. 657. 797. 884. S.c.T. 210. 341. 519. 605. 678. P. 81. 596. 805. A. 232. 262. 407. 506. 527. 722. 770. 863. 921. 961. 1267. 1403. C. 97. 183. 666. 727. 798. 804. 1054. E. 54. 104. 385. 928. S. 196. 207. 404. 697. 794. 927. 982.—The eye was considered as the most valuable part of the human body, hence it is used to denote anything especially dear or precious, e.g. ὄμμα δόμων νομίζω δεσπότου παρουσίαν P. 165. ὄμμα πάσης χθονὸς Θησῆδος ἐξίκοιτ' ἂν εὐκλεὴς λόχος E. 979. Thus we have σέβειν πεποιθὼς ὀμμάτων ὑπέρτερον S.c.T. 512. which Stanley compares with Catull. iii. 5. *Quem plus illa oculis suis amabat*. Blomf. also compares Theoc. x. 53. ναὶ μὰ τὸν ὀφθαλμόν, τῶ μοι γλυκερώτερον οὐδέν. In S.c.T. 766. we have κρεισσοτέκνων ἀπ' ὀμμάτων ἐπλάγχθη. see κρεισσότεκνος.—It is also put by synecdoch. for *the face*, and is thus used in addressing persons, ὦ τερπνὸν ὄμμα C. 236. Here Valck. on Phœn. 415. reads ὄνομα. So Blomf. Dind.—ἔρως, ἄφυκτον ὄμμα P.V. 905. *love, an eye from which there is no escaping*. Cf. P.V. 657.—νυκτὸς ὄμμα P. 420. a periphrasis for *night*. Cf. Seidler on Eur. Iph. T. 110. In C. 124. δωμάτων is properly read by Schütz for δ' ὀμμάτων. See ἐπισκόπος.

Ὀμματοστερής *depriving of sight*. Met. ὀμματοστερὴς φυτῶν E. 900. *killing the buds of trees*.

Ὀμματοῦν *to make clear*, S. 462. pass. φρένα ὠμματωμένην C. 841. *clear-sighted*.

Ὀμνύναι *to swear*. pass. ὀμώμοται ὅρκος A. 1257.—*to swear by*. ὄμνυσιν αἰχμήν S.c.T. 511.

Ὁμοδέμνιος *a bed-fellow*, A. 1079.

Ὁμοιοπρεπής *bearing the same appearance*, A. 767.

Ὅμοιος *like*, A. 595. C. 204. 255. 491.

S.431. with dat. P.V.78. S.c.T.660. 703. E.388. S.492.—with ὥσπερ A. 1284.—ἐκ τῶν ὁμοίων A.1397. *on equal terms.* ὅμοιόν ἐστι *it is all one.* καὶ τῶνδ' ὅμοιον εἴτι μὴ πείθω A.1212. σὺ δ' αἰνεῖν εἴτε μὲ ψέγειν θέλεις, ὅμοιον 1376. sc. ἐστί.—ὅμοια adv. *alike.* ὅμοια χέρσον καὶ θάλασσαν ἐκπερῶν E.231.

Ὁμοίως *likewise, in like manner.* Δαναοῖσι Τρωσί θ' ὁμοίως A.67. C. 905. E.268.498.—*all the same, without any difference, none the less.* σωθεὶς ὁμοίως τῆσδε κοιρανεῖ χθονός P.210. χάριτες ὁμοίως κέκληνται γόος εὐκλεής C.317.698. E.338. But here Arnald. ὅμως. So Dind.

Ὁμολωΐδες the name of a gate at Thebes, S.c.T.552.

Ὁμοπάτριος *born of the same father,* P.V.557.

Ὁμόπτερος *having the same feathers,* in which sense it occurs in the metaphorical expression, S.221. Met. of ships, *having like sails.* ὁμόπτεροι νᾶες P.551.—of a lock of hair, *like, resembling,* C.172.

Ὁμόσπλαγχνος *sprung from the same loins,* S.c.T.872.

Ὁμόσπορος *of kindred origin,* generally of the connexion of brother or sister, S.c.T.802.915.916. ἡ ὁμόσπορος C.240. *a sister.*—ὁμοσπόροις ἐπιῤῥοαῖσιν αἱμάτων A.1490. This word is restored by some in S.c.T.558. where is now read the corrupt καὶ τὸν σὸν αὖθις πρόσμορον ἀδελφεόν. On this very uncertain passage we may observe that ἀδελφεὸς is a word unknown to the tragic senarius, and may possibly be an adaptation to the metre of a marginal gloss ἀδελφός. Robert. has ἀδελφόν. That ὁμόσπορον was the reading of some copies, seems clear from the gloss, τὸν ἐκ τοῦ αὐτοῦ σπόρου, ἐκ τῆς αὐτῆς σπορᾶς γεννηθέντα. Part of this word is preserved in Codd. Regg. A. B. πρόσπορον. ὁμόσπορος may have been preceded by some word now lost, beginning with πρ or προς, and the termination of this word being dropped, together with the beginning of the next, the corrupt word πρόσπορον may have arisen, and then to complete the metre some one may have adapted the gloss ἀδελφὸν to the verse. Dind. adopts Dobree's conj. sc. καὶ τὸν σὸν αὖτ' ἀδελφὸν ἐς πατρὸς μόρον ἐξυπτίαζων ὄνομα h.e. *alta voce inclamans nomen ejus de patris morte.*

Ὁμόστολος *similar in style,* S.491.

Ὁμότοιχος *neighbouring, having a party wall,* A.976.

Ὁμοῦ *together, at the same time,* P.393.999. A.1124.1298. C.495.809. οἰμωγὴ ὁμοῦ κωκύμασι κατεῖχε πελαγίαν ἅλα P.418. where Stanley (as Blomf. observes) wrongly translates ὁμοῦ as governing the dative κωκύμασι, a construction hardly met with in the Attic writers. The meaning is, *lamentation at the same time filled the sea with wailings.*

Ὁμόφωνος *symphonious,* A.153.

Ὀμφαλός *a navel, the centre of anything.* Used especially of the temple at Delphi, which was esteemed the centre of the earth, E. 40.159. See μεσόμφαλος. There was a white stone in the inner part of the temple called ὀμφαλός, on which were two golden eagles. See Pind. Pyth.iv.4.

Ὄμφαξ *an unripe grape,* A.944.

Ὀμφή *a voice* or *sound,* S.789.

Ὁμώνυμος *similar in name.* δύστονα κήδε' ὁμώνυμα S.c.T.971. the interpretation of the French translator, quoted by Butler, is probably right, "*deplorable calamities predicted by* (or similar with) *thy name.*" sc. Polynices. Cf. v.812. Schütz says, "ὁμώνυμα because they were both addressed by the endearing name of brother." Dind. conj. δύστανος ἁ κηδεμονία.

Ὁμῶς *alike,* P.V.738. E.366.662.

Ὅμως *nevertheless.* In the beginning or middle of a sentence, ὅμως δ' ἔθνον A.580. τοκεῦσι δ' ὅμως τελεῖται S.c.T.602. P.250.285.513.677. A.963. 1228. C.378.921. E.74.453.473. S. 711.—in the latter part, after καί,

καὶ εἰ, καίπερ. λέξον κεἰ στένεις κακοῖς ὅμως P. 287. *μέμνησ' Ὀρέστου, κεἰ θυραῖός ἐσθ' ὅμως* C. 113. *πείθου γυναιξὶ καίπερ οὐ στέργων ὅμως* Cf. P. 826. E. 451. In all these ὅμως refers to the verb in the former clause. —*ἐκεῖθι κἦλθον· βαρέα δ' οὖν ὅμως φράσον* S.c.T. 792. *what! did they come to that? but tell us the facts grievous though they be.* The latter clause is an abridged expression for *βαρέα μὲν (τάδε), φράσον δ' οὖν ὅμως.*

Ὄναρ *a dream*, C. 519. S. 865. Met. *like a dream*, A. 82. *ὄναρ γὰρ ὑμᾶς νῦν Κλυταιμνήστρα καλῶ* E. 116. h. e. *nam nunc quidem ego illa Clytæmnestra, quæ vos invoco, nil nisi umbra et somnium sum.* Schütz. — For *κατ' ὄναρ, in a dream. ὄναρ διώκεις θῆρα* E. 126. cf. id. 116.

Ὀνειδίζειν *to reproach a person with a thing.* with dat. C. 904.

Ὄνειδος *reproach*, S.c.T. 364. 521. P. 743. A. 1541. C. 488. E. 97. 130. 150.

Ὀνειρόμαντις *one that predicts from dreams*, C. 33.

Ὄνειρον *a dream*, A. 13. 265. 1191. C. 534. — from another form, *τώνείρατι* C. 524. *ὀνειράτων* P.V. 446. 483. A. 477. 954. C. 37. 516. 916. E. 150. *ὀνείρασι* P.V. 658. P. 172. A. 865. *ὀνείρατα* id. 660.

Ὀνειρόφαντος *appearing in dreams*, A. 409.

Ὀνήσιμος *beneficial*, E. 884.

Ὄνησις *benefit, enjoyment*, A. 340. See under *αἱρεῖν.*

Ὄνομα *a name*, P.V. 210. 595. P. 276. E. 8. S. 916. In S.c.T. 559. *ἐξυπτίαζων ὄνομα*, (see *ἐξυπτιάζειν*) Schütz conj. *ὄμμα.* So Blomf. Herm. This is, however, unnecessary. The repetition of the same word in successive lines is not at all uncommon in the tragedians. Cf. *μένει—μένων* S.c.T. 375. 376. (see *μένειν*) *ὕπνου — ὕπνῳ* A. 14. 15. *δόμων (νόμῳ* Burgess, Dind.)—*δόμων* E. 546. 547. *ἔνδικος— ἐνδίκως* id. 669. 670. See also Wagner on Virg. Georg. ii. 125. 6. who cf. G. iii. 524. Æ. i. 504. v. 780. G. i. 301.

Ὀνομάζειν *to name*, A. 667. P.V. 599.

Ὀνοτάζεσθαι *to detest. αὐτογενῆ τὸν φυξάνορα γάμον ὀνοταζόμεναι* S. 10. h. e. (if the reading be correct) *detesting, as an affair of kindred, this odious marriage.*

Ὄνυξ *a nail*, C. 25.

Ὄξος *vinegar*, A. 313.

Ὀξυβόας *loudly crying*, A. 57.

Ὀξύγοος *loudly bewailing*, S.c.T. 303.

Ὀξύθῡμος *swift to anger*, E. 675.

Ὀξυκάρδιος *irritable in temper*, S.c.T. 889.

Ὀξυμήνῑτος *swift to anger*, E. 450. In this verse (if correct) there seems to be a hypallage of *φόνου διαιρεῖν ὀξυμηνίτου δίκας* for *ὀξυμηνίτους δίκας*, the meaning being that she could not *quickly decide* upon the charge. The epithet clearly applies to the decision of Minerva, not to the murder. Perhaps, however, *ὀξυμηνίτους* (so Stanl. Herm.) or *ὀξυμηνίτως* may be the correct reading.

Ὀξύμολπος *shrill sounding*, S.c.T. 1014.

Ὀξυπευκής *with a bitter edge*, E. 631.

Ὀξύπρωρος *sharp-pointed*, P.V. 422.

Ὀξύς *sharp, shrill, loud*, S.c.T. 935. P. 1015.—*quick, ἀκούειν ὀξύ* S. 884. *ἐκφυσιῶν ὀξεῖαν αἵματος σφαγήν* A. 1362. a poetical expression for *αἷμα τῆς σφαγῆς* h.e. *spurting out a swift stream of blood from his wound.* Blomf. cf. Soph. Ant. 1238. *καὶ φυσιῶν ὀξεῖαν ἐκβάλλει πνοὴν Λεύκῃ παρείᾳ φοινίου σταλάγματος.*

Ὀξύστομος *sharp-mouthed*, P.V. 667. 805.

Ὀξύχειρ *quick-handed. ὀξύχειρι σὺν κτύπῳ* C. 23. i. e. *σὺν ὀξεῖ χειρῶν κτύπῳ.* cf. *ἐπτατειχεῖς ἐξόδους* S.c.T. 266. *λευκοπήχεις κτύποι χεροῖν* Eur. Phœn. 1370. *φυρμάκων μαλακόχειρα νόμον* Pind. Nem. iii. 55.

Ὀπᾱδός *an attendant*, S. 963. 1001. On A. 414. see *κέλευθος.*

Ὀπάζειν *to give*, P.V. 8. 30. 252. P. 748. E. 503. 592. *γυναικῶν οἷον ὤπασ-*

ας γένος S.c.T.238. *what a race of women hast thou given us!* ὅστις τόδ' ἔργον ὤπασε πρὸς ἀσπίδι S.c.T. 474. *who placed this device upon the shield.*

Ὀπάων [ᾰ] *an attendant*, C.758. S. 487.932.

Ὅπη *where*, P.V.641.—*whither*, A. 1514. with gen. ὅπη γῆς P.V.563.—*in what manner*, P.V.877.908. S.c.T.641. P.588. C.1017. ἔστι δ' ὅπη νῦν ἐστί A 67. On this form of expression see Blomf. gloss. in loc.

Ὄπιθεν *behind*, P.962. for the vulg. ὄπισθε, which violates the metre.

Ὀπίσθοπος *an attendant* or *lacquey*, C.702.

Ὁπλίζειν *to array in armour.* Met. *to array in anything.* σπαργάνοις ὡπλίζετο C.537. *was dressed in swaddling clothes.* λαμπὰς ὡπλισμένη S.c.T.415. *a ready prepared torch.*

Ὁπλισμός *an arming*, A.392.

Ὁπλίτης [ῑ] *an armed man*, S.c.T. 448.699.

Ὅπλον, in pl. ὅπλα, *arms*, S.c.T. 114.489. P.449. ὅπλων ἐπιστάτης for ὁπλιτῶν P.371.

Ὁπόθι *where*, S.117. See ἐναγής.

Ὅποι *whither, to what point.* ὅποι τράποιντο *whither to turn*, P.451.—*on which side.* δήμου κρατοῦσα χεὶρ ὅποι πληθύεται S.599. *on which side the majority is.* βιάζεται ὅποι δὲ καὶ † προβαίνων πάχνᾳ κουροβόρῳ παρέξει A.1492. h.e. βιάζεται (ἐκεῖσε) ὅποι προβαίνων κ.τ.λ. See under παρέχειν.

Ὁποῖος *of what sort*, P.V.473. *such as*, E.863.

Ὁποιόσπερ *id.* C.658.

Ὁπόσος *as much as.* χθόνα ὁπόσαν καὶ φθιμένοισι κατέχειν S.c.T.714. *enough for them to occupy when dead.*—ὁπόσοι *as many as*, P.V.409. S.c.T. 852.910. P.121.

Ὁπότερος *whichever*, S.429.

Ὅπου *where*, S.c.T.994. C.575. E. 267.401. with gen. ὅπου φρενῶν E.291. *in what part of the mind.*—ἔσθ' ὅπου *sometimes*, E.492.—τοῦ γὰρ προτέρα μῆτις ὅπου χρὴ δώματα ναίειν S.949. i. qu. τοῦ γὰρ πρότερον μητίεσθαι, ὅπου κ.τ.λ.

Ὄπτεσθαι *to see.* (pres. not used) fut. ὄψει P.V.22. E.259. ὄψεσθε S. 888. perf. m. ὄπωπα E.57. perf. pass. ὤπται P.V.1000. *have been considered.* In P.V.22. ἵν' οὔτε φωνὴν οὔτε του μορφὴν βροτῶν ὄψει, the idea ἀκούσει is implied in the former clause. The reverse happens in Musæus de Her. et Leand. v.5. quoted by Abresch, νηχόμενόν τε Λέανδρον ὁμοῦ καὶ λύχνον ἀκούω. See Abresch on this passage, and Lobeck on Soph. Aj.1035.

Ὀπτήρ *a spy*, S.182.

Ὀπτός *roasted*, A.1068.

Ὀπώρα *ripeness.* Met. *ripeness of age, full beauty*, S.976.

Ὅπως *how, as, in what manner*, P.V.374.544.643.877.942. A.108.1344. E.551.561. S.235.275.287. with aposiopesis, ἐγὼ δ' ὅπως μὲν ἄντικρυς τάδ' αἰνέσω—sc. οὐκ ἔχω C.190. οὐκ ἔσθ' ὅπως κ.τ.λ. A.606. *it is not possible that.* ὅπως ποδῶν sc. ἔχετε S.817. *as fast as you can.* with superl. ὅπως ἄριστα A.586. *as well as possible.* ὅπως τάχιστα A.591.1323. C.724.865. S.460. in comparison, *like.* κῦμ' ὅπως P.V. 1003.—*when*, P.194. ὅπως τάχιστα P.V.228. *as soon as.*—*that, in order that*, with fut. A 821. S.405.444. elliptically, ὅπως μὴ σαυτὸν οἰκτιεῖς ποτε P.V.67. sc. ὅρα. with subj. P. 654. A.1631. C.860. P.V.461. (but here γένοιν' Dawes. So Brunck. Schütz, Glasg. Blomf. Dind. rightly) with opt. S.c.T. 20. (γένησθε Ald. Turn.) P.442. E.288.640.—with fut. and subj. together, C.263.264.—with indicative of the past, denoting a supposed case which has not been realised, sc. *in which case*, P.V.751. C.194.—ὅπως ἄν, with subj. P.V. 826. C.573. E.543.984. S.230.—with opt. denoting *the manner how.* τείνοντα πάλαι τόξον, ὅπως ἂν—βέλος ἠλίθιον σκήψειεν A.355. See Matth. Gr. Gr. 520. Obs. 2.

Ὁρᾶν *to see.* ὁρῶ P.V.70.307.908. P.201.978. A.479. C.166.720.1057. E. 40.110.945. S.177.215.349.694.810.

ὀρᾷς P.V.69.259.382.615.953. A.1579. E.67.715. ὀρᾷ S.c.T.536. P.194.977. E.103. ὀρῶμεν A.645.669. ὀρᾶτε P.V. 119.677. A.1190. C.102. imp. ὅρα P.V. 999. C.911. E.245.622. ὀρᾶν S.c.T. 957.974.983. P.184. A.411. C.227. ὀρῶν P.V.323.436. P.457. A.1606. E. 731. S.793. ὀρῶσα A.868. C.223. E. 384. ὀρῶντες P.809. ὀρῶντα S.299.—In C.283. if the reading be correct, the participles ὀρῶντα and νωμῶντα are the acc. pl. neut. put *generally* with reference to the things previously particularized, sc. *things clear sighted, although eyeing me in the dark.*—ὀρωμένην C.291. E.389. where Stanl. ὀρωμένας, rightly.

Ὀργᾶν lit. *to swell as ripe fruit*, etc. Met. *to be ripe for anything, to desire ardently.* τὰ δ' αὐτὸς ὄργα μαθεῖν C.447. So Pauw, who is followed by Herm. Schütz, Bothe. ὀργᾷ μαθεῖν is the vulg. which Well. retains, conceiving ὀργᾷ to be the dative of ὀργή, and μαθεῖν used for the imperative. Bamberger, quoted by Dind. observes, "Scribendum videtur ὅρμα. *Sunt hæc ut dixi; cetera jam ipse proficiscere ut cognoscas, decet autem forti animo pervenire.*"

Ὀργή *temper, disposition.* ὀργῆς τραχύτητα P.V.80. ὀργῆς νοσούσης id.378. κνωδάλων ἔχοντες ὀργάς S. 744. Cf. P.V.681. S.c.T.660.—*any strong emotion.* ὀργᾷ περιόργως ἐπιθυμεῖν A.208. So in C.447. according to Well. see prec.—especially *anger*, P.V.190.315. A.71. C.323.822. (see λυπρός) E.810.897.936. S.184.

Ὄργια *sacred rites*, S.c.T.162.

Ὀρέγεσθαι mid. *to stretch oneself forth, to aim a blow*, A.1082. Here Dind. prefers χεὶρ for χεῖρα from Ven. Steph. and adopts Hermann's conj. ὀρέγματα.

Ὄρεγμα *a putting forth.* χερὸς ὀρέγματα C.420. ἴσθι δ' ἀνδρὸς φίλου πῶλον εὖνιν ζυγέντ' ἐν ἅρματι πημάτων, ἐν δρόμῳ, προστιθεὶς μέτρον. τίς ἂν σωζόμενον ῥυθμὸν τοῦτ' ἰδεῖν δάπεδον, ἀνομένων πημάτων ὄρεγμα; C.783. The general meaning of this very corrupt passage is clear: Orestes in his career of woe is compared to a horse driven violently over the plain: so many and so numerous are his sorrows. For ἐν δρόμῳ Heath and Musgrave read δρόμῳ. See ἐν.—The words τίς ἂν—ἰδεῖν are corrupt and unintelligible (but see σώζειν). Blomf. reads τίς ἂν ἴδοι, and for δάπεδον reads διὰ πέδον, because Homer always makes the first syllable of this word short. For πημάτων Ald. Guelph. have βημάτων, the certainty of which correction is clear from the general tenor of the passage. The words ἀνομένων βημάτων ὄρεγμα appear to be merely a periphrasis for βήματα ἀνόμενα, though Schütz suggests a more refined explanation.

Ὄρειος *belonging to a mountain*, A. 483.

Ὀρέσκοος *living on a mountain*, S.c.T.514.

Ὀρέστης *Orestes*, A.853.1631.1652. C.113.129.134.136.175.192.215.222. 671.685.710.720.738.751.765.828. 854.921. E.120.212.593.705.711.766.

Ὀρθιάζειν *to cry aloud*, P.673.

Ὄρθιος *erect.* τριχὸς ὀρθίας πλόκαμος S.c.T.546.—*loud sounding*, A. 1124. C.740. ὄρθιον ἀντηλάλαξεν ἠχώ P.381.

Ὀρθόβουλος *right counselling*, P.V. 18.

Ὀρθοδαής *rightly skilled*, A.993.

Ὀρθοδίκαιος *observing strict justice*, E.948.

Ὀρθόθριξ *making the hair to stand on end*, C.32.

Ὀρθομάντεια *true prophesy*, A. 1188.

Ὀρθονόμος *assigning what is right*, E.921.

Ὀρθός *erect, upright*, C.489. τίθησιν ὀρθὸν πόδα E.284. *stands upright*, opposed to κατηρεφῆ q.v.—*just, right*, μάρτυρες ὀρθαί E.308.

Ὀρθοστάδην *standing upright*, P.V. 32.

Ὀρθοῦν *to raise up*, S.c.T.211. E. 721.—*to regulate.* ὃς αἶσαν ὀρθοῖ S. 658.—*to guide to a successful issue.*

ἀγῶνας ὀρθώσαντι C.577. *συμφορὰς ὀρθώσομεν* E.857. *ὤρθωσας στόματος γνώμην* A.1454. *thou hast spoken correctly. οὐδὲν ὤρθωσας φρενί* S.893. *you are quite wrong in your judgment.* —mid.v. *ὀρθοῦσθαι to rise up,* E.678. *ὀρθουμένων δε* E.742. *if things are rightly done.* Here Turn. has *ὀρθουμένοις.* But Well. properly observes that it is the neuter plural taken absolutely. — *ὀρθοῦσθαι to succeed,* C. 762. See *κρυπτός.*

Ὀρθώνυμος *rightly named,* A.683. See *κῆδος.*

Ὀρθῶς *rightly, correctly,* P.V.1002. S.c.T.811.858. C.519. E.554.627.718.

Ὁρίζειν *to mark out a limit. διχῇ ἀντίπορον γαῖαν ἐν αἴσᾳ διατέμνουσα πόρον κυματίαν ὁρίζει* S.541. see *διχῇ.* —*she touches the border of* (h.e. she reaches) *the opposite land.* In C.914. *πατρὸς γὰρ αἶσα τόνδε σοὐρίζει* (*σοὐρίζει* Pors. for vulg. *σ' ὁρίζει*) *μόρον,* Blomf. correctly understands *σοὐρίζει* to be a contraction for *σοὶ οὐρίζει,* not for *σοὶ ὁρίζει,* as Elms. Well. and Dind. suppose. See *οὐρίζειν.*—m.v. *ὁρίζεσθαι to mark out a limit for oneself, to claim as a boundary. ὁρίζομαι δὲ τήνδε Περῥαίβων χθόνα* S.253.— *to determine upon. ὕπαστρον δέ τοι μῆχαρ ὁρίζομαι γάμου δύσφρονος φυγᾷ* S.389.

Ὁρκάνη *an engine to enclose a city,* S.c.T.328.

Ὅρκιον *an oath,* A.1406.

Ὅρκιος *to be decided upon oath. φόνων δικαστὰς ὁρκίων* E.461. But here Pears. *ὁρκίους αἱρουμένη.* So Dind.

Ὅρκος *id.* P.V.591. A.1171.1257. 1551. C.971. E.209.407. (See *δέχεσθαι.* Here Stanl. *εἰ δοῦναι θέλῃς.* Herm. *θέλοις,* which Dind. approves.) 410. 467.650.680.

Ὅρκωμα *id.* E.464.738.

Ὀρκωμοτεῖν *to swear,* E.734.—*to swear by,* S.c.T.46.

Ὀρμαίνειν *to be restive* or *agitated,* S.c.T.376.—*τὸν αὐτοῦ θυμὸν ὀρμαίνει* A.1361. *is agitated in spirit.*

Ὁρμᾶν *to hurry on* or *rush, to hasten,* E.386. *ἐν σπαργάνοισι παιδὸς ὁρμῆσαι δίκην* C.522. Here Well. supposes *ὁρμῆσαι* (so Pors. for vulg. *ὁρμίσαι*) to be from *ὁρμεῖν to lie at rest,* not from *ὁρμᾶν to move.* This, however, is shown to be wrong by the words *τίνος βορᾶς χρῄζοντα* in the next line, the *restlessness* of the child being *caused* by the want of food. *ὁρμᾶσθαι* m.v. *id.* S.c.T.31. P. 147. E.983. pass. *ὡρμήθη* P.495. *ὡρμημένος impelled,* C.929. *σέβας ὁρμώμενον βροτοῖσι* E.93. *exercised* or *acting for mankind.*

Ὅρμος *a harbour,* A.651. S.746.753.

Ὅρμος *a necklace,* C.608.

Ὄρνις *a bird,* A.112.1289. S.223. *ὄρνιθος* S.223. *ὄρνιν* A.383. S.209. *ὀρνίθων* A.152. *ὄρνισι* S.782. *ὄρνιθας* S.c.T.26. — *ἐνοικίου ὄρνιθος* E.828. *the domestic bird,* i.e. *the cock.*—*an omen* or *presage,* e.g. of ill-luck, S.c.T.579.

Ὀρνύναι *to excite. χειμῶν' ἄωρον ὦρσε* P.488. m.v. *ὄρνυσθαι to rush on* or *hurry, to haste,* S.c.T.87.401. *ὀρόμενον κακόν* S.c.T.87. *the rising evil.* Cf. id.110. A.1382. perf. pass. *ὦρτο* A.960. *ὀρμέναν* S.417. p.p.m. *ὠρώρει* A.639.

Ὀροθύνεσθαι pass. *to be stirred up,* P.V.200.

Ὅρος *a boundary,* P.V.669.792. E 901. *πιθανὸς ἄγαν ὁ θῆλυς ὅρος ἐπινέμεται* A.172. where *ὁ θῆλυς ὅρος* is *the opinion laid down by a woman,* and refers to the same as *γυναικοκήρυκτον κλέος* in v.474. It is well explained by Schütz, *opinio mulieris de re quadam gesta quam ea summa cum fiducia verissimam esse decernit ac definit.* Klausen is wrong in translating it *credulus ambitus mentis muliebris. πιθανὸς* does not refer to the *credulity* of a woman's *mind,* but to the *influence* which her *opinion* exercises over others. *πόθεν ἔχεις ὅρους θεσπεσίας ὁδοῦ κακορρήμονας;* A.1125. *the rules* or *laws of the science of divination,* i.e. everything by which divination is regulated. Schütz rightly translates it,

quis tandem tibi male ominatam divinam viam definiit? h.e. quis tibi male ominatorum carminum modos præcipit?

Ὄρος *a mountain*, P.V.813. P.486. A.294. S.255.546.

Ὀροτύπος *striking a mountain*, S.c.T.85.

Ὀρούειν *to spring.* ὦρουσε E.113. πήδημ' ὀρούσας A.800.

Ὄροφος *a roof*, S.638.

Ὀρσολοπεῖσθαι *to be agitated*, P.10. The word is derived from ὀρσός, an old form of ὀρθός, as in ὀρσοθύρη, ὀρσινεφής, κ.τ.λ. λοπος, according to Passow, is a mere termination. Another form ὀρσοπολεῖται is found in many MSS. and in Ald. Rob. Turn. This (which was corrected by Steph.) is restored by Lange and Pinzger, who derive it from ὀρσὸς and πολέω or πέλομαι. But see Dorville, Vann. Crit. p.480.

Ὀρταλίχος *the young of a bird*, A.53.

Ὀρφεύς *Orpheus*, A.1612.

Ὀρφναῖος *appearing in the dark*, A.21.

Ὄρχαμος *a commander*, P.128.

Ὀρχεῖσθαι *to dance.* Met. *to palpitate*, C.165.

Ὀρχησμός *a dance*, E.354.

Ὅς, for ἑός, *his.* λιτῶν τῶν ὧν S.c.T.623. λέσχας ἅς E.345.

Ὅς *who, which, what*, P.V.4.110. 226.254.315.348.354. (loc. dub. see ἀνθίστασθαι) 359.415.419.426.445. 481.483.570.592.671.711.714.717.720. 726.732.742.766.791.798.802.807.810. 827.835.840.853.874.890.911.914.917. 924.930.931.935.950.998. S.c.T.5.8. 394.408.434.457.511.531.538.576.578. 695.742.805.811.838.860.938.1009.1022. 1037. P.5.61.160.200.440.467.468.470. 506.763.771.795.834.852.885. A.2. 100.165.333.422.690.882.1065.1195. 1261.1389.1447.1552.1617. C.125.171. 265.484.485.662.712.739.789.884.894. 918.934.986. E.3.69.175.377.435.575. 649.706.736.792.827.859. S.23.37.251. 290.378.411.560.637.658.685.774.984. 998.1006. —with attract. of rel. into the case of the antec. P.V.444.532. 965.986. P.322.334.786. C.730. E.544. —with attract. of anteced. by rel. S.c.T.382.535. S.1022. —with subj. indef. S.c.T.239.800. E.588.631. with ἄν P.170.—Dor. ἅ P.V.599. ᾇ id.548. ἃν S.c.T.103.902. E.311. ἅς S.531.—ἀνθ' ὧν P.V.31. *for which cause.* οὗ gen. adverbially, *where*, P.V.816. P. 478.793. E.177.—ᾗ *in what way*, P.V. 211. C.551. *whither*, C.306.

Ὅσιος *righteous, pure, holy*, P.V. 527. A.754. C.372. S.28.399. ἱερῶν πατρῴων ὅσιος ὢν S.c.T.1001. *pure as regards the temples*, i.e. not having defiled them.

Ὀσμή *a scent*, E.243. Cf. ὀδμή.

Ὅσος (poet. ὅσσος) *as much as*, P.V.789.854. S.c.T.757. E.819. Here Dind. with great probability, supposes a preceding verse to have been lost, containing a substantive to which ὅσην referred.—*how much*, P.V.929. E.589. In P.163. it may be doubted whether the words ὅσον σθένος πάρα will bear the sense which is generally assigned to them. Possibly ὅταν σθένος παρῇ, or ὅσον σθένος παρῇ, may be the true reading. If not, the expression is equivalent to φῶς (τοσοῦτον) ὅσον σθένος πάρα h.e. *light proportioned to their amount of strength.*—with superl. ὅσον μάλιστα P.V.522. ὅσον τάχιστα C.761. S.860.—ὅσοι plur. *how many, as many as*, P.V. 978. S.c.T. 291. P.500. A.362. E.275.713. in exclamation, P.848.

Ὁσοσπερ *id.* A.834. P.415.433.

Ὅσπερ *who, which*, P.V.628.644. 931.964. P.217.602. A.815.827.1511. C.132 213.648.687. E.609. S.942.1050. τοῦπερ for οὗπερ P.765. cf. τοίπερ id. 963. τῶνπερ A.948. τάπερ C.412.941. —ἀφ' οὗπερ *from the time when, since*, P.173. —οὗπερ adverbially, *where*, S.c.T.1002 ᾗπερ *in what manner*, Dor. C.434. ἅπερ neut. pl. *as, like as*, C.375. E.126.630.

Ὄσσε *the eyes*, P.1021. ὄσσων P.V.398. ὄσσοις id.144.682. A.456.

Ὅστε *who, which*, P.V.555.1073. S.c.T.127.483.682.737.1047. P.16.42.

289. A.49.348.1093. C.606. E.882.978. S.48.61.554.—*ἐξ οὗτε since when,* P.748. E.25.

Ὅστις *who.* *ὅ τι what,* P.V.38.226. 243.263.295.487.608.612.620.621.686. 761.768.824.949.1066.1072.1169. S.c.T. 2.65.179.376.474. P.494.499.590.731. 819. A.97.155.162.487.669.769.1035. 1331.1373.1439. C.21.108.119.170.594. 963.985. E.58.306. S.1032. with subj. indef. P.V.35. E.202.—*ὅτου* P.V.170. *ὅτῳ* 160.291.468.991. A.822.

Ὀσφύς *the loin,* P.V.495. Dind. writes *ὀσφῦς* according to the rule of Herodian and Arcadius.

Ὅταν *when,* expressing a time indefinite in fact, but definite in the conception of the speaker. with subj. P.V.189.258.746.792. P.591.728. A. 7. (see *ἀντολή*) 16.624.744.944.1291. C.409. (in loc. corr.) 814.960. E.335. 526.—with opt. P.442. Here Elmsl. *ὅτ' ἐκ νεῶν—ἐκσωζοίατο.* So Blomf. Dind. But *ὅταν* is necessary to represent the circumstance as a conception of a future event in the mind of Xerxes, *when they should,* not *when they did.* The opt. is used with *ὅταν,* because the main sentence, *ὅπως κτείνοιεν,* being thrown into the *oratio obliqua,* the subordinate *ὅταν ἐκσώζωνται* (as it would have been, had the construction *πέμπει* been continued) follows the same construction, irrespective of the usual connexion of *ὅταν* with the subjunctive.

Ὅτε *when,* expressing a definite time, A.574. C.656. (also in S.c.T.187. for the vulg. *ὅτι*) with subst. verb *ἦν* omitted, S.c.T.195.—with opt. E.696. —*νῦν ὅτε now at this very moment,* S.c.T.687. S.625. See Herm. and Lob. on Soph. Aj.801. and the former on Viger p.919.

Ὅτι *that,* P.V.104.186.259.323.328. 377.953. E.98.—*because,* P.V.903. E. 928.

Ὄτλος *labour,* S.c.T.18.

Ὀτοβεῖν *to sound.* *ὀτοβεῖ ὑπνοδόταν νόμον* P.V.574.

Ὄτοβος *a noise, a clatter,* S.c.T. 137.186.

Ὅτου, *ὅτῳ,* see *ὅστις.*

Ὀτοτοῖ, *ὀτοτοτοῖ, ὀτοτοτοτοτοτοῖ alas!* P.260.266.882.1000.1008.1024. A.1042.1046.1230. C.156.856. S.866. 875.

Ὀτοτύζεσθαι pass. *to be deplored* or *bewailed,* C.325.

Ὀτρύνειν [ῡ] *to urge, to urge on,* S.c.T.708. A.295.

Οὗ pron. *of him, himself.* gen. Ion. *ἕθεν* S 64. dat. *οἱ* A.1118. acc. *σφέ him,* S.c.T.451.597.599.1019. P.194. 1626. E.225. *her,* 580. in plur. *them,* S.c.T.612.721.770.993.502. fem. S.c.T. 846. dat. *σφίσιν to them,* P.V.479. enclit. *σφίν id.* P.V.252.455. S.c.T. 909. P.745.793.

Οὗ *where.* See under *ὅς.*

Οὐ a negative, joined with verbs, participles, nouns, adverbs, etc. *passim.* It is sometimes placed after the verb to which it refers, e.g. *εἷης φορητὸς οὐκ ἄν* P.V.981. Cf. id.755. 942.985. P.788. — also placed alone, without a verb, e.g. *οὔ, πρίν γε χώραν τήνδε κινδύνῳ βαλεῖν* S.c.T.1039. Cf. A.1222.1272.1652. — coalescing with the verb into one idea, e.g. *ὀλκὴ γὰρ οὗτοι πλόκαμον οὐ δαμάζεται* S.861. h.e. *δαμάζεται. ἤδη τὰ τοῦδ' οὐ διατετίμηται θεοῖς* S.c.T.1038. h.e. *ἠτετίμηται.*—the negation is sometimes repeated, e.g. P.V.215.232.258.477. P.211.376.422. A.618.1617. E.587. S. 386.

Οὐδαμῇ (dat. sing. of inus. *οὐδαμός*) *in no place, nowhere,* P.377.—*in no wise,* P.V.256.340.

Οὐδαμοῦ (gen. of id.) *nowhere,* S.324.434.466.—*νομίζειν οὐδαμοῦ to hold in no sort of esteem,* P.490. See *νομίζειν.*

Οὐδαμῶς *by no means, in no wise,* P.V.520. A.827.898. S.277.904.976. In reply to a question, P.236.702.—In P.158. Lange and Pinzger read *οὐδαμῶς ἐμαυτῆς οὐδ' ἀδείμαντος, φίλοι,* h.e. *οὐδ'. ἐμ. οὖσα scarcely mistress of my thoughts.* This conj. though disapproved by Herm. is worth consideration. Certainly, an expression of *fear for herself* is too selfish to

be suitable in the mouth of Atossa under such circumstances, and, moreover, the words ἐμαυτῆς ἀδείμαντος will hardly bear the meaning of fearing *for* herself.

Οὖδας *the ground* or *soil*, P.159. see κονίειν. A.489. S.1010.

Οὐδέ *nor, neither, and not.* with the negative οὐ preceding, P.V.212. 373.991.1079. S.c.T.540 598.893. P. 238.354.796.849. A.779.985. C.89. E. 58.70.228.423. S.234.373.871.925.—with οὐδέ A.597. with οὐδέπω P.V.320. with οὐπώποτε 693. with οὐδέν 1010. with οὔτις S.c.T.380. with οὔτι A.281. with οὔτοι C.697. E.289. with οὐδὲ repeated S.746.—repeated with οὐ intervening. οὐκ ἦν ἀλέξημ' οὐδέν, οὐδὲ βρώσιμον, οὐ χριστόν, οὐδὲ πιστόν P.V.477. where Blomf. reads οὔτε twice (see Elmsl. on Heracl.615.). So Dind.—The preceding negative is sometimes omitted, which is supposed by some to be the case in C.465. but see under ἔμμοτος.—without a negative preceding, P.V.102. 165.257.293.324.546.588.718.771.907. S.c.T.255. (see ἀπὸ.) 410.791.822. 965.1026. P.583.718. A.162.254.597. (here Schütz, Blomf. οὐκ) 776.862. 953.993. C.1034. E.5.24.49.293.295. 330.372.449.532.877. S.85.130.634.—*not even*, P.V.57. S.c.T.451.1026. P. 421.782. C.187. E.219.635. S.225. 234.411.752.936. with negative preceding, P.V.215. in interrog. A. 1504. —οὐδέπερ *not even though*, C.497. S. 394.

Οὐδείς *no one*, P.V.63.234.502.915. 1015. (but here Blomf. rightly reads μεῖον with Stanl. the expression being, as Dind. observes, the same as ἔλασσον ἢ μηδέν in v.940.) A.618.927. 1105.1277. E.101.109.—adj. *none*, P.V. 101.103.232.452.477.631.802. S.c.T.854. A.323.596.766.1143. E.388. S.386. 716.—οὐδέν *nothing*, P.V.51.965.986. 997. S.c.T.582. A.164.1002.1185. C. 16. S.710.893.1022.—*a thing of no account*, E.38. S.730.901. παρ' οὐδὲν τίθεσθαι *to make no account of*, A.221. παρ' οὐδὲν ἀρκεῖν *to avail as nought*, E.204. παρ' οὐδὲν αἴρειν E.809.840. *to do away with as a thing of nought.*—οὐδὲν ἄλλο γ' ἢ πτήξας δέμας παρεῖχε P.205. *did nought else than*, etc. οὐδέν ποτ' εἰ μὴ ξυνθανουμένην A.1100. *for no other end than*, etc.—*not at all, in no wise*, P.V.47.179.341.342. 878.920.1010.1044. S.c.T.427.979. P. 276.742.828.835. A.1049.1217.1364. 1388. C.439.507.700.733.740.793.805. 899. E.242.385.621.

Οὐδέπω *not as yet*, P.V.320. P.746. 800.—*and not yet*, A.287.

Οὔθαρ *a teat*, C.525. So Pauw and Valck. for the corrupt vulg.

Οὐκέτι *no longer*, A.319.1151.1156.

Οὔκουν *not then, not therefore, not however*, P.V.322.516.—with interrogations P.V.52.377.619. S.c.T.230. E.695. S.296.818. In S.c.T.199. the sentence is by some read interrogatively, as being assigned to the Chorus, which is almost necessary to the sense: by others without interrogation, as belonging to Eteocles, which the arrangement seems to require. Hence the verse is thought by Dind. to be interpolated. See under ὁ, ἡ, τό.

Οὖλα *the gums*, C.885.

Οὖν a particle whose precise force must be ascertained from the context, but generally meaning *therefore, then*, etc. e.g. στένωμεν οὖν καὶ τῶνδε συμφορὰν διπλῆν C.919. *let us then bewail*, etc. Cf. P.V.518.937. C.572. E.210.217.847. S.387. Often used thus in asking questions with τίς, πῶς, κ.τ.λ. e.g. P.V.513.773. S.c.T. 686.1057. P.239. C.112.175.169.755. E.367.862. S.214.294.302.313.335. τί οὖν; *what then?* S c.T.190. P.773. S. 309.—Also in transitions, ὃ δ' οὖν ἐρωτᾶτε P.V.226. *but, however, as to what you are asking.*—Also in transitions where an abrupt change is made in the discourse, Anglice, *be that as it may*, e.g. πέλοιτο δ' οὖν τἀπὶ τούτοισιν εὐπραξις A.246. Cf. A.34. 217.662.1012.1549. C.564.572. In S.c.T. 792. βαρεὰ δ' οὖν ὅμως φράσον, the expression seems equivalent to βαρέα μέν ἐστι τάδε, φράσον δ' οὖν ὅμως.

see ὅμως.—with other particles, e.g. *μὲν οὖν*, in transition, *well, however*, P.V.829. S.c.T.597. C.687. S.127. or in stating something stronger than what has been first affirmed, *nay, yea, rather*. *δείσασα γὰρ γρᾶυς οὐδέν, ἀντίπαις μὲν οὖν* E.38. Cf. P.989. A.1061.1369. C.993. So *ἀλλ' οὖν* in transition, *but however*, P.V.1060. 1073. S.c.T.199.—*γὰρ οὖν for indeed*, A.660. E.346. *καὶ γὰρ οὖν* A.510.—*οἵανπερ οὖν ἔλειπε* A.593. *even just as he left her*. *ὥσπερ οὖν even as*, A.1144.1401. C.94.875.—In stating an alternative, either in the first clause, e.g. *εἴτ' οὖν ἀληθεῖς, εἴτ' ὀνειράτων δίκην* A.477. Cf. A.817. or in both, C.672. or in the last, e.g. *μήτε μέγαν, μήτ' οὖν νεαρῶν τινα* A.350. Cf. A.460. E.390.

Οὕνεκα *because*, οὕνεκ' ᾤκτισαν *ἡμᾶς* S.630.—*on account of*, with gen. A.797. S.480.

Οὗπερ *where*, S.c.T.1002.

Οὔποτε *never*, P.V.174.550. S.c.T. 633.1014. 1028. 1159. E.127. 167. 522. 531.665.819.

Οὔπω *not yet*, P.V.984. S.c.T.496. P.637. A.664.1083. C.766.—separated by an intervening word, P.V.27. P. 175. C.736. E.560.

Οὐπώποτε *never yet*, P.V.691. E. 586.

Οὐράνιος *heavenly, belonging to heaven*, P.V.164.427.1051. A.90.—*rising to heaven*. *οὐράνια μέλη λίτανα θεοῖσι* S.789. *οὐράνια ἄχη* P.565. *woes reaching to heaven*, i.e. *immense*. Schütz cf. Virg. Æn. ii. 222. *Clamores simul horrendos ad sidera tollit*. Cf. also Soph. Aj.195. *ἄταν οὐρανίαν φλέγων*, and Ant.414. with Erfurdt's note. Blomfield less correctly understands the meaning in these passages to be *calamitates cœlitus immissæ*.

Οὐρανομήκης *reaching to heaven*, A.92.

Οὐρανόνικος *overcoming heaven*. *ἄταν οὐρανόνικον* S.156. h.e. *omnium cœlestium numinibus potentiorem*. Schütz.

Οὐρανός *Uranus*, P.V.205.

Οὐρανός *heaven*, P.V.749.899. S.c.T. 370.383.424. P.491. A.546. E.865. S. 211.

Οὐρανοῦχος *governing heaven*. *οὐρανοῦχον ἀρχάν* C.954.

Οὐρίζειν *to urge with a fair wind*. Met. *to direct aright, to conduct with certainty*. *τὸν αὐτὸν αἰεὶ δαίμον' οὐριεῖν τύχης* P.594. *that the same god of fortune will ever guide* (his affairs) *prosperously*, where, as Passow (Gr. Lex.) observes, *τύχην* must be repeated from *τύχης*. Blomf. for *τύχης* reads *τύχας*, acc. pl., which, it must be admitted, is plausible, *δαίμονα τύχης* being rather a harsh expression. In C.914. *πατρὸς γὰρ αἶσα τόνδε σοὶ ὁρίζει μόρον*, *σοὶ ὁρίζει* is put for *σοὶ οὐρίζει* h.e. *brings inevitably on thee*, not for *σοὶ ὁρίζει*, as Blomf. Well. Dind. suppose. *Ὦ πάτερ αἰνόπατερ, τί σοι | φάμενος, ἢ τί ῥέξας | τύχοιμ' ἂν ἔκαθεν οὐρίσας | ἔνθα σ' ἔχουσιν εὐναί, | σκότῳ φάος ἰσόμοιρον; χάριτες δ' ὁμοίως | κέκληνται γόος εὐκλεὴς | προσθοδόμοις Ἀτρείδαις*. C. 313. seqq. Of this passage many interpretations have been given. The only variations in the reading and punctuation worth mentioning are *ἀνέκαθεν* for *ἂν ἔκαθεν*, and the placing the interrogative after *εὐναί* instead of after *ἰσόμοιρον*, as is usually done. A comma may also be placed after *τύχοιμ' ἄν*, taking *φάμενος ἢ ῥέξας τύχοιμ' ἂν* absolutely, and *ἔκαθεν οὐρίσας* by itself. The passage appears after all very simple, according to the common reading and pointing. Orestes is expressing his wish that any prayer or act of his might be made to reach his father in the shades, and cause his spirit to arouse itself to take vengeance on his murderers. Whether this may be so or not, he cannot tell; but, adds he, be that as it may (*ὁμοίως*), a due lamentation of the dead is a proper token of respect. To this the chorus replies, that he need not fear lest the spirit of the dead should be inattentive to his cry, for that his lament would certainly have the

effect desired. Translate, *O father, unhappy father, what having said, or what having done for thy sake, could I succeed in making it reach from afar to the place where thy couch holds thee, a light* (h. e. a place where the light is) *equivalent to darkness? but still, be this as it may*, etc. Οὐρίσας is to be taken actively, sc. τὸν λόγον ἢ τὸ ἔργον, as Lachm. explains it, and not intransitively, as some prefer, sc. *could I succeed in reaching thee myself?* Some, placing the interrogative after εὐναί, join σκότῳ φάος ἰσόμοιρον with οὐρίσας, and understand it metaphorically of the act contemplated, as *a pleasure* (or light) *equal to the sorrow* (or darkness) *which now encompasses* Agamemnon, as being hitherto unavenged. It is simpler to take these words as an epexegesis of εὐναί, by which Æschylus expresses somewhat of the same idea as Milton when describing the regions below, "*no light, but rather darkness visible.*" Others again, as Well., place the interrogative after εὐναί, and refer σκ. φά. ἰσόμ. to γόος, as denoting the probable inefficacy of the act performed. Other interpretations, etc., may be seen in the notes of commentators; see especially Blomf. Lachm. Herm. Obss. Critt. p. 89. seqq.

Οὔριος *proceeding favourably.* ξυλλάβοι πρᾶξιν οὐρίαν C. 801. *may he lend his aid to guide the matter aright.*—with acc. *guiding favourably.* τὸ πᾶν μῆχαρ οὔριος Ζεύς S. 589. See πόριμος.

Οὐριοστάτης lit. *set to a fair wind.* Met. *favourably instituted, done in honour of success,* C. 803. See γοής.

Οὖρος *a fair wind.* κατ' οὖρον *with a fair wind, right onward, without stopping,* P. 477. — met. S. c. T. 672. 836.

Οὖς *the ear,* C. 374. ὤτων C. 54. 444. ὠσί S. c. T. 25. 84. P. 597.

Οὐτάζειν *id.* pass. πληγὴν καιρίαν οὐτασμένος A. 1317. *mortally wounded.*

Οὐτᾶν *to wound.* ξίφος διανταίαν οὐτᾷ sc. πληγήν C. 631. *inflicts a deadly blow.*

Οὔτε *neither, nor.* repeated, P. V. 21. 106. 452. 798. S. c. T. 337. 489. 638. 646. 647. 648. P. 14. 211. A. 69. 239. 482. C. 256. E. 55. 389. 673. In C. 69. Bothe conj. οὔτε for οὔτι. So Dind.—the former οὔτε is omitted, A. 518. C. 292. in which last place δέχεσθαι δ' is to be read with Herm.—with οὐ preceding instead of οὔτε, P. 580.—with οὐ following οὔτε, P. V. 448. C. 289.—with τε following, P. V. 244. 260.—with δέ, P. 644. E. 476. In A. 1502. οὔτε seems clearly wrong, it being most unlikely that it should, as Well. supposes, connect the following words with the former speech of Clytæmnestra. Schütz and Blomf. read οὐκ. Seidler thinks vv. 1502, 3. an interpolation. So Dind.

Οὐτιδανός *vile,* S. c. T. 344.

Οὔτις *no one,* P. V. 50. 468. A. 1306. C. 628. 1029. S. 590. 592. adj. *none,* P. V. 443. S. c. T. 51. 379. P. 173. 406. A. 179. 454. 1070. C. 69. (see prec.) 736. E. 304. 404. 558. 618. 636. 706. S. 6. 92. 637. —with gen. A. 385. C. 558. 1013. E. 188. 672.—οὔτι *not at all, not,* P. V. 172. S. c. T. 457. 518. A. 281. 967. 1221. C. 414. E. 591. 597. 973. S. 511. with μή, οὔτι μή S. c. T. 181. A. 1624. C. 882.

Οὔτοι *surely not,* S. c. T. 218. A. 914. 1025. 1289. C. 267. 577. 696. 841. 901. E. 48. 64. 176. 289. 841. S. 360. 505. 508. 745. 861. 870. 912.

Οὗτος *this.* οὗτοι *these,* etc. P. V. 41. 72. 227. 239. 251. 261. 265. 278. 377. 390. 498. 509. 515. 625. 628. 730. 756. 784. 787. 809. 812. 815. 828. 871. 872. 877. 917. 920. 930. 975. 994. 999. 1032. 1045. S. c. T. 27. 67. 165. 247. 404. 450. 577. 654. 1004. 1026. 1036. 1057. P. 114. 155. 161. 184. 196. 206. 220. 224. 233. 325. 505. 723. 724. 739. 774. 779. 815. A. 97. 142. 157. 246. 359. 537. 553. 571. 588. 590. 601. 659. 795. 834. 869. 918. 924. (see seq.) 928. 1044. 1277. 1281. 1293. 1303. 1343. 1377. 1393. 1412. 1504. 1565. 1593. 1600. C. 108. 111. 114. 120. 143. 173. 366. 374. 576. 706. 747. 759. 770. 831. 893. 897. 904. 921. 1027. E. 52. 110. 190. 199. 420. 429. 430. 436. 454. 558. 583. 608.

612. 613. 619. 677. 766. 856. 890. 892. S. 237. 246. 265. 273. 293. 298. 306. 405. 453. 499. 515. 517. 734. 907. 912. 918. 924. 940. 969. 984.—οὗτος in addressing, *hark ye.* οὗτος, τί ποιεῖς; S. 889.—ταύτῃ *in this manner*, P. V. 189. 509.—καὶ ταῦτα *and that too*, P. V. 951. E. 112. 597. 864. —with a substantive and article, P. V. 4. 357. S. c. T. 246. 591. A. 533. 1076. 1611. 1531. C. 91. 534. 894. E. 589. S. 315.— with a subst. without the article, P. V. 224. 803. 1067. S. c. T. 226. 382. 487. 561. 699. P. 121. 487. A. 564. 1224. 1231. C. 229. 372. 787. 985. E. 20. 58. 320. 431. 466. 486. 606. 654. 674. 677. 713. S. 351.

Οὕτω, οὕτως *thus, so*, P. V. 195. 289. 972. S. c. T. 404. 508. 793. 794. 1003. 1011. 1048. P. 166. 546. A. 60. 124. 601. 701. 924. (Here Emper. in Zimmerm. Diar. by a very probable conjecture reads τοὐμὸν μὲν οὕτως for τούτων μ. οὕ.) 1262. 1353. 1361. 1419. 1584. 1592. C. 250. 362. 446. 476. 497. 545. 560. E. 100. 431. 709. 998. S. 333. 752. 955.

Οὐχί *not*, P. V. 934. 954. A. 264. S. 471. 896.

Ὀφείλειν *to owe.* ὀφείλων γε P. V. 987. *did I owe it him.*—ὀφείλεσθαι pass. *to be owing* or *due.* τοὐφειλόμενον πράσσουσα Δίκη C. 308. aor. 2. ὤφελε *ought.* ἔμπας τις αὐτὴν ἄλλος ὤφελεν λαχεῖν P. V. 48. *some one else ought to have received it.* with εἴθε, εἴθ' ὄφελε *would that.* εἴθ' ὄφελε κἀμὲ θανάτου κατὰ μοῖρα καλύψαι P. 879. *would that death had come upon me.*

Ὀφέλλειν *to increase* or *further*, S. c. T. 175. — mid. v. ἀραγμὸς ὀφέλλεται id. 231. *becomes greater.*

Ὄφελος *use.* πολυδρόμου φυγᾶς ὄφελος εἴτι μοι S. 718.

Ὀφθαλμός *the eye.* ἡμεροσκόπον ὀφθαλμὸν ἔξω S. c. T. 67. ὀφθαλμοί *the eyes*, S. c. T. 385. θεῶν ἴσον ὀφθαλμοῖς φάος P. 146. κατ' ὀφθαλμοὺς βαλεῖ C. 567. (see βάλλειν and κατά.) —To denote that which is *most dear* or *precious.* (Cf. ὄμμα.) ὀφθαλμὸν οἴκων C. 922. sc. Orestes. In P. 164. ἀμφὶ δ' ὀφθαλμοῖς φόβος is translated by Schütz *circum oculos meos timor*; but Blomf. properly refers it to Xerxes, in the sense assigned above, as the next verse shows. νυκτὸς ὀφθαλμός S. c. T. 372. *the brightest ornament of night.*—A certain minister of the Persian king, alluded to in P. 941. was called ὀφθαλμὸς βασίλεως, because by his aid, as Suidas says, πάντα ὁ βασιλεὺς ἐπεσκόπει. See Stanley's note on this passage.

Ὀφθαλμωρύχος *putting out the eyes* (as a punishment). ὀφθαλμωρύχοι δίκαι E. 177.

Ὄφις *a serpent*, S. c. T. 477. C. 915. δίπους ὄφις S. 872. Met. *an arrow.* πτηνὸν ἀργηστὴν ὄφιν E. 172. In C. 537. the reading of M. is οὐ φεῖσε πᾶσα σπαργάνη πλείζετο for which Turn. has ὄφις τε πᾶσιν σπαργάνοις ὠπλίζετο. About the two latter words there can be little doubt; the former part of the verse is very uncertain. Butl. conj. οὖφις τε παῖς ὥς. Faehse (Syll. Lect. p. 325.) thinks the reading of Turn. may be explained, *omnibus*, quibus, sc. infantes involvi solent. Pors. conj. οὖφις ἐμοῖσι σπαργάνοις. It is possible that after all ὄφις may not be the word concealed under the corrupt reading. This is partly supported by the division of the syllables in M. οὐ φεῖσε. It may be suggested as a mere conjecture to read, ὅν φησι παῖς ἐν (or better, perhaps, ὅν φησι παῖδα) σπαργάνοις ὠπλίζετο. ὅν φησι sc. Clytæmnestra. Cf. ὡς αὐτὴ λέγει v. 520.—On the quantity of the final syllable see κόνις.

Ὀφλεῖν (aor. 2. from pres. inus.) *to be sentenced to pay a fine.* ὀφλὼν ἁρπαγῆς καὶ κλοπῆς δίκην A. 520. *condemned to pay the penalty of rape and of theft.*

Ὄφρα *whilst*, C. 355.—ὄφρ' ἂν with subj. *until*, E. 325.

Ὀφρύς *an eyebrow*, C. 283.

Ὀχεῖν *to sustain.* φρουρὰν ὀχήσω P. V. 143. *I shall keep watch.*

Ὀχετεύεσθαι pass. *to be conveyed*, lit. as water by a channel, Met. as a rumour, A. 841.

Ὄχημα *a conveyance*, either *a land-*

carriage, S. 180. P. 599. or *a ship*, *ναυτίλων ὀχήματα* P. V. 466.

Ὄχθη the bank of a river, S. c. T. 374. P. V. 812.

Ὄχθος a mound or *hill*, P. 459. *τύμβου ἐπ' ὄχθῳ* C. 4. so *ὄχθος* simply, *a tomb*, P. 639. 650. —*a high bank*. *Ἀχερουσίους ὄχθους* A. 1133. Here Casaub. reads *ὄχθας* because *ὄχθη* signifies *a bank*, *ὄχθος a hill*. So Blomf. Well. however, properly observes that the radical force of both words is the same, and that each is occasionally used in the sense of the other.

Ὀχλεῖν to trouble, P. V. 1003.

Ὄχλος a crowd or *mixed multitude*, S. c. T. 216. P. 42. 53. 917. S. 179. —Met. *ὄχλον λόγων* P. V. 829. *a multitude of words*.

Ὀχμάζειν to fasten. *ὀχμάσαι* P. V. 5. *ὤχμασε* 621.

Ὄχος a conveyance, e. g. *a chariot*, P. V. 135. 712. A. 1040. E. 383. —*a ship*, S. 32. See *ὄχημα*.

Ὀχυρός powerful or *mighty*, P. 78. A. 44. of things, P. 90. Here Rob. and several MSS. have *ἐχυροῖς*.

Ὄψ a voice. *ὅπα τᾶς Τηρείας ἀλόχου* S. 58.

Ὄψανον a vision or *apparition*. *οὗτοι μάταιον ἀνδρὸς ὄψανον πέλει* C. 527. *Truly* (this) *is no unmeaning vision of a man*, (and not merely of a beast,) h. e. it is a man, not a beast that is signified by the vision. Dind. considers *ἀνδρὸς* corrupt.

Ὀψέ late, *too late*, A. 1399.

Ὀψίγονος late born, *young*, S. 356.

Ὀψίκοιτος late seeking rest, A. 863.

Ὄψις a vision, P. V. 648. A. 413. periphr. *φαντασμάτων ὄψεις* S. c. T. 693. *ὄψις ἐννυπνίων* P. 510. —*a spectacle*, P. 48. S. 562. *ὄψιν ἄβυσσον* S. 1044. *of which no one can discover the depth*. —*the sight* or *eyes*. *ἔχων παλίντροπον ὄψιν* S. 165. *averting his eyes*. *εἰς ὄψιν μολεῖν* P. 179. *to come into sight*. *εἰς ὄψιν ἥκεις ὧνπερ ἐξήνυχον πάλαι* C. 213. *you have attained to the sight of what you long desired to see*.

Π

Πᾶ. See *πῆ*.

Παγγαῖος name of a mountain, P. 486.

Πάγη a snare. *καὶ πάγας ὑπερκόπους ἐπραξάμεσθα* A. 796. but here Dind. adopts Tyrwhitt's very probable conjecture *χάρπαγάς*.

Παγκαίνιστος constantly renewed, A. 934.

Παγκάκως in the worst possible manner, S. c. T. 534. P. 273. —*παγκάκως ἔχει* C. 729.

Πάγκλαυτος most to be lamented, S. c. T. 350. P. 808.

Παγκληρία the whole of an inheritance, C. 479.

Πάγκοινος common to all, S. c. T. 590. *all in common* or *together*, *στάσις πάγκοινος ὥδ' ἐπιῤῥοθεῖ* C. 45.

Παγκρατής all-powerful, S. c. T. 237. E. 878. S. 796. —*emblematic of supreme power*. *παγκρατεῖς ἕδρας* P. V. 389. —*victorious*, A. 1632.

Παγκρότως with the sound of all its oars, h. e. *with all its oars*, S. 704.

Πάγος a hill, P. V. 20. 117. 130. 270. S. 186. —*πάγος Ἄρειος* E. 655. 660. *the hill of Mars*.

Πάγος frost, pl. A. 326.

Πάγχαλκος made all of brass, S. c. T. 574.

Πάγχυ entirely, *by all means*, S. c. T. 623.

Πάθος suffering. *τῷ πάθει μάθος θέντα κυρίως ἔχειν* A. 170. Cf. A. 519. C. 1004. *συμφορὰ πάθους* P. 428. *a grievous calamity*. —*a disaster* or *suffering*, P. V. 705. S. c. T. 830. P. 250. 284. 286. A. 655. 867. 1108. 1149. 1183. C. 509. 540. 970. 1011. 1066. E. 119. 140. 474. S. 104.

Παιάν Apollo, *the healing god*, A. 144.

Παιάν *a pæan* or *hymn*, sung on various occasions, as the taking of a city, ἁλώσιμον παιᾶνα S.c.T. 617. the beginning of a battle, P. 385. the death of a person, etc. παιᾶνα τοῦ θανόντος C. 149. Cf. S.c.T. 851. A. 631.

Παιανίζειν *to sing a pæan*, S.c.T. 250.

Παιδεία *education*, S.c.T. 18.

Παίδειος *belonging to children*. παιδείων κρεῶν A. 1215. 1575. *the flesh of children*.

Παιδιά *child's play, a trifle*, P.V. 314.

Παιδνός *childish*, A. 466.

Παιδοβόρος *child-devouring*, C. 1064.

Παιδολέτωρ *child-destroying*, S.c.T. 708.

Παιδολύμης *destroying her son*, Dor. C. 595.

Παιδότρωτος *inflicted as a wound by children*. παιδότρωτα πάθεα E. 473.

Παίειν *to strike* or *beat*. intrans. λόγοι παίουσι πρὸς κύμασιν ἄτης P.V. 887.—with acc. ἔπαισαν ἅλμην P. 389. —ναῦς ἐν νηῒ χαλκήρη στόλον ἔπαισε P. 401.—ἔπαισεν ἄφαντον ἕρμα A. 978. *strikes upon* (in loc. dub.).—*to slay* or *give a death blow*, A. 1352. 1357. pass. S.c.T. 940. C. 182.—παίοντο for ἐπαίοντο in a narrative by an ἄγγελος P. 407. See κυκλοῦν.

Παῖς *a child*. ἐκερτόμησας δῆθεν ὡς παῖδ' ὄντα με P.V. 988. Cf. P.V. 989. A. 81. 383. C. 522. 744. 748. fem. A. 268.—*a girl*, P.V. 654. C. 366. pl. P.V. 867. E. 69.—*a son*. Θέμιδος αἰπυμῆτα παῖ P.V. 18. Cf. id. 185. 578. 770. 775. S.c.T. 912. P. 173. 185. 192. 207. 223. 229. 344. 348. 465. 468. 521. 601. 725. 730. 737. 752. 759. 768. 820. 833. 836. 943. A. 851. 1010. C. 599. 800. 883. E. 144. S. 63. 162. 260. 301. 576. 869. 878.—*a daughter*. ἡ Διὸς παῖς παρθένος Δίκη S.c.T. 644. Cf. A. 1391. 1407. E. 6. 634.—παῖδες *children*. Τηθύος παῖδες S.c.T. 293. παῖδες Ἡφαίστου E. 13. *artificers*. See Stanl. note. Cf. P.V. 139. S.c.T. 774. P. 396. 703. A. 60. 319. 1192. C. 189. 262. 373. 471. 498. E. 179. 981. 987. S. 173. 336. 382. 428. 469. 595. 799. 887. 906. 958. 965. in circumlocution, παῖδες Ἑλλήνων P. 394.—said of animals, ἀναύδων παίδων τᾶς ἀμιάντου P. 570. h.e. *fishes*. of the young of the vulture, ἐκπαίοις ἄλγεσι παίδων A. 50.

Παίονες *the Pæonians*, S. 254.

Παίων *a healer* or *physician*. παιών τε γενοῦ τῆσδε μερίμνης A. 99. ἀλλ' οὔτι Παιὼν τῷδ' ἐπίστατεῖ λόγῳ A. 1221. This is well explained by Klausen, "Pæonis mentio rationem repetit e jusso chori utendum esse bonis verbis εὐφημεῖν. Horum enim usus nonnisi tamdiu locum habet, quam in discrimine res quæpiam versatur, in quo Servatoris Apollinis auxilium adhuc speratur. Quod discrimen si in malum vertit eventum, neque a Pæone quidquam amplius expectandum, neque juvant bona verba, quæ jam sponte vertunt in querelas δυσκελάδους, δυσφήμους."

Παιών *a pæan* or *hymn of joy*, C. 339.

Παιώνιος *possessing a soothing* or *healing power*, A. 822. S. 1052. κέλαδος οὐ παιώνιος P. 597. *a direful sound*. πῶς ἂν ὅρκος, πῆγμα γενναίως παγὲν, παιώνιον γένοιτο; A. 1172. *what beneficial effect could it have?* Here ὅρκου πῆγμα must certainly be read with Auratus. The words πῆγμα γενναίως παγέν, as a mere apposition to ὅρκος, would be unmeaning. The sense is, *how could an oath*, although *sincerely taken*, etc.—καὶ παιώνιος is a very probable anonym. conj. in A. 498. where κἀπαγώνιος is now read. Dind. adopts κἀναγώνιος from Spanh. or else would consider the word to come from ἐπαγώνιος, not ἀπαγώνιος.

Πάλαι *long since, a long while ago*. with past tenses, P.V. 1000. A. 573. S. 258.—with pres. σιγῶ πάλαι δύστηνος P. 282. A. 355. 534. 1350. C. 457.—*formerly*. εἴ που πάλαι A. 506. C. 213. E. 429. τῶν πάλαι πεπραγμένων A. 1158. C. 792. τῶν πάλαι λόγων P.V. 847. *my former words*.

Παλαιγενής *born long ago, antient,* P.V.220.875. E.163.—*of long standing,* S.c.T.724. A.1620.

Παλαιός *antient, of old standing,* whether of things or persons, e.g. S.c.T.722. Cf.id.784. P.17.154.607.689. A.742.1170.1351.1459.1482. C.733. E. 80. 372. 748. 775. S. 262. 533.1000.—*aged,* as applied to persons. πῶς οὖν παλαιὰ παρὰ νεωτέρας μάθω; C.169. Cf. S.c.T.309. A.72. E.69.697.843. compar. contr. παλαίτερος *older, more antient,* C.639. E.691.—τὸ παλαιόν *antiently,* θεόθεν κατὰ Μοῖρ' ἐκράτησε τὸ παλαιόν P.103.

Παλαιόφρων *old in wisdom* or *feeling,* h.e. *aged,* E.802.—*antient,* S.588.

Πάλαισμα *a struggle,* A.63. E. 559. (see ἀτρίακτος) 746.

Παλαιστής *a wrestler* or *antagonist.* P.V.922. Met. *an earnest suitor,* A.1178. Klausen compares Soph. Phil.371. O.T.879.

Παλαίφατος *antiently spoken,* S.c.T. 748. A.730.—*antient,* S.526.

Παλαίχθων proper name, S.247. 343.

Παλαίχθων *antient possessor* or *guardian of the land,* S.c.T.100.

Παλάμη *handy-work, an artifice,* P.V.165.—ὀλόμεναι παλάμαις S.845. Here the meaning seems to be *by violent hands,* but the passage is exceedingly corrupt.

Παλαμναῖος *an assassin,* E.426.

Πάλη *a struggle,* C.853.

Παλίγκοτος *of a contrary sort, disagreeable, unpleasant.* κληδόνας παλιγκότους A.837. cf.id.848. *odious rumours.* Hence, *hostile.* τοῖς ἐμοῖς παλιγκότοις S.371. *my enemies.* On the meaning of παλίγκοτος, and other compounds of πάλιν and κότος, see Elberling Obss. in Ag. p.9. seqq. who denies that "κότος proprie est *indoles,*" as Blomf. (Gloss. ad S.c.T. 804.) asserts, and restricts it to the sense of "ira penitus infixa et permanens." It seems, however, impossible to conceive, if this be so, how this sense can have entirely disappeared in the words ἀλλόκοτος, νεόκοτος, and ὑπερκότως, which clearly signify only *strange, novel, excessively:* also in παλίγκοτος itself, for the word does not mean *qui iram adversus aliquem gerit,* as Elberling says, πάλιν not at all signifying *adversus aliquem,* but being used to signify *contrariety of direction,* lit. *cross-tempered, cross-grained.* Neither does it mean, as the passages quoted show, *valde iratus,* πάλιν sc. exerting an intensive force, as in παλιμμηκής, παλίσκιος, etc. It seems clear then that if κότος be not a mere termination, it must have a meaning something similar to that suggested by Blomf. On ἀλλόκοτος, see Ruhnken's note on Timæus s.v. In βαρύκοτος it is not necessary to force the meaning from κότος *anger,* the word being, as Elberling observes, little different in signification from βαρύς. The idea of *anger* is also quite inappropriate in νεόκοτος (S.c.T.785. P.252.), and, lastly, in ὑπερκότως, which word occurs A.455. τὸ ὑπερκότως κλύειν εὖ βαρύ, where ὑπερκότως κλύειν εὖ means *to enjoy an exceedingly high reputation.* It has the same meaning in Eurip. Herc. Fur.1059. ὦ Ζεῦ, τί παῖδ' ἤχθηρας ὧδ' ὑπερκότως τὸν σόν; In A.796. for καὶ πάγας (χἁρπαγὰς leg.) ὑπερκότους Blomf. properly reads ὑπερκόπους, the idea ὑπερκότους being foreign to the sense, but needlessly makes the same correction (sc. ὑπερκόπως for ὑπερκότως) in A.455.

Παλιμμηκής *very long,* lit. *as long again.* πάλιν sometimes in composition has an intensive power, τὸ γὰρ πάλιν ἐνιαχοῦ ἐπίτασιν δηλοῖ. Hesych.

Παλίμπλαγκτος *wandering backwards,* P.V.840.

Παλίμποινα n.pl. *the price paid in return for anything,* C.782.

Πάλιν *again* or *back, back again,* κέλευθον ἥνπερ ἦλθες ἐγκόνει πάλιν P.V.964. πάχνην ἑῴαν ἥλιος σκεδᾷ πάλιν P.V.25. Cf. P.V.387.856. P. 325.600. A.310.335.502.587.604.665. 827.993.1334.1569. C.96.674.965. E.

35. S.336.834.—*afterwards, at a future time,* A.256. E.690.—*in a contrary manner.* μηδέ τῳ δόξῃ πάλιν S.c.T. 1031. *let no one think differently* or *dispute it.* See Etym. Magn. p.648.18.

Παλίνορτος *rising again, recurring,* A.149. Here Schütz conj. παλίνορσον, which he refers to the *return of Agamemnon.* In this, however, he is wrong. μίμνει does not refer solely to Agamemnon, nor is the meaning of οἰκονόμος (as Wellauer rightly observes) confined to Clytæmnestra, but it alludes to the wrath which, from the beginning, had attached to the house of Pelops, since its first crime, the πρώταρχος ἄτη (v.1165.) viz. the murder of Thyestes' children. Hence the wrath of the Furies, μῆνις (cf. v.1159. seqq.), never ceasing (μίμνει), showing itself from time to time (παλίνορτος) in the commission of treacherous crimes (δολία), and which Chalcas fears (if Iphigenia be sacrificed) may be exerted again in punishing Agamemnon for the murder of his child (τεκνόποινος). τεκνόποινος refers primarily to the murdered children of Thyestes; but prophetically also hints at the fate of Agamemnon: in the same way Clytæmnestra too is obscurely alluded to in οἰκονόμος δολία. μίμνει is used as it is in v.1544. μίμνει δέ, μίμνοντος ἐν χρόνῳ Διός, παθεῖν τὸν ἔρξαντα. μῆνις is used in the same manner as the consequence of crime in v.685. Ἰλίῳ δὲ κῆδος ὀρθώνυμον τελεσσίφρων μῆνις ἥλασε.

Παλινστομεῖν *to mutter against any one,* S.c.T.240.

Παλίντονος *bent back.* ἐν χεροῖν παλίντονα C.159. *bending back in the hand;* said of long flexible lances quivering in the hand when hurled.

Παλίντροπος *turned away,* A.753. S.164.

Παλιντυχής *having contrary fortune,* A.452. Here Scal. παλιντυχεῖ, but unnecessarily. See τριβή.

Παλίῤῥοθος *ebbing and flowing,* A. 184.

Πάλλαγμα *concubinage,* S.292.

Παλλάς *Minerva,* S.c.T.121.483. P.339. E.10.21.79.215.559.637.724. 728.742.876.955.971.997.

Πάλλειν *to shake.* pass. πάλλεσθαι *to be agitated,* C.404.517. S.766. πάλλοντ' ὄψιν ἀηθῆ S.562. *were agitated at the sight.*

Πάλλευκος *all white,* E.332.

Πάλος *a vote* or *lot,* from its being shaken in an urn, S.c.T.440. P. 765. A.324. E.712.723. πάλῳ λαχών S.c.T.55.119. E.32. εἴληχεν πάλον S.c.T.358.

Πάμβοτος *all-nourishing,* S.553.

Παμμάταιος *all in vain,* A.376.—but here Dind. rightly prefers πᾶν μάταιον with Musgrave.

Πάμμαχος *fighting with all, redoubtable,* A.163.

Παμμήτωρ *mother of all things.* παμμῆτορ γῆ P.V.90. For examples of compounds of μήτηρ see Abresch p.89. Valck. on Phœn. 1518. and Blomf. Gloss. in loc. who observes that τωρ and not τηρ is the termination used in these compounds.

Παμμιγής *mingled all together,* P. 261.

Πάμμικτος *id.* P.52.870.

Παμπήδην *altogether, utterly,* P. 715.

Παμπησία *the whole of a possession,* S.c.T.799.

Πάμπρεπτος *very conspicuous,* A. 117.

Παμπρόσθη A.696. This word is corrupt. Heath conj. πάμπροσθεν. Schütz παμπήδην. Blomf. πάμπροσθ' ἡ sc. ἀνατλᾶσα. Hermann's conjecture is the most likely, πάμπροσθ' ἦ, which is very suitable before the repeated word πολύθρηνον. This will be clearer still if we consider πολύθρηνον in both cases to refer to αἰῶνα sc. μέγα που στένει κ.τ.λ. πολύθρηνον πάμπροσθ', ἦ πολύθρηνον κ.τ.λ.

Παμφαής *all bright,* P.604.

Πάμφθαρτος *all-destructive,* C.294.

Παμφόρος *all-producing,* P.610.

Πάμφῡλοι *the Pamphylians,* S.547.

Πάν *Pan*, P. 441. A. 56.

Πανάθλιος *all-miserable*, S.c.T. 953. C. 422. 684.

Παναίολος *all-various*, P. 627.

Παναίτιος *entirely the author of anything*, A. 1465. E. 191.

Παναληθής *all too true*, S.c.T. 704.

Παναληθῶς *with perfect truth*, S. 80. in loc. corr.

Παναλκής *all-powerful*, S.c.T. 150.

Πανάλωτος *seizing everything*, A. 352. See *ναρθηκοπλήρωτος*.

Πανάρκετος *all-prevailing, ever-enduring*. *παναρκέτας νόσου* C. 67.

Πανδημεί *with the whole force* or *people*, S.c.T. 273. E. 991.

Πανδημία *id.* S. 602.

Πάνδικος *most just*, S.c.T. 155.

Πανδίκως *most justly*, S.c.T. 652. C. 239. 670. E. 771. S. 414.

Πανδοκεῖν *to undertake the whole of a thing*, S.c.T. 18.

Πανδόκος *receiving all*, S.c.T. 841. C. 651.

Πάνδυρτος *very mournful*, P. 903. 906. So Blomf. for vulg. *πανόδυρτον*, which violates the metre.

Πανεργέτης *effecting all things*. gen. Dor. *πανεργέτα* A. 1465.

Πανήγυρις *an assembly* or *company*, S.c.T. 202. *ἐν πανηγύρει* A. 819.

Πανήμερος *coming every day*, P.V. 1026.

Πάννυχος *throughout the night*, P. 374.

Πανοιζύς *most wretched*, C. 48. Lobeck Paralip. p. 251. shews that this word should be written *πάνοιζυς*.

Πανοίμοι *alas!* C. 862.

Πάνολβος *completely blessed*, S. 577.

Πανομιλεί *with the whole force* or *multitude*, S.c.T. 278.

Πάνοπλος *full-armed*, S.c.T. 59.

Πανόπτης *all-seeing*, P.V. 91. E. 997. S. 300.

Πανός *a torch*, A. 275.

Πανουργία *wickedness*. abstr. for concr. *πανουργίᾳ τινὶ πλοῖον ξυνεισβάς* S.c.T. 585. *with wicked persons*.

Πανοῦργος *ready for any act of daring, wicked*, C. 378.

Πανσέληνος (sub. *ὥρα*) *a full moon*, S.c.T. 371.

Πάνσοφος *most wise*, S. 315.

Παντᾶ Dor. for *πάντη everywhere*, E. 925. S. 82.

Παντάλας *most wretched*, P. 629.

Πανταρκής *all-sufficient, ready at all points*, P. 841.

Πανταχῇ *in every way* or *respect*, P.V. 198. P. 221. *πράξας ἔν σοι παντα χῇ τάδ' αἰνέσω* E. 447. *in whatever way I may fare by your means I shall be content*.

Παντελής *all-accomplishing*, S.c.T. 111. C. 959. — *complete*, C. 553. — *of full authority*, S. 596.

Παντελῶς *completely, throughout*, P.V. 438. 913.

Παντευχία *full armour*, S.c.T. 31.

Πάντεχνος *aiding all arts*, P.V. 7.

Παντοδαπός *of every kind*, S.c.T. 339.

Πάντοθεν *from every side, on all accounts*, A. 1343.

Πάντολμος *all-daring*, S.c.T. 653. C. 423. 589.

Παντομῖσής *hateful to all*, E. 613.

Παντόπτης *all-seeing*, S. 131.

Παντόσεμνος *revered by all*, E. 607.

Παντότολμος *all-daring*, A. 1210. — *τὸ παντότολμον* A. 214. *an act of daring*.

Παντόφυρτος *collected from all sides*. *τὰ πολλὰ παντόφυρτ' ἄνευ δίκης* E. 524. Here the verse is defective by two syllables, nor is the sense complete. Pauw conj. *παντόφυρτ' ἄγοντ'*. So Herm. Schütz, Dind. Wellauer from the Ald. reading *παντόφυρτον*, conj. *παντόφυρτον ὄντ'*. If this be correct *παντόφυρτον* will have an active signification, sc. *gathering from all sides*, and govern the acc. *τὰ πολλά*.

Πάντρομος. So M. in S.c.T. 276. See *πάντροφος*.

Πάντροπος *entirely routed*. *παντρόπῳ φυγᾷ* S.c.T. 936. *a complete rout*.

Παντρόφος *nursing with all care*, S.c.T. 276. but the reading of M. *πάν-*

τρομος is adopted by Casaub. Schütz, Blomf. Dind.

Πάντως *by all means*, P.V.16. S.c.T. 112. *surely, at any rate*, P.V.333.945. 1055.—joined with ἄλλως τε καί. ἄλλως τε πάντως καὶ κασιγνήταις πατρός P.V.639. i.e. *both on all other accounts, and also as being*, h.e. *especially as being*. Cf. P.675. E.696. and see Herm. on Vig.620.

Πάνυ *verily, surely*, P.880.—with a superlative force. τὰς πάνυ πολλὰς ψυχάς A.1431. πάνυ φύσις μυριὰς ἀνδρῶν C.848.

Πανώλεθρος *utterly destroyed*, S.c.T.70.916. A.521. C.922. E.522. —*utterly destroying*, P.554. S.409.

Πανώλης *utterly destroyed*, S.c.T. 534. P.718. S.96.

Πάνωρος *brought forth at all seasons*, S.672.

Παπαῖ *papæ! aha! alas!* P.988. A.1085.1229. E.252.

Παπταίνειν *to look about one, to beware*, P.V.334.1036.

Παρά 1. with gen. *from the side of*, P.380.898. παρ' ἀσπίδος S.c.T.606. *from the left side*. See ἀσπίς.—*from*, denoting that from which anything proceeds, or is derived, P.V. 637.702.990. A.256.304.832.891.1016. C.87.88.169.397. E.818. S.196.1059. elliptically, ταῦτα μοὐστὶν εὐσεβῆ θεῶν πάρα; C.120. sc. αἰτεῖσθαι.—γαμῶν ἄκουσαν ἄκοντος πάρα S.224. *taking from a parent a daughter in marriage against his will*.—2. with dat. *with*, or *in the hands of*, P.V.186. *amongst, with*, C.477. E.911. *near, by*, S.c.T.374. E.220. S.239.283.—3. with accus. *at, near*, P.V.529.812. P.295. A.497. C.361. with motion towards, A.173. *beside*, S.548. παρ' αὐτά A. 719. *in like manner* (see παραυτά).—παρ' οὐδὲν ἔθεντο A.221. *made of no account*. παρ' οὐδέν E.204.809. *as a thing of nought, as nought*. κρατεῖταί πως τὸ θεῖον παρὰ τὸ μὴ ὑπουργεῖν κακοῖς C.912. *the Deity is circumscribed in so far that He cannot support the base*, παρὰ denoting *the measure* of what is stated. The verse, however, is probably corrupt. κρατεῖ δέ πως Port. Stanl.—*contrary to*, A. 870.905.1015. E.164. S.74.449.—πάρα is also used for πάρεστι S.c.T.338. P. 163.609. A.1025. E.385.406. S.987. for πάρεισι E.31.—for πάρεστι impers. P.V. 54.762. S.c.T.796. P.279.463. A.1585.1654. C.955.

Παραβαίνειν *to transgress*. δίκην παραβάντες A.763. παρβαίνουσι for παραβ. E.738. παραβᾶσι A.59. *to the transgressors*.

Παραγγέλλειν *to deliver a message*. P.461. A.307. Met. σέλας παραγγείλασα id. 280. *transmitting the beacon fire*. Cf. id. 285.

Παράγγελμα *a message*, A.467.

Παράγειν *to lead aside, to ensnare*, P.98.

Παραγίγνεσθαι *to be present*, E. 309.

Παραθέλγειν *to soothe*. παραθέλξει A.71. sc. τις, alluding to Agamemnon. See ἱερόν.

Παραιβασία (for παραβασία) *transgression*, S.c.T.725.

Παραινεῖν *to advise*, P.V.307. P. 264. C.890. παρήνεσα P.220. *I advise*.

Παραίνεσις *advice*, E.677.

Παραιτεῖσθαι *to entreat*, C.774. with acc. of person, S.516.

Παραίτιος *a partial cause, causing with others*, C.897.

Παρακαλεῖν *to exhort, call upon*, P.372.

Παρακλίνειν [ῑ] *to turn aside*, sc. from the right way. παρακλίνουσ' ἐπέκρανεν δὲ γάμου πικρὰς τελευτάς A. 724. This is correctly explained by Heath, *ab iis quæ primo aspectu promittebat deflectens et in pejus mutata*. It is less properly connected by some with the preceding words, in the sense of *looking askance with the eyes*. In this case the stop must be placed after παρακλίνουσ'. So Blomf. The former way is adopted by Dind. Well. Klaus.

Παρακοπή *madness*, Dor. A.216. E.317.326.

Παράκοπος *maddened*, P.V.582.

Παράκτιος *by the shore*, P.V.838.

Παραλλαγή *a succession*, A.476.

Παραλλάσσειν *to slip away, to vanish*, A.412.

Παράλιος *by the sea side*, P.V.573.

Παραμελεῖν *to neglect*, pass. perf. παρημελῆσθαι *to be neglected*, S.c.T. 684. E.290.

Παράμουσος *inharmonious*, C.460.

Παραμυθεῖσθαι *to advise*, P.V.1065.

Παραμυκᾶσθαι *to roar near any one*, P.V.1084.

Παρανῑκᾶν *to gain an evil victory*. ξυζύγους ὁμαυλίας ἀπέρωτος ἔρως παρανικᾷ C.592. *unhallowed love wickedly destroys conjugal harmony*.

Παράνοια *frenzy, folly*, S.c.T.738.

Παράνους *foolish*, A.1430.

Παραπαίειν *to be mad* or *rave*, P.V. 1058.

Παραπατᾶν *to deceive*. παρηπάτησας E.698.

Παράῤῥῡσις (παρὰ and ῥύω) *a fence* or *covering* of skins or other material *drawn* over the sides of a vessel to protect it from injury. παραῤῥύσεις νεώς S.696.

Παράσημος *falsely stamped, counterfeit*, A.755.

Παρασκευάζεσθαι mid. v. *to prepare oneself*, A.344. *to prepare for oneself*, P.V.922. pass. παρεσκευασμένος *ready, prepared*, E.1030. S.422. A.1396. (see ἀπειλεῖν.)

Παρασκηνοῦν *to place upon as a covering*. φᾶρος παρεσκήνωσε E.604. *threw around him a cloak*. Butler says that the metaphor is taken from the hangings of the theatre, which covered the scene as robes do a man, and that in the preposition παρὰ lies the idea of craft and wickedness.

Παρασκοπεῖν *to look beside, to overlook* or *neglect*. ἦ κάρ' ἄρ' ἂν παρεσκόπεις χρησμῶν ἐμῶν A.1225. Here the meaning clearly is, *surely then you quite failed to comprehend* (lit. you overlooked) *my oracular sayings*, hence the particle ἂν is not only unmeaning, but absolutely incorrect. Moreover, even supposing that the genitive were correct after παρεσκόπεις, which is very doubtful, the verse as it thus stands violates the rule observed by tragic writers, not to make the third and fourth feet contained by a single word. Hence Porson, who lays down this canon (Suppl. to Præf. to Hec. p.25.), suggests ἦ κάρτα χρησμῶν ἆρ' ἐμῶν παρεσκόπεις. This is objected to by Well. and Herm. who prefer Heath's conj. ἦ κάρτ' ἄγαν, conceiving Porson's canon to be without sufficient foundation. Dind. prefers Musgrave's conj. ὅρον for ἄρ' ἄν, but arranges the verse thus, ἦ κάρτα χρησμῶν ὅρον ἐμῶν παρεσκόπεις.

Παρασταδόν *standing by*, C.977.

Παραστατεῖν *to stand by, be present*, S.c.T.651. A.14.851.1049.1174.

Παραστάτης *a comrade*, P.918.

Παραστείχειν *to walk past*, C.561.

Παρασύρειν [ῡ] *to bring forward, to utter*. παρέσυρας ἔπος P.V.1067.

Παραυτά A.720. (see παρά). This is by some translated, *in like manner*, referring to the preceding allegory. Others translate it, *at the beginning, in the first instance*, as opposed to v.724. So Schütz. Hesych. has παραυτά. παραχρῆμα. Scholefield compares Dem. Mid.35. παρ' αὐτὰ τἀδικήματα. Cf. Lobeck on Phryn. p.47. The former explanation is the best, there being nothing sufficiently definite to which to refer παρ' αὐτὰ in the latter sense.

Παραυτίκα *immediately*, S.748.

Παραφορά *wandering of intellect*, E.317.326.

Παραφρονεῖν *to be stupified* or *bewildered*, S.c.T.788.

Παρβαίνειν see παραβαίνειν.

Παρβάτης (for παραβάτης) *a transgressor*, E.523.

Πάρβατος (for παράβατος) *not to be surmounted* or *transgressed*. οὐ πάρβατος S.1034.

Παρειά *a cheek*, P.V.399. S.68.

Παρεῖναι *to be present, to be forthcoming*. πάρεστε C.83. πάρεστι C.209. 657. E.634. πάρεστι σῖγα A.400. *he stands by in silence*. (in loc. dub.) πά-

ρεστι ἔργον ὡς ἔπος S.593. *there is act as well as word.* πάρεισι A.410. S. 1022. imp. παρῆ C.516. (on this form see Herm. Præf. Soph. Œd. Tyr. p. xii.) παρῆν S.c.T.644. P.369. E. 764. fut. οὐκ, εἰ πάρεσταί γ'. A.1222. *no, if indeed it shall be realised* or *come to pass.* Here Schütz conj. εἴπερ ἔσται γ'. So Blomf. Dind. παρῇ C.981.—παρεῖναί τινι *to have, to enjoy, to feel.* σχολὴ πλείων ἢ θέλω πάρεστί μοι P.V.820. Cf. P. 231.383.406. C.89. παρών *present.* ἔνδημος παρών C.563. *being in the town.* Cf. P.V.26.47.98.271.314.321. 375.392.469.973.1002. P.258.322.811. 829. A.1213. C.688. (see καλός) 839. 1009. E.406.826. (see μόλις)—πάρεστιν *it is for us, it is ours, yours,* etc. e. g. ὁρᾶν πάρεστι A.1327. *one may see it,* Cf. S.c.T.905. P.712.1006. A.359. C.251.414.971. E.153.251.879. S.939.941. παρῆν P.393.—πάρα is sometimes used for πάρεστι, in the sense of *is present,* S.c.T.338. P.183. 609. A.1025. E.385.406. S.987. in the sense of *it is ours, yours,* etc. (see prec.) P.V.54.762. S.c.T.796. P.279. 463. A.953.1585.1654. See παρά.

Παρειπεῖν aor. 2. *to persuade,* P.V. 131.

Παρεκβαίνειν *to violate* or *transgress.* παρεκβάντες C.636.

Παρεξιέναι *to transgress, overreach.* παρεξίασι P.V.551.

Παρέρχεσθαι *to pass by,* S.c.T.750. παρελθών S.982.—*to enter* or *come in.* ἔσω παρελθών C.836.

Πάρεννος *sleeping beside,* S.c.T.995.

Παρέχειν *to present,* P.20.206. A. 1575.—*to cause,* P.314.320. A.550. E. 915. The passage in A.1493. ὅποι δὲ καὶ προβαίνων πάχνᾳ (so Herm.) κουροβόρῳ παρέξει, is very obscure. Butler proposes to alter δὲ καί, which is without meaning, into δίκην. This being changed into the Doric δίκαν, will, without further alteration, afford a very tolerable sense. This Scholefield adopts, and translates, "*quo quum processerit, pœnas solvet,* vel faciet ut solvantur pœnæ, *ob concretum rorem sanguinis liberorum voratorum,*" h.e. *to which point advancing, he will make satisfaction for the blood of the murdered children of Thyestes.*

Παρηβᾶν *to pass the vigour of life, to decline in strength.* The word appears in A.956. seqq. χρόνος δ' ἐπεὶ πρυμνησίων ξυνεμβόλοις ψαμμίας ἀκάτας παρήβησεν, εὖθ' ὑπ' Ἴλιον ὧρτο ναυβάτας στρατός, which is evidently corrupt. The word ξυνεμβόλοις is unknown. Schneider in his Lex. corr. ξυνεμβολαῖς, which occurs also in P.388. Casaubon conj. ξὺν ἐμβολαῖς. The form ἀκάτη for ἄκατος does not exist, though Klausen endeavours to defend it. Hence some conj. ἀκάτους or ἀκάτον. But the expression ψαμμίαις, as referred to a vessel, is certainly very awkward; and probably ἀκάτας is nothing more than a corruption from ἀκτή. Thus Blomf. suggests ψαμμίαις ἀκταῖς, which is, perhaps, the best correction proposed, if we consider it as the dative governed by the preposition ἐν in ξυνεμβολαῖς. For παρήβησε Heath conj. παρῆψε, as from παράπτειν *to fasten,* a word without authority, though adopted by Schütz. We may observe, however, that πάρηβησε would scarcely have been substituted by an error for the simpler word παρῆψε. Moreover, this does not accord with the meaning of the passage. The apprehension felt by the chorus does not arise from *the length of time elapsed since the army arrived at Troy,* their safe return being now a matter of certainty. Hence the words χρόνος ἐπεὶ ψαμμίας ἀκάτας παρῆψε become unmeaning. The same objection lies against joining στρατὸς with παρήβησε in the sense of *when it grew old:* and likewise against Blomfield's conj. ἐπεὶ πρυμνησίων ξυνεμβολαὶ παρήβησαν. It may be suggested, if παρήβησε be not corrupt, which appears most probably the case, to make θράσος its subject, understood from v. 955. and

take it in the metaphorical sense of *when my confidence decayed, declined.* Cf. a somewhat similar use of ἠβᾶν on A.570. The Chorus, in the beginning, expresses the loss of confidence which it feels; it then proceeds to say, that this confidence had failed ever since the time when the Grecian army arrived under Troy. Translate, *it is long since when, at the throwing out of the cables on the sandy shore, (my confidence) passed away, when the army came under Troy.* The words εὖθ' ὑπ' Ἴλιον ὦρτο ναυβάτας στρατὸς may be considered as an epexegesis of the words πρυμνησίων ξυνεμβολαῖς ψαμμίαις ἀκταῖς.

Παρηγορεῖν *to admonish,* P.V.649. 1003.—*to console,* P.522.—*to propitiate,* E.483.

Παρηγορία *a soothing.* χρίσματος ἀγνοῦ παρηγορίαις A.95. metaphorically referring to *the comfort* experienced from the sight of the lamp, thus trimmed with oil in honour of the king's return.

Παρηΐς *the cheek,* S.c.T.516. C. 24.

Πάρηξις *a putting ashore,* A.542.

Παρήορος *extended, stretched out,* P.V.363. Prop. applied to a horse who is harnessed to another to run alongside of him in a chariot. Dind. more correctly writes the word παράορος from M.

Παρθένειος *of a virgin,* A.221.

Παρθενεύεσθαι *to be a virgin,* P.V. 651.

Παρθενία *virginity,* P.V.900.

Παρθένιος *belonging to a virgin,* A. 208.

Παρθενοπαῖος proper name, S.c.T. 529. See under Ἱππομέδων.

Παρθένος *a virgin,* P.V.414.590. 611. S.c.T.106.155.518.644. E.953. S. 475.981.—as an adjective, παρθένου πηγῆς P.605. *the pure* or *virgin fountain.* Cf. παρθένον ψυχὴν ἔχων Eur. Hipp.1005. with Valckenaer's note.

Παρθενοσφάγος *slaying a virgin,* h.e. *shed in the slaying of a virgin,* A.202.

Παρθενών *a virgin's chamber,* P.V. 649.

Πάρθος proper name, P.946.

Παριέναι *to omit, neglect.* παρῆκε A.282. παρείς C.912. παρέντι 1028. pass. παρειμένον P.V.821.—*to permit, concede.* κράτος πάρες ἐμοί A.917.

Πάρις *Paris,* P.695.1128. A.388. 518.

Παρίστασθαι mid.v. *to stand by.* παρίσταται S.c.T.469. P.193. παρασταίη S.c.T.213. παρεστώς E.65.—παρέστηκε *the opportunity is presented, it is in one's power.* Dor. νῦν ὅτε σοι παρέστακε S.c.T.689. τὰ παρεστῶτα *the things which present themselves.* κράτιστα τῶν παρεστώτων P.V.215. τὰ λῷστα τῶν παρεστώτων A.1023. *the best plan which present circumstances allowed.*

Παρνάσιος *Parnassian,* C.941.

Παρνησίς (so vulg.) fem. *of Parnassus,* C.556. Blomf. writes Παρνασίς. So Dind. and Παρνασοῦ in E.11. conceiving the Doric form to have been preferred by the tragic writers. The word should be written only with one σ. The form σσ is later.

Παρνησός (so vulg.) *Parnassus,* E. 11.

Πάροιθεν *before, formerly,* P.463. 600. A.176.1345. τῆς πάροιθεν εὐφρόνης P.176. *last night.*—with gen. πάροιθεν ἐξευρεῖν ἐμοῦ P.V.501. — *in front.* πάροιθεν πρώρας δρυμὺς ἦσται καρδίας θυμός C.385.

Πάροικος *adjacent,* P.850.

Παροιμία *a proverb,* A.255.

Παροίχεσθαι *to be gone by,* A.553. —*to pass by, to miss,* h.e. *to decline, to refuse to have to do with.* with gen. S.447.—*to swoon* or *faint.* παροίχομαι δείματι S.719.

Πάρορνις *inauspicious.* παρόρνιθας πόρους E.740. cf. Pind. Nem. ix.18. αἰσιᾶν οὐ κατ' ὀρνίχων ὁδόν. and Hor. Od. i.15.5. *Mala ducis avi domum.*

Πάρος *Paros,* P.859.

Πάρος *before,* S.c.T.406. C.368. (in loc. dub.) S.368.914.—θεοῖς τοῖς πάρος P.V.404. *the former gods,* S.c.T. 406.

Παρουσία *presence*, P.175. δικαίων ὀμμάτων παρουσία C.660. *the presence of honest looks.*

Παροψώνημα *a side dish, an appendage to a feast.* Met. *an accession to anything*, A.1422. See εὐνή.

Παρώνυμος *called from some one.* τὸ Φοίβης ὄνομ' ἔχει παρώνυμον E.8. *the name of Phœbe slightly varied*, i.e. the name *Phœbus*, derived from *Phœbe.*

Πᾶς without a substantive, *every one.* e.g. πᾶς ἐν μετοίκῳ γλῶσσαν εὔτυκον φέρει S.972. Cf. C.168. more commonly with τις, πᾶς τις. e.g. ἐπιστενάχειν πᾶς τις ἕτοιμος A.765. Cf. id. 1178.1636. S.484.950.982.—πᾶν *everything, anything*, e.g. πᾶν ὅπερ προσχρῄζετε, πεύσεσθε P.V.644. Cf. P.V.612. P.789. A.756.1556. παντὸς εἵνεκα S.185. *on every account.*—τὸ πᾶν *the whole thing.* e.g. ὡς μάθητε διὰ τέλους τὸ πᾶν P.V.273.630. C.328. 428. τοῦ παντὸς ἐλλείπω P.V.963. *I am wholly destitute of it.* Cf. id.1008. τὸ πᾶν *everything* (considered as a whole idea). ἄτερ γνώμης τὸ πᾶν ἔπρασσον P.V.454. Cf. C.428.963. S. 674.—τὸ πᾶν adverbially, *at all, altogether.* οὐκ ἠξίωσαν οὐδὲ προσβλέψαι τὸ πᾶν P.V. 215. τεύξεται φρενῶν τὸ πᾶν A.168. Cf. id. 417.1140. E.154. S. 762.—οὐ τὸ πᾶν *not at all*, A.965.—ἐς τὸ πᾶν *altogether, entirely.* ἐς τὸ πᾶν ἐτητύμως A.668. E.52.191. *id. for ever.* εἰς τὸ πᾶν ἀείξενον C.673.927. E.83. 281.379.510.851.996. εἰς τὸ πᾶν χρόνου *id.* E.640.—διὰ παντός *throughout*, P.V.283. E.932. *through all time*, C.849.—πάντες *all, every body.* ἵτε πάντες S.c.T.105. Cf. P.V.1093. S.c.T. 31.852.985.991. P.150.363.390.937. C. 243. E.386.508.949. S.364. (see ἀστός) 932.—πάντα *all things*, P.V.331.448. 503.524.620.823.937.983.996. P.225. 254.274.387.397.544.592.595.685.820. 845.916.941. A.159.595.869.904.1015. 1613. C.264.293.481.979. E.110.246. 265.376.420.707.729. S.273.299.306.—τὰ πάντα *all things*, as πεύσῃ τὰ πάντα C.125. Cf. id.513. E.393.—ἐς τὰ πάντα *in all respects*, P.V.738.—With a substantive without the article, *every, all.* πᾶν τετόξευται βέλος E.646. Cf. P.V.111.1035. S.c.T.283. P.370.414. C.776. E.240.478.503.853.922. S.139. 370.—without the article, *the whole*, περὶ πᾶσαν χθόνα P.V.138. Cf. P.V. 193.671. S.c.T.236. P.12.56.61.74. 124.230.242.250.251.265.270.286.375. 379.408.450.458.485.508.657.664.699. 702.704.715.716.749.757.784. A.225. 328.408.514.568.585.1077.1591. C.258. 961.1011.1014.1042. E.183. 542.979. S.251.420.435.598. — with the article before the noun, adj. etc. *every.* πᾶν τὸ προσέρπον P.V.127. τὸ δεινὸν πᾶν E.668.—in the same construction, *the whole*, πᾶν τὸ Λαΐου γένας S.c.T.673. Cf. A.1384. S.702.—preceded by the article, *the whole*, τὸ πᾶν πορείας ἥδε τέρμ' ἀκήκοε P.V. 825. ὁ πᾶς ἀριθμός P.331. Cf. P.V. 233. P.345.392.575. C.634. *every.* τὸ πᾶν μῆχαρ οὔριος Ζεύς S.589.—πάντες without the article, *all, every.* πᾶσι θεοῖς P.V.120. Cf. id. 504.658.1088. S.c.T. 907. 910. P. 215. 355. 383. 402. 695.729.735.755. A.88.127.140.1183. 1305. C.70.537.1036. E.471. S.219. 479.942.—with the article preceding the substantive, πάντα τὰ μέλλοντα P.V.101. Cf. P.168. E.890.969. A. 500.—with the article preceding πάντες, e.g. τῶν πάντων πόνων P.V.751. Cf. id. 843.977. πάντα abs. P.820. *in every part.* See Wunderlich p. 156. Here Cant. conj. παντί sc. σώματι. So Dind.—πιστὸν πάντα P.941. *in every respect.*

Πάσασθαι (aor. 1. from πάομαι inus.) *to possess* or *have.* fut. πάσεται E.169. (see ἐκεῖνος) perf. pass. πεπαμένος *having*, A.809. C.189.

Πασσαλεύειν *to fix with nails*, P.V. 56.65. A.565.

Πασσαλευτός *fixed with nails*, P.V. 113.

Πάσχειν *to suffer*, P.V.92.238.617. 1069.1095. S.c.T.141. P.800. A.1508. S.886. fut. πείσομαι S.c.T.245. S.758. aor.2. ἐπάθομεν A.241. E.139. παθόντος S.381. with omission of aug. πάθομεν C.413. πάθον E.758. imp. πάθε

C. 918. conj. *πάθωμεν* S. 984. *τί πάθω*; S.c.T. 1049. *what must become of me?* See Passow's Lex. on this phrase.—*παθεῖν* P.V. 609. 628. P. 793. A. 1144. 1545. 1643. C. 311. E. 801. 832. *παθοῦσα* E. 100. p.m. *πέπονθα* P.V. 158. 470. *παθοῦσι* A. 241. *παθόν* S.c.T. 970.—*εὖ πάσχειν to be treated well. παθόντες εὖ* P.V. 978. *εὖ πάσχουσαν* E. 830. *κακῶς πάσχειν to be treated ill*, P.V. 753. 761. 1043. S.c.T. 1040.

Πάταγος *a clatter* or *noise*, S.c.T. 99. 221.

Πατεῖν *to tread* or *walk*, A. 1271. C. 721.—*to tread under foot. πορφύρας πατῶν* A. 931.—Met. *to violate*, A. 363. 1166. *λὰξ πατεῖν to spurn*, E. 100. *πέδον πατεῖν id.* A. 1330. Both expressions are united, C. 633. where *ἐστὶ* seems understood with *πατούμενον*. Blomf. correctly explains it *οὐκ ἠμέληται* sc. *ὑπὸ τῆς Δίκης*.

Πατήρ *a father*, e.g. P. 193. A. 223. 1195. 1565. 1572. C. 95. 162. 978. E. 488. 568. 619. 633. 687. S. 11. 511. *πατρός* P.V. 140. 529. 595. 639. 656. 770. 912. S.c.T. 70. 461. 637. 677. 705. 801. 868. 880. 927. 1023. A. 235. 236. 1068. 1141. 1254. 1258. C. 19. 90. 104. 106. 178. 198. 233. 235. 245. 254. 262. 271. 291. 298. 429. 533. 565. 815. 816. 892. 902. 905. 912. 914. E. 89. 194. 442. 593. 610. 624. 708. S. 314. 692. 767. 970. 990. *πατρί* P.V. 659. S.c.T. 995. P. 601. A. 872. 1573. 1587. C. 4. 14. 86. 751. 972. 975. 1047. S. 174. *πατέρα* A. 1538. 1566. C. 128. 238. 482. E. 433. 572. 611. S. 314. 514. *πάτερ* P. 653. 658. A. 1278. C. 137. 141. 313. 329. 342. 349. 449. 472. 474. 484. 486. 488. 493. 772. E. 47. S. 201. 475. 715. 719. 729. 737. 792. 863. 993. *πατέρων* C. 326. 852. — Πατήρ is applied peculiarly to Jupiter, as the parent or chief of gods, men, etc. Cf. P.V. 4. 17. 40. 53. 949. 951. 986. 1020. S.c.T. 111. 494. E. 19. 588. 590. 687. 956. S. 131. 587.

Πατησμός *a treading under foot*, A. 937.

Πάτρα *a country*, P.V. 668. P. 182. 760.

Πατραδέλφεια *cousinship*, (so Pauw for vulg. *πατραδελφίαν*) abst. for concr. *cousins. πατραδέλφειαν τήνδ'* S. 39.

Πάτριος *belonging to one's country. πάτριον ποτόν* A. 1129. In P. 896. *πατρίᾳ* violates the metre. *πατρώᾳ* Blomf. So Pass. Lachm.

Πατρίς *a country*, P. 395. *πατρὶς γαῖα* S.c.T. 567.

Πατρόθεν *proceeding from a father, a father's. πατρόθεν εὐκταία φάτις* S.c.T. 823. *πατρόθεν ἀλάστωρ* A. 1488.

Πατροκτονεῖν *to slay a father*, C. 896.

Πατροκτόνος *a parricide*, S.c.T. 733.—*parricidal*, C. 968. 1010. 1024.

Πατροστερής *deprived of a father*, C. 251.

Πατροφόνος *parricidal*, S.c.T. 765.

Πατρῷος *belonging to* or *concerning a father*, C. 437. 438.

Πατρωνύμιος *named from the father*, P. 142. *Ξέρξης βασιλεὺς | Δαρειογενής, | τὸ πατρωνύμιον γένος ἀμέτερον*. In this passage, if *πατρωνύμιος* be genuine, it refers to the adjective *Δαρειογενής* as applied to Xerxes. The Schol. explains it *ὁ κατὰ πατέρα συγγενὴς ἡμῖν, τοῦτ' ἐστίν, ὁ ἐκ προγόνων ἰθαγενής*. Blomfield, conceiving the form *πατρωνύμιος* to be barbarous, conj. *τὸ πατρώνυμον ὤν*, but afterwards *τό τε Περσονόμον*. Schütz supposes that the word has been introduced from an observation of a grammarian who had written *πατρωννυμικὸν* opposite *Δαρειογενής*, and that the true reading is therefore *Δαρειογενής, γένος ἡμέτερον. Darii filius idemque* (ut Persa) *nobis cognatus.* The objection of Blomf. that *Δαρειογενὴς* is not strictly speaking a patronymic, is, perhaps, not of much weight. Butler considers the whole sentence from *Δαρειογενὴς* to *ἀμέτερον* spurious. Dind. compares with *πατρωνύμιος* the adjectives *παρωνύμιος* and *ἐπωνύμιος*.

Πατρῷος contr. from *πατρώϊος of a father, belonging to a father*, P.V. 228. S.c.T. 630. 693. 858. P. 742. A. 203. 522. 1564. C. 124. (see *ὄμμα*) 282. 480. 728.—*belonging to one's fathers*,

ancestral. πόλιν πατρῴαν S.c.T. 564. Cf. id. 650. 894. 1001. P. 896. (see πάτριος) A. 489. 526. 1571. C. 75. E. 725.—πατρῴας φρένας P.V. 130. *the mind of Jupiter,* who is called Πατήρ. See πατήρ. θεῶν πατρῴων S.c.T. 1009. *the gods of one's fathers.* πατρῴαις τιμαῖς S. 636. *rites such as our fathers paid.* κληδόνας πατρῴας A. 220. *her callings upon her father.* πατρῷα κράτη C. 1. *the authority assigned thee by thy father.* βωμοῦ πατρῴου A. 1250. *an altar like that at which my father was slain.* Cf. Virg. Æn. ii. 550. Juv. x. 267. θῆραν πατρῴαν C. 249. *food such as the parent used to bring.* Here Klaus. from Med. Ald. Guelph. reads θήρα πατρῴα h.e. *non enim integra est paterna venatio ad offerendum nido cibum.* Blomf. conj. πατρῴοις sc. σκηνήμασι.

Παύειν *to stop, check,* A. 995.—with inf. and negat. θνητοὺς ἔπαυσα μὴ προδέρκεσθαι μόρον P.V. 248. pass. or mid. v. *to cease,* with gen. *to cease from.* φιλανθρώπου παύεσθαι τρόπου P.V. 11. with part. λέγουσα παύεται A. 1017. θεοκλυτῶν ἐπαύσατο P. 492. πέπαυμαι θρηνῶν P.V. 618. *to be stayed* or *checked.* ἔχθος πέπαυται S.c.T. 920. βία δ' ἀπημάντῳ σθένει παύεται S. 572.

Παῦροι *few,* P. 786. A. 806.

Παυσάνεμος *causing the wind to cease,* A. 206.

Πάφος *Paphos,* P. 859.

Πάχνη *hoar frost,* P.V. 25. Met. *clotted blood.* πάχνᾳ κουρόβορῳ A. 1495. *the blood of the children* of Thyestes, *eaten* by their father. See under παρέχειν.

Παχνοῦσθαι *to become congealed.* Met. *to shudder, grow chilled,* C. 81.

Παχύνειν [ῡ] *to thicken.* Met. *to increase.* pass. ὄλβος ἄγαν παχυνθείς S.c.T. 753. In S. 613. ἱκεσίου Διὸς κότον μέγαν πρόφρων ὢν μήποτ' εἰσόπιν χρόνου πόλιν παχῦναι, Dind. suspects the words πόλιν παχῦναι to be corrupt. Cant. also conj. προφωνῶν for πρόφρων ὤν, but possibly πρόφρων ὢν may govern the infin. παχῦναι sc. *wishing, being anxious, that the city should not increase the wrath of Jupiter.*

Πεδαίχμιος *midway, in mid-air,* C. 582. Dor. and Æol. for μεταίχμιος.

Πεδάμερος *diurnal, of the day,* C. 582. So Well. from the Schol. αἱ καθημεριναί. Stanl. conj. πεδάοροι, i.e. μετέωροι. So Dind. The reading of the MSS. is πεδάμαροι.

Πεδᾶν *to fetter,* E. 605.

Πεδάορος. See πεδάμερος.

Πεδάρσιος *lofty, on high,* Dor. for μετάρσιος P.V. 269. 712 918. C. 863.

Πέδη *a fetter,* P.V. 6. 76. C. 976. E. 615. Met. P. 733. πέδαις ἀχαλκεύτοις C. 486.

Πεδιήρης *belonging to a plain,* P. 558.

Πεδίον *a plain,* P.V. 795. S.c.T. 60. 715. P. 479. 791. A. 288.

Πεδιονόμος *occupying* or *presiding over plains,* P.V. 254.

Πεδιοπλόκτυπος an epithet applied to *the noise made by horses striking the plain with their hoofs,* S.c.T. 83. in loc. dub. See ἐλέδεμνας.

Πεδοβάμων [ᾰ] *walking on the ground,* C. 584.

Πεδοῖ *on the ground,* P.V. 272. Dind. accents this word πέδοι, according to the rule of Joann. Alex. p. 36. 8. and the Schol. on Dion. Thr. in Bekk. Anecd. p. 945. 2.

Πέδον *the soil, ground,* etc. P.V. 1. 751. S.c.T. 17. 286. 411. 884. P. 669. A. 230. 512. 883. 1145. 1571. C. 47. 395. E. 253. 457. 623. 755. 782. 845. S. 472. 648. —*a floor,* C. 1032.—in circumlocutions, Εὐρώπης πέδον P.V. 736. Cf. P. 480. S. 257. πέδον (i.q. εἰς πέδον) πατεῖν *to tread to the ground.* τῆς μελλοῦς κλέος πέδον πατοῦντες A. 1330. τὸ μὴ θέμις λὰξ πέδον πατούμενον C. 633. see πατεῖν. πέδον ῥαντήριον A. 1063. see ῥαντήριος.

Πεδοστιβής *walking on the ground,* P. 125. S. 978.

Πεζονόμος *having the command of the land forces.* πεζονόμοις ἔκ τε θαλάσσης ὀχυροῖσι πεποιθὼς στυφέλοις ἐφέταις P. 76. There ought to be no

comma after *θαλάσσης*, *πεζονόμοις* being governed by *πεποιθὼς* and agreeing with *ἐφέταις*.

Πεζός *on foot, a foot soldier,* P. 19. 705. pl. *id.* 550. *πεζῷ στρατεύματι* P. 461. *στρατὸς πεζὸς* P. 707. 714.

Πειθάνωρ[ᾰ] *obeying man, obedient,* A. 1623.

Πειθαρχία *obedience to command,* S.c.T. 206.

Πείθαρχος *obedient to command,* P. 366.

Πείθειν *to persuade,* S.c.T. 81. A. 1022. 1212. *ἔπειθε* S. 610. *πείσεις* P.V. 333. 1066. Cf. S. 513.—with inf. *κτανεῖν σ' ἔπεισα μητρῷον δέμας* E. 84. Cf. id. 694. *πίθοι* S. 919. *πιθεῖν* P.V. 204. *πιθών* P. 99. with doub. acc. *ἔπειθον οὐδέν' οὐδέν* A. 1185.—pass. or mid. *πείθεσθαι to be persuaded, to obey,* P.V. 1041. A. 1019. 1024. S. 522. with dative, *πείθου γυναιξί* S.c.T. 694. Cf. P.V. 274. *πεπεισμένος persuaded,* P. 683. 790. *πρὸς τοῦ δ' ἐπείσθης*; E. 563. *φρυκτωρῶν δία πεισθεῖσα* A. 577. *τίς ἂν ταῦτα πίθοιτο*; S.c.T. 1057. *who would obey in these respects? σοῖς ταῦτα πείσομαι λόγοις* C. 770. *I will obey your directions in these matters. πιθέσθαι* A. 199. E. 761. *πεποιθέναι to trust, confide,* E. 568. *τοὺς πέποιθα μὴ ματᾶν ὁδῷ* S.c.T. 37. 426. 503. P. 593. *μᾶλλον θεοῦ σέβειν πεποιθώς* S.c.T. 512. *daring to respect it more than a god.* with dat. *κἀγὼ πέποιθα Ζηνί* E. 790. *I have confidence in Jove.* Cf. P.V. 225. S.c.T. 654. P. 78. A. 654. C. 235. 295. E. 417. In C. 609. *πιθήσασα* (from the form *πιθέω*) is read by Abresch for the corr. *πειθήσασα*. So Well. Dind. *πεισθεῖσα* Heath. So Pors. Blomf. On the unusual form of the imperative *πέπεισθι* in E. 569. see Buttm. Gr. vol. ii. p. 12.

Πειθώ *Persuasion* (personified), A. 375. E. 845. 928. S. 518. 1025. *persuasion, influence,* P.V. 172. A. 87. C. 715.—*ἔτι γὰρ θεόθεν καταπνείει πειθὼ μολπάν, ἀλκὰν σύμφυτος ἀιών* A. 106. For *πειθὼ μολπὰν* in the former clause Blomf. reads *πειθῶ μολπᾶν* h.e. *suadelam canticorum,* and *ἀλκὰν σύμφυτον* in the next line as an apposition, *robur senectæ proprium.* Schütz in his first edition read *πειθὼ μολπάν, ἀλκᾷ σύμφυτος αἰέν*, but in his second edition retains the vulg. which he translates, *potentiam vero ætas congenita;* h.e. quia illud quod narraturus sum ipse vivendo attigi. He also conj. *ἀλκὰν σύμφυτον ἄδων* h.e. *cognatum robur canens,* fratres scilicet, Agamemnonem et Menelaum. Well. retains the vulg. and explains it with Voss, *ætas vires (ad canendum) subministrat.* The Scholiast also understands *σύμφυτος αἰὼν* to mean old age: *ὁ σύμφυτός μοι αἰών, ὅ ἐστι, τὸ γῆρας.* It is better, however, according to Butler's suggestion, to understand by *σύμφυτος αἰὼν the period of time appointed for the fulfilment of the omen,* h.e. the time coexistent as it were and grown up with the omen, from its first appearance to the time of its fulfilment. This time is denoted obscurely by *χρόνῳ* in v. 125. The explanation of the Schol. on v. 105. gives the general sense of the passage. *πείθει γάρ με ἡ παρὰ θεῶν πίστις μέλπειν καὶ λέγειν ὅτι εὖ πράξουσιν οἱ Ἀτρεῖδαι ὅσον ἀπὸ τοῦ σημείου. ἔτι γὰρ* refers to the age of the chorus, as explained by the Scholiast (though wrongly referred by him to *σύμφυτος αἰών*), sc. *εἰ καὶ γέρων εἰμί ὅμως μέλψω τὰ γεγονότα· πέποιθα γὰρ ὅτι εἰς πέρας αὐτὰ ἄξουσιν οἱ θεοί.* The passage may be rendered *for still* (h.e. old as I am) *heaven-sent confidence inspires me with song,* (and) *the appointed crisis with strength,* h.e. though weak in myself, I am inspired with strength by the thought of the fulfilment of the omen.

Πεῖρα *an attempt,* P. 705. *τοιοῦδε φωτὸς πεῖραν εὖ φυλακτέον* S.c.T. 481. *the attacking such a man.*

Πειρά *the edge of a sword,* C. 847.

Πειρᾶσθαι *to attempt,* P.V. 325. *πειράσομαι* S.c.T. 213. P. 836. A. 824. 1622.—*to try, prove.* with gen. *δαίμονος πειρωμένους* A. 1648. Cf. C. 506.

πειρᾶσθέ μου γυναικὸς ὡς ἀφράσμονος A. 1374.

Πεισίμβροτος *forcing mortals to obedience*, C. 357. See under *πιπλάναι*, where the epithet is explained as referring to the power exercised by the infernal authorities over *deceased* mortals.

Πεῖσμα *a ship's cable*, P. 112. A. 188. S. 746.

Πελάγιος *belonging to the open sea*. *πελαγίαν ἅλα* P. 419. 459. *the open sea*.

Πέλαγος *the open sea*, P. 850. A. 646. Metaph. *ἄτης πέλαγος* S. 465. *κακῶν πέλαγος* P. 425. *πέλαγος ἀτηρᾶς δύας* P. V. 748.

Πελάγων prop. name, P. 920.

Πελάζειν *to bring near, to fasten to*, P. V. 155.—*to approach*, with dat. P. V. 714. 809. *πελῶ* fut. contr. for *πελάσω* P. V. 282.—with *ἐπί* S. 296. mid. v. *πελάζεσθαι id.* S. c. T. 130.

Πέλανος *any soft clotted substance*. The Schol. in Apoll. Rhod. i. 1077. quoted by Blomf. observes, *Ἀττικοὶ πᾶν τὸ πεπηγὸς οὕτως λέγουσι*. Thus in Eur. Orest. 214. (ed. Pors.) the hardened foam collected about the mouth is called *στόματος ἀφρώδη πέλανον*. It is frequently used to denote *clotted blood* or *gore*. Compare Eur. Alc. 851. Iph. T. 300. Incert. Rhes. 430. where the expression *αἱματηρὸς πέλανος* occurs. So Æsch. P. 802. *τόσος γὰρ ἔσται πέλανος αἱματοσφαγής*. E. 255. *ἐρυθρὸν ἐκ μελέων πέλανον*. It is applied to *a cake of oil* or *unguent* for trimming lamps in A. 90. *πελάνῳ μυχόθεν βασιλείῳ*. It is also peculiarly used to denote *a cake used in sacrifices*, formed of fine flour, oil, and honey. So Timæus, *πέλανοι· πέμματα ἐκ παιπάλης καὶ ἐλαίου καὶ μέλιτος πεποιημένα πρὸς θυσίαν*. Hence *θῦσαι πέλανον* P. 200. *to offer such a cake*. So P. 516. Likewise in C. 90. *χέουσα τόνδε πέλανον ἐν τύμβῳ πατρός*, where Well. is wrong in translating *πέλανος a libation*. *χέουσα* means simply *letting fall, dropping*, and is applied to anything of a slight loose texture, and not only to strictly liquid things. See A. 230. and under *χεῖν*.

Πέλας *near, close at hand*, P. V. 125. 800. S. c. T. 618. 651. E. 633. S. 57. 872.—with gen. *Κανκάσου πέλας* P. V. 420. Cf. S. c. T. 959. P. 670. A. 203. 1008. 1656. E. 418. S. 254. 304. (in loc. dub.) with dat. *θέλοιμ' ἂν ἤδη σοὶ πέλας θρόνους ἔχειν* S. 205. *οἱ πέλας one's neighbours*, P. V. 335. E. 391. 480. S. 378. In C. 870. *ἔοικε νῦν αὐτῆς ἐπὶ ξυροῦ πέλας αὐχὴν πεσεῖσθαι πρὸς δίκην πεπληγμένης*, Schütz explains *πέλας* to mean *near in point of time*; but Butler more correctly takes it as being *πέλας Αἰγίσθου*, and translates "*videtur cervix ejus justa vindicta percussæ* (i. e. *πρὸς δίκην*) *in novaculæ aciem prope Ægisthum casura esse*."

Πελασγία (sub. *γῆ*) *the Pelasgian land*, P. V. 862.

Πελάσγιος *Pelasgian*, S. 627. Here *τὰν Πελασγίαν* is the vulg. contrary to the metre. Pauw omits *τάν*. *Πελασγίαν* is probably a trisyllable by synizesis, as Well. observes.

Πελασγοί *the Pelasgi*, S. 250. 323. 344. 611. 614. 840. 945. 1003.

Πελασγός prop. name, S. 248. 988.

Πελάτης *a neighbour, one dwelling near*, P. 49.

Πελεία *a dove*, P. V. 858.

Πελειάς *id.* S. c. T. 276. S. 220.

Πέλειν *to be*. *πέλει* P. 778. A. 381. 913. 945. 1095. C. 527. E. 224. 271. 558. S. 237. 453. 1015. *πέλοις* E. 870. *πέλοι* P. 518. A. 486. S. 765. 966. 1037. *πέλοιτε* S. 76. subj. *πέλω* S. 335. *πέλειν* C. 302. S. 615. 782. *πέλουσαν* P. V. 898. mid. v. *πέλεσθαι* A. 246. E. 144. 159. S. 116. 791.

Πελειοθρέμμων *nourishing doves*, P. 301. From this passage it appears that Salamis was famous for its doves. The dove being sacred to Venus, Stanley infers that they were bred here in honour of her as tutelar goddess of the island: but Butler shews that Stanley mistook the passage in Hom. Hymn. ix. 4. where it

is Salamis *in Cyprus* which is spoken of as under the protection of Venus.

Πέλεκυς *an axe*, C. 876.

Πελοπίδης *a descendant of Pelops*, A. 1582. C. 496.

Πέλοψ *Pelops*, E. 673.

Πελώριος *vast, powerful*, P.V. 151.

Πεμπάζειν *to reckon by fives.* Thence, *to reckon*, generally. πεμπάζετ' ὀρθῶς ἐκβολὰς ψήφων, ξένοι E. 718.

Πεμπαστής *one who reckons by fives.* Thence, *one who reckons*, generally. τὸν Περσῶν μύρια μύρια πεμπαστάν P. 942. *him whose office it was to reckon the Persians by ten thousand at a time.* The word is said to be derived from the Æolic πέμπε for πέντε. Hesych. πεμπάσσεται· κατὰ πέντε ἀριθμήσει, τὸ γὰρ πέντε Αἰολεῖς πέμπε λέγουσι· καταχρηστικῶς δὲ καὶ ψιλῶς ἀριθμήσει. The verb occurs in Hom. Od. δ'. 412. αὐτὰρ ἐπὴν πάσας πεμπάσσεται, ἠδὲ ἴδηται. Ruhnken on Timæus s. v. ἀναπεμπάζεσθαι, observes that the simple verb is found only in the poets. For the historical fact alluded to here by Æschylus, cf. Herod. vii. 60.

Πέμπειν *to send.* πέμπει S.c.T. 425. P. 54. 442. A. 59. 429. C. 531. E. 568. πέμπουσι A. 296. πέμψω E. 976. ἔπεμψα S.c.T. 37. E. 639. ἔπεμψεν P. 34. A. 422. C. 178. 508. 518. E. 35. πέμπε S.c.T. 417. 452. P. 616. πέμπετε P. 636. C. 470. πέμψατε P. 622. S. 33. πέμποιμι S.c.T. 454. πέμπειν 578. 632. P. 218. C. 257. E. 459. 963. πέμψαι E. 194.—*to utter, put forth.* πέμψω πολύδακρυν ἰαχάν P. 901.—*to cast* as a dart. Met. ὄμματος θελκτήριον τόξευμ' ἔπεμψε S. 983.—*to conduct, convey, accompany*, P. 132. 1032. A. 61. 111. 502. 827. E. 12. S. 216. 229. 946. pass. ἐπέμπετο C. 511. πέπεμπται S.c.T. 455. See κόμπος.

Πέμπτος *fifth*, P.V. 855. S.c.T. 508. 509. P. 760.

Πένεσθαι *to be poor* or *wanting*, A. 936.—with gen. τῶν σοφῶν οὐ πένῃ E. 409. Cf. λῆμα.

Πένθεια *grief*, A. 419.

Πενθεῖν *to grieve*, P. 537. πενθεῖ νέον οἶκτον ἠθέων S. 63. *grieves in piteous accents for his haunts.*—*to grieve for* or *mourn*, P. 288. 571. A. 553.—πενθῆσαι τριχί C. 172. *to cut off hair in sign of grief.*

Πενθεύς *Pentheus*, E. 26.

Πένθημα *mourning*, C. 426.

Πενθήμων *mournful*, A. 410.

Πενθητήρ *a mourner*, S. 1054. βάρη πόλεως γέννας πενθητῆρος P. 908. *the woes of a city mourning for its population.* The masculine form πενθητὴρ is joined with πόλις, as σωτὴρ with τύχη in A. 650. and εὐπραξία S.c.T. 207. See other instances quoted by Blomf. Gloss. Ag. 650. Hemsterhuys on Lucian Dial. Deor. ii. p. 341. Bip.

Πενθητήριος *emblematic of grief*, C. 9.

Πένθιμος *mournful*, S. 574.

Πένθος *mourning, grief*, P. 314. 528. C. 17. πατρὸς πένθος id. 298. *sorrow for my father.* pl. πένθη C. 330. πένθεσι id. 80.

Πεντάκις *five times.* πεντήκοντα πεντάκις P. 315. *five times fifty.*

Πεντήκοντα *fifty*, P. 315.

Πεντηκοντάπαις *having fifty children*, P.V. 855. S. 316.

Πεντηκοστόπαις *id.* S. 316.

Πεπαίτερος *milder*, A. 1338. a compar. whose positive in use is πέπων.

Πέπλος *a lady's robe*, S.c.T. 92. (see λιτή) P. 123. 178. A. 225. 1097. 1562. C. 30. 994. E. 332. 605. S. 232. 427. 452.—more rarely, *a man's robe*, P. 195. 460. 987. 1017.

Πέπλωμα *id.* S.c.T. 1030. S. 701.

Πέπρωται (a perf. formed from a present which is uncertain) *it is destined* or *fated.* τί γὰρ πέπρωται Ζηνὶ πλὴν ἀεὶ κρατεῖν; P.V. 517. Cf. id. 816. οὐ ταῦτα ταύτῃ Μοῖρά πω τελεσφόρος κρᾶναι πέπρωται id. 510. *Fate is not destined thus as yet to bring these things to an end.*—πεπρωμένος *intended, appointed*, πρὸς δόμους πεπρωμένους A. 1042. *to your appointed dwellings.* πεπρωμένον ἐστι i. q. πέ-

πρωται P.V.755. τὸ πεπρωμένον *that which is fated.* τελεῖται ἐς τὸ πεπρωμένον A.68. *according to fate.* Cf. id. 670. τὴν πεπρωμένην αἶσαν P.V.103. *one's appointed lot.* τὴν πεπρωμένην ellipt. *id.* id. 516.

Πέπων *mild,* E.66.

Περ *although.* γυνὴ περ οὖσα S.c.T. 1029. Cf. A.138.1054.1552. S.54. preceded by καί. μῶν καὶ θεός περ ἰμέρῳ πεπληγμένος; A.1176. Οὐδέ περ *not even though.* οὕτω γὰρ οὐ τέθνηκας οὐδέ περ θανών C.497. Cf. S.394.

Πέρα *beyond.* with gen. πέρα δίκης P.V.30. καιροῦ πέρα 505.

Περαίνειν *to finish, end,* S.c.T.1042. P.685.—*to bring a thing to an end, to effect* or *perform,* C.817. S.457. pass. περαίνεται P.V.57.—*to make a way through, to pass through.* δι' ὥτων φρενός τε δαμίας περαῖνον C.55. *an object of popular rumour and interest.*

Περαιτέρω (comp. of πέρα) *further.* with gen. τῶνδε καὶ περαιτέρω P.V. 247.

Πέραν *beyond.* with gen. A.1173. Χαλκίδος πέραν ἔχων A.183. *occupying the coast opposite to Chalcis.* From this we see that πέρα is originally a noun, of which the adverbial accus. only is in common use. We have, however, in S.259. Ἄπις γὰρ ἐλθὼν ἐκ πέρας Ναυπακτίας, according to Rob. Vict. But many MSS. read χώρας γὰρ ἐλθὼν Ἄπις ἐκ Ναυπακτίας. So Well. Schütz, Bothe. In A.183. Schütz understands ἔχων intransitively, and πέραν to be used as an adverb.

Περᾶν *to cross from one place to another.* ἐξ ἑνέρων περῶν P.V.572. *coming from the shades.*—*to cross, to pass over.* abs. P.785. with acc. P.735. E.901. S.544. περάσῃς P.V. 720.792. περῶσα 794. περᾶν S.c.T.360. περάσαντες P.501. περῶντι λουτρά E. 603. πεπέρακε, with εἰς P.65. with διά P. 493.—*to pass through,* h.e. *to undergo.* τόνδε κίνδυνον περᾶν C.268.—*to violate* or *transgress.* ὅρκον περῶντας(?) μηδὲν ἔκδικον φρεσί E.467. *in no unrighteous manner mentally transgressing their oath.* Here Well. and others suppose some error. Certainly the expression ὅρκον περῶντας is harsh, but may perhaps be defended by the expression in Frag.268. (ed. Dind.) κεῖτ' ἀμπλάκημα τῷ περῶντι τὴν θέμιν. Butl. suggests ὅρκον περῶντας μηδέν, ἐνδίκους φρεσίν, or ὁρκωμοτοῦντας μηδὲν ἔκδικον φράσαι. Well. suspects that some unusual compound lies hidden under the words ὅρκον περῶντας. Herm. conj. πορόντας. Dind. considers περῶντας corrupt.

Πέρας *an end,* P.624.

Πέργαμον *a tower.* pl. πέργαμα P.V.958.

Πέρθειν *to lay waste.* πέρσαι P.174. pass. περθομέναν S.c.T.307.—*to tear* or *rend.* γενείου πέρθε λευκήρη τρίχα P.1013.

Περί 1. with gen. *for, concerning,* E.114.912. S.721. with anastrophe, S.c.T.230. P.221.321. A.817.1332. C. 84.544.707.769.837. E.587.600. S.364. —2. with dat. *around,* A.1328. C.248. *upon.* φόβος περὶ φόβῳ *fear upon fear.* —*on account of.* σεθὲν ἀρχαίῳ περὶ τάρβει P.602. *through exceeding reverence for thee.*—*concerning,* P.662.— 3. with accus. *around,* P.V.138. S.c.T. 108.742. A.440. E.159.—*concerning, because of,* P.61. Separated by tmesis, P.852. A.1540.

Περιβάλλειν *to place around.* Τροίᾳ περιβαλὼν ζευκτήριον A.515.—with dat. of thing. *to enclose, confine, assault,* ποδώκει περιβαλὼν χαλκεύματι C.569. Cf.P.734.—by tmesis. περὶ χεῖρε βαλοῦσα A.1540.—Mid. v. *id.* περιβάλοντό οἱ πτερόφορον δέμας A.1118. Here Blomf. reads περίβαλον, which Herm. approves, and which certainly is better than the middle voice. Both in this sense and the corresponding one in the antistrophe, there appears to be some uncertainty. For the hiatus before οἱ Dind. refers to his note on Soph. El.195.—*to place around* (for one's self), S.853.

Περίβαρυς *extremely severe,* E. 154.

Περιγραφή *an outline,* C.205.

Περιδρόμος *running about*, S.343. —*circular*, S.c.T.477.

Περίθῡμος *very angry*, S.c.T.706.

Περιθύμως *very angrily*, C.40.

Περίκλυστος *washed around by the sea*, P.588.856.

Περιναίειν *to dwell around*. pass. οἷς χεῦμ' Ἐρασίνου περιναίεται S.1000. i.q. οἱ χεῦμ' Ἐρασίνου περιναίουσι.

Περίξ *around*. with acc. P.360. *round about*, id.410.

Περιόργως *very vehemently*, A.209. Dind. thinks the words περιόργως ἐπιθυμεῖν should be expunged as a gloss upon the word ὀργᾷ, leaving a lacuna in their place.

Περίπεμπτος *sending*, or *sent about*. adverbially in A.87. περίπεμπτα θυοσκινεῖς h.e. *sending round about*, or it may, with Schütz, be taken as the acc. after the verb, *sacrificia huc illuc missa*, h.e. per omnia urbis altaria distributa; *peragis*.

Περιπετής *falling among, wrapped up in*, A.225.

Περιπίτνειν *to fall about, to encompass*. κακόν με καρδίαν περιπίτνει κρύος S.c.T.816. *a deadly chill creeps over my heart*. See πίτνειν.

Περιῤῥηγνύναι *to tear from around*. pass. S.c.T.311.

Περίῤῥυτος *sea-girt*, E.77.

Περίσεπτος *highly honoured*, E.990.

Περισσός *superfluous, needless*, P.V.383. S.c.T.1034.

Περισσόφρων *extremely intelligent*, P.V.328.

Περιστέλλειν *to arrange, provide*, E.667. Here the words τὸ μήτ' ἄναρχον μήτε δεσποτούμενον are governed by περιστέλλουσα, and are to be repeated in sense after σέβειν.

Περιστιχίζειν *to place around*, as a net, A.1356.

Περίφοβος *very fearful*, S.717.

Περίφρων *haughty*, A.1401. S.738.

Περιχριμπτός *approaching, coming near*. It seems to be taken adverbially in a corrupt passage in S.856.

Περιώδυνος *very painful*, A.1424.

Πέρραιβος *a Perrhæbian*, S.259.

Πέρσαι *the Persians*, P.1.15.23.91. 104.136.153.167.248.251.253.259.273. 324.426.433.465.504.506,589.615.646. 668.679. 700. 876. 940. 948. 976. Dor. Περσᾶν 635.888.974. In P.524. Ὦ Ζεῦ βασιλεῦ, νῦν Περσῶν, a syllable is wanting to complete the verse. Turn. prefixed ἀλλ', which renders the verse very inharmonious, to avoid which Arnald. transposed, ἀλλ' ὦ βασιλεῦ Ζεῦ νῦν Περσῶν. The correction of Turn. is adopted by Brunck. Glasg. Schütz. The latter conj. νῦν μὲν Περσῶν. This Blomf. adopts. Elmsley νῦν τῶν Περσῶν or νῦν αὖ Περσῶν. Well. Περσάων. If anything is to be supplied, we may also suggest νῦν δὴ Περσῶν. In P.697. βίοτον εὐαίωνα Πέρσαις ὡς θεὸς διήγαγες, the meaning is, *being as a God to the Persians*. See θεός. There should be no comma after Πέρσαις.

Περσέπτολις *destroying cities*, P.66.

Περσεύς *Perseus*, C.818.

Περσέφασσα *Proserpine*, C.483.

Περσικός *Persian*, P.117.178.327. 404.508.775. In P.243. τοῦδε γὰρ δράμημα φωτὸς Περσικὸν πρέπει μαθεῖν, Blomf. prefers Περσικοῦ, which is properly rejected by Lobeck on Soph. Aj. 7. who quotes numerous instances of this transposition of epithets. See his note.

Περσίς *Persian*, fem. Περσίδος γλώσσης P.398. Περσὶς αἶα 245. Cf. 59.638.1026.1030.—*a Persian woman*, P.151.281.533. In P.132. Περσίδες δ' ἀκροπενθεῖς, ἑκάστα—λείπεται μονόζυξ, ἑκάστα is (as Butler observes) put in apposition with Περσίδες, and the singular λείπεται referred to it. Hence Schütz needlessly wishes to insert the particle δὲ after ἑκάστα. For this constr. see Matth. Gr. Gr. 302. Obs. 319.

Περσονομεῖσθαι *to live under the Persian laws*, P.577.

Περσονόμος *ruling the Persians*. Περσονόμου τιμῆς μεγάλης P.883. This refers to the *Persian nobility* slain in the battle, the abstract being put for the concrete. Blomfield in

correctly refers it to the honour paid to the Persians by the nations whom they had conquered, which seems inconsistent with the general meaning of the passage.

Πέσημα *a fall*, S.915.

Πεσσονομεῖν *to regulate, arrange*, (lit. to place chessmen,) S.13.

Πέτασμα *a carpet*, A.883.

Πετεινός *winged*, S.c.T.1011.

Πέτρα *a rock*, P.V.4.31.56.242.269. 447.750.970. P.382. A.1207. E.22.660. S.346.777. ἀμπέτραις for ἀνὰ πέτραις S.346. In the next verse ἡλιβάτοις ἴν' is conj. by Valck. on Phæn.215. for the vulg. ἡλιβάτοισιν.

Πετραῖος *rocky*, P.V.1021.

Πετρηρεφής *covered by rocks*, P.V. 300.

Πέτρινος *rocky*, P.V.561.

Πέτρος *a stone*, S.c.T.658. P.452.

Πεύθεσθαι *to inquire concerning.* Μενέλεων δὲ πεύθομαι A.603.—*to ascertain*, abs. C.668. with acc. C.961. with inf. C.826. with περί C.837. (see ἄγγελος) with gen. τεθνηκότος πεύθομαι C.752. *I hear of his being dead.* fut. πεύσομαι C.263. E.479. with acc. P.V.645.965. A.257. E.393. 397. with ὡς E.432. with gen. of thing, τῶνδε πεύσεται λόγων C.754. with gen. of person and acc. of thing, ἄνακτος αὐτοῦ πάντα πεύσομαι λόγον A.585. inf. πευσεῖσθαι P.V.990. Dind. (qu. v. on Arist. Ach.203.) here prefers πεύσεσθαι perf. πέπυσθε C. 364. part. πεπυσμένη 519. periph. ἦμεν πεπυσμένοι A.1062. ἀγγέλων πεπυσμένοι S.182. *having heard the news from messengers.* aor.2. πύθηται P. 447. C.732. with ἀπό id.726. with part. ἐὰν θνήσκοντας ἢ τετρωμένους πύθησθε S.c.T.225. πύθοιο P.V.548. πυθέσθαι C.507. Cf. πυνθάνεσθαι.

Πευθώ *a message*, S.c.T.352.

Πεύκη *a pine-torch*, A.279. Here πεύκη seems to be in app. with ἰσχύς in the preceding line.

Πευκήεις *pitchy.* Met. *bitter*, C. 381.

Πῆ *where*, P.V.99. πᾶ 183.—*whither*, P.V.577. Dor. πᾶ C.403.

Πηγαῖος *of a fountain*, A.875.

Πηγασταγών [ᾰ] prop. name, P.35.

Πηγή *a spring* or *fountain*, P.V. 89.432. S.c.T.255. P.303. E.27.—*the water of a fountain*, P.198.605. Met. κλαυμάτων πηγαί P.V.401. A.961. ἡλίου πηγαῖς P.V.811. *the sun-rising.* ἀργύρου πηγή P.234. *a vein of silver.* πυρὸς πηγή P.V.110. κακῶν πηγή P. 729. On the passage μητρὸς τε πηγὴν τίς κατασβέσει δίκη; S.c.T.566. see under δίκη.

Πῆγμα *a compact*, A.1172.

Πηγνύναι *to congeal* or *fix*, P.488. mid. v. πέπηγε *is congealed*, C.65. pass. παγέντες E.181. *fixed, impaled.* πῆγμα γενναίως παγέν A.1171. *confirmed* or *settled.*

Πηδάλιον *a rudder.* Met. *a bridle*, S.c.T.188.

Πηδᾶν *to spring.* πήδησεν S.c.T. 441. 'πήδησεν Brunck. See κυκλοῦν.

Πήδημα *a springing*, P.96. See under ἀνάσσειν and ἀνάσσειν. πήδημα κεῦφον ἐκ νεὼς ἀφήλατο P.297. *he made a spring.* πήδημ' ὀρούσας A.800. *having sprung.*

Πηλός *clay*, A.481. C.686.

Πῆμα *a calamity* or *woe*, P.V.99. 103.263.316.411.440.470.694.747.756. 1077. S.c.T.829.963.972. P.257.469. 692.772.830.985.995. A.560.615.624. 630.810.839.855.1155. C.532.625.736. 785.788.1029.1049.1056. E.129.720. S. 684. Abst. for conc. πῆμα πατρὶ πάρεννον S.c.T.995. sc. *Jocasta.*—τὸ πῆμα τῶν ὀλωλότων A.337. *the damage of whatever things the Greeks might destroy.* See ἀναμπλάκητος. πῆμ' ἀποστρέψαι νόσου A.824. by Porson's emend. for πήματος τρέψαι νόσον. μηδ' ἀγνοήσῃς πῆμα E.129. where πῆμα refers to the mischief which would ensue upon the flight of Orestes.

Πημαίνειν *to injure.* pass. πημανθῇς P.V.334.

Πημονή *calamity*, i.q. πῆμα P.V. 237.276.306.346.469.510.580.589.967. 1002. P.285. A.984.1641. S.446.615. 1051. πημονὴν ἀρκύστατον φράξειεν A.1348. *a net-like destruction.* Here

ἀρκύστατος is an adjective. Cf. Eur. Orest. 1422. μηχανὰν ἀρκυστάταν. Some, however, doubt the genuineness of this reading. πημονῆς ἀρκύστατον is the reading of Aurat. Stanl. and Schütz. Elmsley conj. πημονῆς ἀρκύστατ' ἄν, which Blomf. has adopted. So Dind.

Πημοσύνη *calamity*, P.V.1060.

Πιαίνειν *to fatten, to enrich*, S.c.T. 569.—Met. *to cheer*, A.267. πιαίνεσθαι A.1654. *to wax lusty*, h.e. *to cheer one's self.*

Πίασμα *that which enriches*, P. 792.

Πιέζειν *to oppress*, C.248.

Πιθανὸς *persuasive*, A.473.

Πικρόγλωσσος *bitter-speaking*, S.c.T.769.

Πικρόκαρπος *having bitter fruits*, S.c.T.675.

Πικρός *bitter*, A.944.—Met. *bitter*, h.e. *severe, cruel, harsh*, P.V.178. 741. S.c.T.712. 844. 863. 923. 925. P. 465. A.191. 725. S.471.—*severe, stern, indignant*, S.c.T.341. C.78.—*hostile, cruel*, C.232. E.147. 796. In S.853. the reading is corrupt. Possibly the true reading may be βόα καὶ πικρότερον, οἰζύος χέων νόμον sc. *pouring forth a strain of woe.* βόα καὶ having been transposed, ἴϋζε may have been added to make the verse resemble v. 851. βόα will thus be a monosyllable. See ἐπιβοᾶν. χέων and ἔχων seem a repetition of the same word, and νόμον seems to be concealed under ὄνομα.

Πικρῶς *bitterly, severely*, P.V.195. 946. πικρῶς ἤκουσαν S.962. *they have heard with indignation.*

Πιμπλάναι *to fill.* πλήσας A.1371. *to fulfil*, C.356. But here Heath πιπλάντων. In this passage it is extremely harsh, and inconsistent with usage, to take πιπλάντων as εἷς τῶν πιπλάντων, neither will it answer to govern it by βασιλεύς, for Agamemnon was ἄναξ ἀνδρῶν, not *a king of kings.* It may be better to join it with τυράννων, placing a comma only after this latter word, and taking βασιλεὺς γὰρ ἦσθ' ὅφρ' ἔζης as a parenthesis. pass. πίμπλαται P.131.

Πιμπράναι *to burn*, P.796. fut. πρήσω S.c.T.416.

Πίναξ *a tablet*, S.456. 924.

Πίνδος *Pindus*, S.260.

Πίνειν *to drink*, S.931. fut. πίεται C.571. πέπωκε S.c.T.803. πεπωκώς A.1161. πίῃ S.c.T.718. πιοῦσα E. 935.

Πίνος *filth, dirt.* ἐσθλὰ σὺν πίνῳ χεροῖν A.752. *obtained by sordid means.*

Πινύσκειν *to teach*, P.816.

Πιπράσκειν *to sell.* pass. ἐπράθην. In C.902. the meaning is correctly explained by Schütz, "*primum* nempe quasi vendiderat mater filium, ex ædibus eum paternis ejiciendo: *iterum* vero, patre occiso, bona ejus invadendo quorum hæres esse debebat." —πραθέντα A.1011.

Πίπτειν *to fall*, P.193. E.355. S. 85. πίπτον for ἔπιπτον P.498. See under κυκλοῦν. p. πέπτωκα S.c.T. 776. A.1358. C.261. 285. aor. 2. πεσεῖν P.V.921. S.c.T.340. P.248. A. 435. 859. 1292. 1361. 1585. C.922. S.445. fut. m. πεσεῖσθαι C.871. 965. See εὐπρόσωπος.—*to fall out* or *happen.* ἄστυ Σούσων ἐξεκείνωσεν πεσόν P. 747. On this meaning of πεσεῖν see Heath ap. Butl. Nott. Phill. — εὖ πεσόντα A.32. met. from playing with dice, *having fallen out luckily.* πίπτειν ἐκ *to fall from*, C.183. ναὸς ἐκ μιᾶς πέσον for ἔπεσον P.305. See κυκλοῦν.—ἐκ δρόμου πεσών A.1218. *leaving my course.* ἐξ ἀρκύων πέπτωκε E.142. *has escaped from the net.*—πίπτειν εἰς *to fall into.* ἐς νόσον πεσών P.V.472. 476. *falling sick.* πεσεῖν ἐς τὸ μὴ τελεσφόρον A.971. *to come to nought.* πίπτειν πρός τινι *to rush upon.* πρὸς πύλαις πεπτωκέναι S.c.T. 444. i. q πύλαις προσπεπτωκέναι.—πίπτειν πρός τι *to fall down before.* βρέτη πεσούσας πρὸς πολισσούχων θεῶν S.c.T.167. πίπτειν ἐπί τι *to fall upon.* ἐπὶ γᾶν πεσὸν αἷμα A.990. πίπτειν ἀμφί τινι *to cast one's self upon.* ἀμφὶ σώμασιν πεπτωκότες A.317. ἐπί τινι *to*

fall upon. εἰ νὺξ ἐπ' ὀφθαλμοῖς πέσοι S.c.T. 385. Cf. P. 85. 498. ἔν τινι id. ἐν πέπλοις πέσῃ λακίς P. 123. ἐν κοίταις πεσών A. 552. *sinking to rest.* πίπτειν πέδῳ C. 47. E. 457. *to fall on the ground.* ὕπνῳ πεσοῦσαι E. 68. *fallen asleep.* Here Well. referring to Dorv. Char. p. 347. 624. supposes an ellipsis of εἰσί. This is possible, but not necessary. πεσοῦσαι may be the nom. abs. to which the words ὅμως δὲ φεῦγε v. 74. are referred: there should then be no full stop after χθονός.

Πισσήρης *pitchy*, C. 266.

Πιστεύειν *to trust.* with dat. P. 786.

Πίστευμα *a pledge of faith*, A. 852.

Πίστις *fidelity.* ἄνακτι πίστιν ἐν πρώτοις P. 435. *among the chiefest in fidelity to the king.*

Πιστός *to be drunk.* ἀλέξημα πιστόν P. V. 478. *a potion.*

Πιστός *faithful*, S.c.T. 66. P. 520. 941. A. 592. 1417. C. 241. E. 281. 641. S. 174. In S.c.T. 20. πιστοὺς is an attraction for ὅπως πιστοὶ γένοισθε πρὸς χρέος τόδε. In P. 2. τάδε Περσῶν —πιστὰ καλεῖται, τάδε πιστὰ is equivalent to οἵδε πιστοί. Bl. cf. Eur. Andr. 168. Troad. 99. Cycl. 63. id. 203. The neuter is likewise so used in v. 667. ὦ πιστὰ πιστῶν, where πιστῶν is unnecessarily referred by Schütz to Xerxes or Darius, "*O fidi fidorum dominorum consiliarii.*" Butler more properly translates, *O maxime fideles omnium, O spectatissimæ fidei.* For instances of the neuter thus used, see Blomf. Gloss. P. 2.—with dat. Ζηνὶ πιστὸν ἄγγελον P. V. 971.—*sure, trustworthy*, A. 263. 343. 888. 1186. S. 53. 456.—*relying on, trusting to.* with dat. P. V. 919. P. 55. πιστά *sureties, pledges of faith*, A. 637. C. 391. E. 643.

Πίστωμα *a pledge of faith*, C. 917. E. 205.—abst. for concr. *a confidential person*, P. 167.

Πίσυνος *trusting to.* with dat. S.c.T. 193. P. 112. S. 348.

Πίτνειν *to fall*, A. 1514. E. 490. with εἰς C. 1052. with ἐν A. 1099. C. 36. κακῶν δ' ὥσπερ θάλασσα κῦμ' ἄγει, τὸ μὲν πίτνον (sc. ἄγει) ἄλλο δ' ἀείρει τρίχαλον S.c.T. 740. With respect to the forms πίτνω πιτνῶ, see Elmsley on Eur. Heracl. 77. and Hermann's review of the same in Class. Journ. xxxviii. 284. Elmsley considers πίτνω to be the true form, which is related to πίπτω (more properly to πέτω, as Herm. observes) as μίμνω is to μένω. He therefore considers πίτνω as a present, and ἔπιτνον as its imperfect, as in Soph. Œd. C. 1754. So πιτνόντων in Eur. Supp. 691. he regards as a present participle. Hermann endeavours to shew that in both cases they are aorists, and considers πιτνέω πιτνῶ as the present form, of which ἔπιτνον is the aorist. Dindorf always writes πίτνω. The passage S.c.T. 740. seems to favour Elmsley's opinion, as it would involve an awkward anacoluthon to consider πίτνον otherwise than a present.

Πίτυλος *any constant noise*, as of *the beating of the hands*, S.c.T. 838. *the quivering of the limbs*, P. 937.

Πιφαύσκειν *to display*, P. 652. A. 22.—*to announce*, C. 277.—*to order*, E. 590. See δύσφρων, and on the expression πιφαύσκων εἶπε, see Lobeck on Soph. Aj. v. 757.

Πίων *rich*, A. 794.

Πλαγκτός *wandering, restless*, P. 268. (see δίπλαξ and θαλασσόπληκτος)—*deceived*, A. 578.

Πλάζειν *to cause to wander.* pass. πλάζεσθαι *to wander* or *lose one's way.* Hence Met. κρεισσοτέκνων δ' ἀπ' ὀμμάτων ἐπλάγχθη S.c.T. 766. *he lost* (i.e. deprived himself of) *his eyes, dearer than his children.* So Casaub. Steph. and Butler, who well explains the passage, "Vult enim Chorus Œdipum insana mente duo mala perpetrasse, alterum quod se oculis privavit, qui vita vel liberis cariores sunt, alterum quod filiis diras imprecatus est." For the constr. πλάζεσθαι ἀπό τινος *to lose anything*, Blomf. compares Eur. Troad. 635.

ψυχὴν ἀλᾶται τῆς πάροιθ' εὐπραξίας. Pind. Ol. i. 94. *εὐφροσύνας ἀλᾶται.* In the present passage Colb. 2. omits *ἀπ'*. So Brunck. Schütz. *δ'* before *ἀπὸ* is also om. by Rob. So Pors. Schütz 2.

Πλάθεσθαι *to approach*, aor. 1. *πλασθείην* P.V. 899.

Πλανᾶν *to cause to wander*, P.V. 573.—mid. v. *πλανᾶσθαι to wander*, P.V. 275. perf. *πεπλάνημαι* P.V. 564. —*to wander in mind*, P.V. 471.

Πλάνη *wandering*, P.V. 577. 588. 625. 740. 786. 790. 822.

Πλάνημα *id.* P.V. 830.

Πλανοστιβὴς *traversed in wandering*, E. 76.

Πλάξ *a tract of land*, P. 704. E. 285. Butler on P. 269. quotes Soph. Aj. 1202. Eur. Hec. 8.—for *πλὰξ* in the sense of *a shore*, see *δίπλαξ*.—On P. 915. see *νύχιος*.

Πλάσσειν *to feign*. pass. *πεπλασμένος* P.V. 1032.

Πλάστιγξ *a scourge*, C. 287.

Πλαστὸς *that may be approached*. *οὐ πλαστοῖσι* E. 53. Dind. wishes to restore the form *πλατοῖσι* with Elmsl. on Med. 149. Cf. *πρόσπλαστος*.

Πλάτη *an oar*, S. 127.—by synecdoche, *a boat*, A. 679. Dind. with Heath writes *πλατᾶν* unnecessarily, the acc. being governed by *κελσάντων*.

Πλατύῤῥους *wide-flowing*, P.V. 854.

Πλατὺς *broad*, P. 854. Wood, in his description of the Troad, rightly observes, that Homer and Herodotus speak of the Hellespont as *a river*, in which sense the epithet of *broad* is perfectly applicable. Cf. Il. *η*. 86. *ἐπὶ πλατεῖ Ἑλλήσποντῳ*. The meaning *brackish*, which *πλατυτέροισι* in Herod. ii. 109. bears, has nothing to do with the present passage.

Πλειάδες *the Pleiades*, A. 800.

Πλεῖν *to sail*, P. 373. A. 815. *ἔπλευσε* A. 676. *ἔπλευσαν* S. 725.

Πλεισθένης proper name, A. 1584.

Πλεισθενίδης *a descendant of Plisthenes*, A. 1550.

Πλειστήρης *full, complete*. *εἰς ἅπαντα πλειστήρη χρόνον* E. 733.

Πλειστηρίζομαι *to account chiefly*, (sc. to be a cause, etc.) C. 1025.

Πλειστός name of a river. *Πλειστοῦ τε πηγάς* E. 27. Dind. correctly accents this word, referring to Etym. M. 676. 5.

Πλεῖστος *very much*. *ὧ πλεῖστον ἔχθος* P. 276. 319.—*very many*, S.c.T. 526. P. 482. *ὡς πλεῖστοι* P.V. 346. *as many as possible*.—*ὁ πλεῖστος the most* or *chief*, P.V. 829. *τὰ πλεῖστα most things, things in general*, S.c.T. 781. On E. 602. (where probably *τὰ πλεῖστ'* is corrupt), see *ἀμείνων*.

Πλέκειν *to weave*, met. *to design*, C. 218.—*περὶ βρέτη πλεχθείς* E. 248. *entwined about*.

Πλεκτανᾶν *to encircle with folds*. pass. *πεπλεκτανημέναι* C. 1045.

Πλεκτάνη *a serpent's coil*, S.c.T. 478.

Πλεκτὸς *woven, platted*, P.V. 711. P. 610. C. 246.

Πλέος *full*, P.V. 689. P. 595.

Πλεύμονες *the lungs*, C. 832.

Πλευρά *the side*, P.V. 71. E. 806.

Πλεύρωμα *a side*, S.c.T. 872. C. 675.

Πλέων or Πλείων *more, greater*, P.V. 820. 845. S.c.T. 172. P. 777. 989. A. 292. 519. 544. 998. C. 58.—*πλέον* neut. adv. P.V. 41. 474. A. 859. 1161. 1178. C. 889. E. 157. 217. † (in loc dub.) 591. S. 286. 991. pl. *πλείονα more*, A. 737. 868. 1038. *πλείω* sc. *τραύματα* A. 842. *τὰ πλείω* S.c.T. 23. *for the most part*. In P. 623. *εἴ τι κακῶν ἄκος οἶδε πλέον*, Pears. and Pauw conj. *ἄχος*, which Schütz, Glasg. Blomf. follow. Butler and Well. retain the vulg. The former observes that the Chorus is not wishing Darius to foretell *any remaining misfortunes*, but to point out a remedy for *the present*. He also observes that *ἄκος* and *πέρας* are not tautological: *ἄκος* being *the remedy*, *πέρας* the *end* brought about by that remedy. He refers *πλέον* to the remedies already devised by Atossa v. 514. seqq. Well. is probably right in thinking that *πλέον* here is put indefinitely without being referred to anything expressed, *if he knows of any further remedy for*

our ills, sc. than we see at present. So in A. 1272. *οὐκ ἔστ' ἄλυξις, οὔ, ξένοι, χρόνῳ πλέω, there is no escaping any the more by delaying*, where *πλέω* is corrupt. Pauw reads *πλέον*. Schütz, Blomf. *χρόνου πλέων*, h.e. non magis est auxilii ac salutis quam temporis ad elabendum copia. Dind. prefers *χρόνῳ πλέων* with Pearson. On the phrase *οὐδὲν πλεῖόν ἐστι* and the like, which are nearly similar to the present cases, see Valck. Diatrib. p. 150.

Πλέως *full*, P.V. 42. 955.

Πληγή *a blow* or *wound*, S.c.T. 778. 876. P. 247. 296. 872. 1010. A. 358. (see ἔχειν) 1265. 1316. 1317. C. 310. E. 103. — *a plague* or *infliction*, ἄτης πλαγά C. 461. πληγαὶ βιότου E. 893. —*a stroke* (as of the *σπάθη* in weaving), C. 230.

Πλήθειν *to be full*. with gen. P. 264. 412. A. 1293. Dor. *πλάθουσι* C. 582.

Πλῆθος *number, multitude*, P. 40. 162. 326. 329. 334. 344. 405. 421. 424. 469. 789. S. 464.

Πληθύειν [ῡ] *to be numerous, to swarm*, C. 1053.—*to be full*. with gen. P. 413. mid. v. δήμου κρατοῦσα χεὶρ ὅποι πληθύεται S. 599. *on which side the popular vote is in the majority*.

Πληθύνειν [ῡ] *id.* ὡς ἐπλήθυνον λόγοι A. 843. Here Glasg. Blomf. read ἐπλήθυον.—pass. *to be inclined by many reasons*. ταύτην ἐπαινεῖν πάντοθεν πληθύνομαι A. 1343.

Πλημμῡρίς *an inundation*, C. 184.

Πλήν *except*. τί γὰρ πέπρωται Ζηνὶ πλὴν ἀεὶ κρατεῖν ; P.V. 517. Cf. id. 49. 258. E. 122. with subst. governing gen. πλὴν Διός P.V. 50. Cf. id. 63. 234. 916. A. 160. 539. 619. C. 170. τὸ ἄρσεν αἰνῶ πάντα πλὴν γάμου τυχεῖν E. 707. *save in respect of being married*.

Πλήρης *full*, P.V. 145.

Πληροῦν *to fill, crowd*, S.c.T. 32. *to pay fully*.—τροφεῖα πληρώσει χθονί S.c.T. 459.—pass. *to be filled*, E. 540. with gen. E. 538. with dat. S.c.T. 446. χειρὸς οὐ πληρουμένῳ A. 791. *not filled by the hand*. πληρούμενοι A. 304. *fulfilled, performed*.

Πλησίον *near*. with gen. P.V. 364.

Πλησίος *neighbouring*, E. 186.

Πλήσσειν *to strike* or *wound*. aor. 2. pass. πληγείς S.c.T. 590. perf. πέπληγμαι P. 969. 970. A. 1136. 1316. 1318. 1645. C. 31. 871.—*ἱμέρῳ πεπληγμένος* A. 1176. *smitten with desire*, A. 530. Here Schütz conj. *πεπληγμένοι*, as referring to ἐπηβόλοι in v. 528. But this is quite unnecessary. The meaning of the vulg. is correctly given by Heath, *intellexeris nimirum, si eorum desiderio captus fueris, qui te vicissim desiderabant*. The interrogation is to be placed after λόγου, not after πῶς δή, with Schütz and Blomf., if the original reading *πεπληγμένος* is retained.—*to forge a stamp*. χαρακτὴρ πέπληκται S. 280. — πῶς δ' οὔ ; στρατὸν μὲν τοσοῦτον τάλας πέπληγμαι P. 975. *I have been smitten* (in respect of) *so large an army*, h.e. as Heath translates it, *tanto exercitu orbatus sum*.

Πλινθυφής *formed of brick*, P.V. 448.

Πλοῖον *a ship*, S.c.T. 583. A. 611. S. 695. 702.

Πλόκαμος *a curl of hair*, P. 310. C. 8. 185. S. 861.

Πλόκος *id.* C. 195.

Πλουτίζειν *to enrich*. Met. *to make happy*, A. 572. Ironically in A. 1241. ἄλλην τιν' ἄτην ἀντ' ἐμοῦ πλουτίζετε. Here ἄτην is unintelligible, though Naeke considers it to refer to Cassandra as being, like other prophets, the author of mischief. This is very harsh. Pors. reads ἄτῃς. Schütz and Blomf. ἄταις. Butler approves a marginal reading, which he suspects to be that of Grotius, sc. ἄλλην τιν', ἄλλην. Possibly ἄλλην τιν', εἴ τιν', may be suggested as an emendation.

Πλουτογᾱθής Dor. *rejoicing in wealth, wealthy*, C. 790.

Πλοῦτος *wealth, riches*, P.V. 893. P. 161. 164. 233. 246. 737. 741. 828. A. 372. 721. 755. C. 806. E. 950.—*rich* or *luxurious goods* or *things*. πίονας πλούτου

πνοάς A.794. ποσὶν φθείροντα πλοῦτον εἵματος 928. *a rich garment.* γᾶς πλοῦτος S.c.T.931. *the riches of the earth.* Abresch, on P.159. remarks upon the difference between ὄλβος and πλοῦτος. See κονίειν.

Πλουτόχθων *having the riches of the earth,* E.907.

Πλούτων *Pluto,* P.V.802.

Πνεῖν *to blow* (as wind). πνέων A.1154. πνέοντα E.866. πνεύσας C. 1063. πνέοι E.898. *to breathe,* C.612. *to pant,* S.c.T.53.—with acc. πνέων κότον C.940. *breathing anger.* Cf. C. 34. E.11.804.835. Ἄρη πνεόντων A. 366. *breathing war.* Cf. id.1209. πνέων χάριν A.1179. *breathing love.* Met. φρενὸς πνέων δυσσεβῆ τροπαίαν A. 212. *showing change of purpose.*

Πνεῦμα *breath,* S.c.T.446. E.132. 538.—*a blast* (of wind), P.V.1049.1088. P.110. S.158.172. Met. λύσσης πνεύματι P.V.886. *a paroxysm of madness.* δαίμων ἂν ἔλθοι θαλερωτέρῳ πνεύματι S.c.T.690. *with milder influence.* δέξαιθ' ἱκέτην αἰδοίῳ πνεύματι χώρας S.29. *with a respectful feeling on the part of the country.* πνεῦμα βίου P.499. *the breath of life.* Without βίου in the same sense, S.c.T.966.

Πνεύμονες *the lungs,* S.c.T.61. Brunck here reads πλευμόνων, according to the rule of the Atticists. On Soph. Trach. 567., however, he admits that this form belongs to the *later,* not the earlier Attic. See Pors. on Eur. Or.271.

Πνοή *breath.* ἔξει πνοάς P.V.802. *will live.*—*a breeze* or *blast,* P.V. 88. A.185.640. S.129. Met. πνοὰς Ἄρεος S.c.T.63.109. *the breath of war.* —*smoke.* πίονας πλούτου πνοὰς A.794. *the smoke from the burning treasures.*

Ποδαπός *of what country,* C.568. 646. S.231.

Ποδένδυτος *drawn over the feet,* C.992.

Ποδήρης *pertaining to the feet.* τὰ ποδήρη A.1576. *the lower extremities.*—*reaching from the top to the bottom.* στύλον ποδήρη A.872.

Ποδιστήρ *entangling the feet,* C. 990.

Ποδόψηστρον *a mat for the feet,* A.906.

Ποδώκης *swift of foot,* hence, Met. *quick,* S.c.T.605. C.569.

Ποδωκία *swiftness,* E.37.

Ποθεῖν *to regret, feel the loss of,* P.504.534.945. A.531.—*to want* or *desire,* P.V.787. A.334. But in this last passage Dind. adopts πορθεῖν from two MSS.

Πόθεν *whence?* (of place), A.1121. 1125. C.254.646.842. S.773.—*from what cause? by what way? how?* P.V.594. A.533. C.508.

Ποθέν *from somewhere,* P.346. C. 1069.

Πόθος *longing, regret,* P.62.130. 133. A.403.—*lust,* P.V.657.

Πόθος personified, *Desire,* S.1022.

Ποῖ *whither?* (with verbs *signifying* motion), P.V.577. A.1057.1109. C.721. S.120. with gen. ποῖ φύγωμεν Ἀπίας χθονός; S.120. *to what part of the Apian land?*—with verbs *implying* motion, S.c.T.142. ποῖ ἔτι τέλος ἐπάγει θεός; P.721. ποῖ τελευτᾶν; 773. ποῖ καταστρέφεις λόγων τελευτήν; C.521. ποῖ τελευτᾷ λόγος; 1071. ποῖ κρανεῖ μένος ἄτης; S.598. ποῖ κεκύρωται τέλος; In all these the notion of *proceeding to a certain point, and then stopping,* is implied. Elliptically in C.399. ποῖ νερτέρων τυραννίδες; id.869. ποῖ Κλυταιμνήστρα; *whither are they, whither is she* (gone)? Dind. reads ποι for που in P.V.1062.

Ποιεῖν *to do* or *act,* P.V.937. C. 546. S.889. ποιεῖν εὖ *to benefit,* E. 87. *to provide, ordain,* E.619.

Ποικιλείμων *clothed in varied robes,* P.V.24.

Ποίκιλμα *a curiously coloured robe,* C.1008.

Ποικίλος *variously coloured,* P.V. 493. P.822. A.897.—τὰ ποικίλα *various-coloured carpets,* A.900.910.—Met. *crafty,* P.V.308. E.438.

Ποιμαίνειν *to tend* (as a shepherd his flock), E.91.—*to traverse,* pass. E.240.

Ποιμανόριον *a herd* or *multitude*, P.75.

Ποιμάνωρ [ᾰ] *a shepherd.* Met. *a commander*, P.237.

Ποιμήν *a shepherd.* Met. *a commander.* ναῶν ποιμένες S.748.—ποιμένος κακοῦ A.643. an epithet of the storm, which disables ships by its evil influence. This is the true meaning. Some, as Boissonade, less correctly understand it of the steersman : but this, were it not otherwise objectionable, does not consist with the epithet κακοῦ.

Ποίμνη *a flock* or *group*, E.188. S.632.

Ποινάτωρ [ᾰ] *an avenger*, A.1254.

Ποινή *punishment for crimes, vengeance.* ποινὰς ἀμπλακημάτων P.V. 112. *the punishment of my offences.* Cf. P.V.176.194.223.268.563.623. A. 1196.1313. C.935. E.236.614. ποιναῖσι φιλτάτου πατρός E.442. *punishment for the murder of my father.— a requital.* εὐχὰς ἀγαθὰς ἀγαθῶν ποινάς E.621.

Ποιονόμος *feeding on grass*, A. 1142.

Ποιόνομος *affording pasturage of grass*, S.49.

Ποῖος *what, of what sort ?* in direct interrogation, P.V.623.765.781. S.c.T. 286. P.438. A.1057.1090. C.12.173. E.625.626. S.300.889.987. ποίου χρόνου; A.269. *since what time ?* ποίῳ τρόπῳ; P.V.765. *in what manner ?* τὸ ποῖον; id.249.—in indirect interrogation, P.V.194. S.514.

Ποίφυγμα *a sob*, S.c.T.262.

Πολεῖν *to occupy* or *frequent*, P. 299. mid. v. πολεῖσθαι P.V.648. *to come frequently, to resort.*

Πολέμαρχος *a leader in war*, S.c.T. 810. C.1068.

Πολέμιος *hostile*, P.239. A.594.—*belonging to an enemy*, S.c.T.198.492. 541.570. πολέμιον φόβον S.c.T.252. *dread of the enemy.*—πολέμιοι *the enemy.* πολεμίων ἐσθήματα S.c.T.259.

Πολεμιστρία (?) *a female warrior.* ἔκοψε κομμὸν Ἄρειον, εἴτε Κισσίας | νόμοισι πολεμιστρίας C.417. This is the vulg. reading here, and ἔκοψε is usually referred to the stroke dealt by Clytæmnestra in murdering Agamemnon. An objection to this is, that we hear nothing from antiquity, as Blomf. observes, concerning *female Cissian warriors.* Moreover the word κομμὸς refers more appropriately to the smiting of the breast in grief than to a blow given in an assault. It is better to adopt the reading of Ald. and Med. ἔκοψα, and refer it to Electra. If this be so, we can no longer translate Ἄρειον *warlike*, but must have recourse to the Scholiast's interpretation Ἄρειον. Περσικόν. This interpr. is confirmed by the subsequent mention of *the Cissians*, who are alluded to by Herodotus along with *the Arians*, being both Persian races, and (at least the Cissians) noted for their lamentations. Cf. Pers.120. But if Ἄρειον and Κισσίας refer in this sense to ἔκοψα κομμόν, πολεμιστρίας is wholly unintelligible : and here we conceive no one can refuse to admit Ahrens' conj. Ἰηλεμιστρίας, who quotes from Hesych. Ἰηλεμιστρίας, θρηνητρίας, the word being derived from ἰήλεμος *a lament.* This correction is confirmed by the metre, which is restored by it, whereas it is violated by the other. It would seem as if H had been written incorrectly Π and the O inserted to make up the word. For εἴτε which is hardly admissible, Bothe and Herm. prefer ἔν τε which is very probable. Blomf. Tyrwh. εἶτα. As regards the *time* of ἔκοψα, we must refer it to the period of Agamemnon's death, her grief on which occasion Electra now describes. The reading and meaning will therefore stand thus, ἔκοψα κομμὸν Ἄρειον, ἔν τε Κισσίας | νόμοις ἰηλεμιστρίας. *I smote myself with the Arian* (or Persian) *stroke, and after the manner of a Cissian mourner.* Pors. præf. ad Hec. wishes to transpose, thus, ἔκοψ' Ἄρειον κομμόν, or κομμὸν δ' ἔκοψ' Ἄρειον, to

avoid the anapæst in the third place; but this, in a lyrical passage, is unnecessary.

Πολεμόκραντος *deciding war*, S.c.T. 147.

Πόλεμος *war*, P.V. 906. S.c.T. 23. P. 20. 105. 846. 871. A. 218. E. 826. S. 337. 434. 928. 1028.

Πολεμοφθόρος *destroying by war*, P. 644.

Πολιαίνεσθαι *to grow white*, P. 109.

Πολιήτης *a citizen*, P. 547.

Πολιός *hoary, antient*, S. 658.

Πολιοῦχος *guarding the city*, S.c.T. 294. 804. S. 998.

Πολίπορθος *the destroyer of a city*. Τροίας πολίπορθε A. 757. *destroyer of Troy*. Here Blomf. πτολίπορθ'.

Πόλις *a city*, e. g. ἔστιν πόλις Κάνωβος ἐσχάτη χθονός P.V. 848. Cf. S.c.T. 2. 9. 14. 29. 46. 57. 71. 74. 77. 89. 102. 126. 136. 141. 148. 153. 158. 162. 165. 172. 197. 200. 203. 215. 236. 256. 284. 300. 303. 312. 400. 409. 416. 434. 453. 521. 554. 564. 595. 609. 614. 629. 634. 731. 743. 747. 756. 775. 777. 785. 797. (786. l. d.) 802 (Butler considers vv. 802. 803. as spurious: so Dind., who further suspects the whole passage from ἔξουσι). 808. 882. 980. 997. 1000. 1010. 1021. 1033. 1037. 1058. 1062. 1064. 1667. P. 117. 209. 215 229. 339. 340. 503. 668. 701. 767. 908. A. 29. 126. 258. 269. 312. 322. 384. 463. 487. 518. 566. 591. 624. 626. 633. 693. 719. 783. 786. 792. 798. 818. 1035. 1077. 1140. 1144. 1173. 1260. 1261. 1308. 1328. 1386. 1568. C. 287. 210. 1042. E. 435. 453. 498. 542. 587. 657. 668. 671. 703. 742. 848. 875. 877. 909. 933. 938. 948. 963. 971. S. 7. 23. 245. 270. 340. 352. 353. 361. 365. 383. 396. 405. 613. 614. 627. 646. 655. 664. 756. 833. 881. 891. 920. 933. 988. 1002. pl. P. 107. 848. 863. E. 77.

Πόλισμα *a city*, P.V. 119. S.c.T. 63. 113. 229. 324. 460. P. 119. 245. 481.

Πολισσοῦχος *protecting a city*. So Guelph. Ald. S.c.T. 804. Here πολιοῦχοι is usually read for the corrupt vulg. πολισσοῦχοι. See πολισσοῦχος.

Πολισσονόμος *dwelling in a city*, P. 839.—*governing a state*, C. 851.

Πολισσοῦχος *protecting the city*, S.c.T. 69. 104. 167. 253. A. 329. S. 488. —*living in the city*, E. 745. 843. 964.

Πολίτης [ῑ] *a citizen*, S.c.T. 1. 173. 214. 281. 299. 906. 1053. A. 697. 783. 829. 1183. 1623. C. 300. 425. E. 663. 758. 785. 816. 887. 932. 946. 967. S. 479. θεοὶ πολῖται S.c.T. 235. *guardians of the city*.

Πολλάκις *often*, P. 743. A. 234. πολλάκι *id.* S.c.T. 209. S. 113.

Πολλαχῆ *in many ways*, S. 463.

Πόλος *the pole of the sky*. by synecd. *the heavens*, P.V. 427.

Πολυαίμων *bloody*, S. 820.

Πολύανδρος *populous*, P. 73. 867.—*numerous*, A. 678. P. 526.

Πολυάνωρ [ᾰ] *having many husbands*, A. 62. So Schol. Epithet of Helen, who was married to Menelaus, Paris, and Deiphobus.

Πολυβαφὴς *dipped often in the sea*, P. 267.

Πολύβοτος. See πουλύβοτος.

Πολύγομφος *fastened with many nails*, P. 71.

Πολύγονος *having much offspring*, S. 673.

Πολύδακρυς *tearful*, P. 902. C. 442.

Πολυδάκρῡτος *much wept for*, S.c.T. 952. C. 330.

Πολύδονος *very circuitous*, P.V. 790.

Πολύδρομος *very hurried*, S. 718.

Πολυεπὴς *very loquacious*, A. 1105.

Πολύευκτος *much prayed for*, E. 509.

Πολύθεος *occupied by many gods*, S. 419.

Πολυθρέμμων *nourishing many creatures*, P. 33.

Πολύθρηνος *very mournful*, A. 694. 696.

Πολυθρόους *very clamorous*, S. 800.

Πολυκανὴς *slaying many*, A. 1142.

Πολύκλαυτος *much mourned*, P. 658. A. 1508.

Πολυκρατὴς *very powerful*, C. 400.

Πολυκτόνος *slaying many, murderous*, A. 448. 716.

Πολύμιτος *formed of many threads* S. 427.

Πολύμνηστος *very mindful, grateful*, A.795.—*much to be remembered*, A.1438. See under ἐπανθίζειν.

Πολυμνήστωρ *mindful*, S.530.

Πολυναύτης *having many sailors*, P.83.

Πολυνείκης *Polynices*, S.c.T.559. 623.640.1004.1059.

Πολυνεικής *much quarrelling*, S.c.T. 312. an allusion to the name Πολυνείκης as compounded of πολὺ and νεῖκος. Dind. considers the words καὶ πολυνεικεῖς a gloss upon κατ' ἐπωνυμίαν.

Πολύξενος *hospitable, receiving many*, S.148.

Πολυπενθής *very mournful*, P.539.

Πολύπλαγκτος *much wandering*, S. 567.

Πολυπλάνητος *aiming in many directions*, C.419.

Πολύπλανος *much wandering*, P.V. 587.

Πολύπονος *very wretched*, S.c.T. 991. S.377.—*very active*, P.312.

Πολύπῡρος *producing much wheat*, S.548.

Πολύῤῥοθος *noisy*, S.c.T.7.

Πολύῤῥυτος *much flowing*, S.823.

Πολύς *much, large, many*, S.c.T.6. 80. P.546.247.737. E.274. S.984. πολλή A.536.1013.922. E.616. S.290. Dor. πολλά S.c.T.342. A.986. πολλοῦ P.V.963. πολλῆς P.25. A.933. E.798. with art. Dor. τᾶς πολλᾶς ὑγιείας A. 974. πολλῷ P.501.734.766. A.507.537. πολεῖ S.726. (see below.) πολλᾷ S.843. πολύν A.607. C.957. E.180. πολλήν P. 394.734. πολλοί S.c.T.471. P.502.889. A.762.845. C.297.529. πολλαί P.529. E. 555. Here the Schol. observes, τοῦτο οὐ πρὸς τὰς τρεῖς, ἀλλὰ πρὸς τὸν χορόν, ἐ γὰρ ἦσαν. πολλῶν P.V.210. S.c.T. 1054. P.322.720.786.982. A.24.341. 491.627.928.937.1007.1345.1444. C. 920. E.942. S.450.485.1035. πολλοῖς S.c.T.932. P.46.172. E.239. S.446. 970. πολλαῖσι S.c.T.778. πολλούς P.V.33.482. A.627. C.998. E.267. S. 727.887. πολλάς P.V.254. P.280. A. 837.849.1431. C.1008. πολλά S.c.T. 906. P.232.261.505.693.766.829.831. A.878.1061.1428. C.269.275.578.682. 802. E.106.473.524. S.241.446.538. 893.914.—it is followed by καί, e.g. πολλὰ δυστυχῆ τε πράσσει S.c.T.320. Cf. P.V.1009. P.240. A.63. E.139. C. 741.—πολύ adverbially, *much*, A.396. C.1048. with comparatives, πολύ, πολλῷ *much, more*, etc. P.V.335. P.180. A.1155.1303. C.138. — πολλά adv. *much, frequently, long*, P.V.45. S.c.T. 553. P.451.492. A.421.532.558.1268. 1640. C.215.747.884. πολέα *id.* A.705. with this unusual form of πολλὰ Dind. compares πολέων for πολλῶν in Eur. Hel.1332. Cf. also πολεῖ S. 726. where Well. cf. πόλεσι Iph. T. 1230.

Πολύσινος *very mischievous*. μυχοῦ ἄφερκτος, πολυσίνου κυνὸς δίκην C.440. Blomf. with Pors. and Dind. read πολυσινοῦς from πολυσινής. Well. and Klaus. (who refers to Lobeck on Phryn. p.184.) retain the form in ος. the meaning is, *driven from the interior of the house like a mischievous cur*. Klausen considers that μυχοῦ and πολυσίνου are to be joined, as referring to the bathing vessel in which Agamemnon was murdered, and which was placed in the interior of the house, from which, in order to conceal her purpose, Clytæmnestra on that occasion drove away all her domestics. This seems very forced and unnatural, as also does Schütz's interpretation of μυχοῦ to mean *cella pennaria*. See Butler's note, who remarks, "Queritur scil. Electra se non a *cella pennaria*, sed a penetralibus domesticis, laribus, sacrificiis, omnibusque adeo paternæ domus societate et solatio, tamquam canem, seu noxium et contemptum animal, exclusam esse."

Πολυστεφής *adorned with many wreaths*, E.39.

Πολυστομεῖν *to talk much*, S.497.

Πολύστονος *causing many groans*, S.c.T.827. E.358.

Πολύτεκνος *having many children*, P.V.137.—*prolific*, S.1008.

Πολυφθόρος *very destructive*, P.V.

636. 822.—pass. *destroyed in numbers*, S.c.T. 908.

Πολυφόντης prop. name, S.c.T. 430.

Πολύχειρ *with a large force of soldiers*, P. 82.

Πολύχρῡσος *abounding with gold*, P. 3. 9. 45. 53.

Πολύχωστος *piled up on high*, C. 346.

Πολυψάμαθος *sandy*, S. 849.

Πομπαῖος *having the office of conductor*, E. 91. an epithet of Mercury.

Πομπή *a sending*. πομπᾷ Διός A. 728.—*a conducting* or *accompanying*. ὑπ' εὐθύφρονι πομπᾷ E. 987. Cf. P. 58. where Abresch rightly reads ὑπὸ πομπαῖς. —*a journey*. τείνουσι πομπήν S.c.T. 595. *making a journey*. See μακρός.

Πόμπιμος *conducting, carrying on*, S.c.T. 353. 837.

Πομπός *one who conducts* or *conveys*. πομπὸς ἴσθι τῶν ἐσθλῶν ἄνω C. 145. *send us up what is good*. φθιμένων πομπούς P. 618. *sending up the dead*. —πομποὺς ἀρχάς A. 123. *leaders of the expedition*. προστροπῆς πομποί C. 84. *attending the procession to the tomb*. πομποῦ πυρός A. 290. *messenger fire*.

Πονεῖν *to labour* or *exert oneself*, P.V. 44. 342. C. 906. τίς αἶνος πονήσει; A. 1529. *what praise will exert itself in his honour?* Here Voss leg. αἶνον. —*to suffer*. δίψει πονοῦντες P. 476. —τίνα πονεῖ πόνον; P. 668.

Πονηρός *evil*, C. 1041.

Πόνος *labour, pain, exertion, suffering*, P.V. 66. 84. 75. 118. 183. 267. 282. 298. 326. 339. 423. 618. 687. 751. 778. 782. 874. 902. 933. 1029. S.c.T. 772. 834. 933. 984. P. 319. 501. 668. A. 1. 20. 173. 321. 345. 553. 780. 1139. 1188. C. 135. 365. 459. 615. 659. E. 59. 79. 83. 123. 127. 128. 217. 526. 741. S. 51. 114. 324. 501. 557. 810. 984. —ἀλατείαις πόνων P.V. 902. *toilsome wanderings*. Here one MS. and Turn. omit πόνων. πόνον ὀρταλίχων A. 54. *their young for whom they had suffered such toil*. πλούτου πόνος P. 737. *wealth laboriously acquired*. So Schütz, Blomf. and Well. from M. 1. 2. etc. Rob. Steph. Cf. πόρος.

Ποντίζειν *to sink in the sea*, A. 985.

Πόντιος *belonging to the sea, met with upon the sea*. πόντιος μυχός P.V. 841. Cf. id. 89. 429. 584. S.c.T. 192. P. 444. 545. 872. 994. C. 580. E. 864. —ὁ πόντιος ξεῖνος S.c.T. 924. an epithet of *foreign iron*. πόντιον ἄλσος P. 111. *the expanse of the sea*. ᾅδην πόντιον A. 653. *a watery grave*.

Ποντομέδων *ruling the sea*, S.c.T. 122.

Πόντος *the sea*, P.V. 728. 794. 1050. 1090. P. 72. 277. A. 551. 1173. E. 77. 241. S. 985.—πόντονδε S. 33. *out to sea*.

Πόπαξ an exclamation of indignation, E. 138.

Ποποῖ an exclamation of grief, P. 542. 552. 717. 838. A. 1042. 1046. 1071. E. 140.

Πορεία *a journey*, P.V. 735. 825. 843.

Πορεῖν (2 aor. from pres. inus.) *to present, give*, or *furnish*. πόρε P.V. 634. πόροις 618. πόροι P.V. 936. S.c.T. 720. πορών P.V. 108. πορόντα id. 947.

Πορεύεσθαι *to go*, P.V. 569.

Πόρευμα *a going*. πορεύμασι βροτῶν E. 230. *going in search of persons*. "De variis hic illic ad diversos populos erroribus dicit, dum aliquem convenire voluit a quo lustrari posset." Butler.

Πορευτός *travelling*, A. 277.

Πορθεῖν *to lay waste, to destroy* or *overthrow*, S.c.T. 565.—pass. id. 176. A. 269. 576. C. 680. S. 438.

Πορθήτωρ *a destroyer* or *ravager*, A. 881. (where Valck. on Phœn. 1548. conj. πυρθήτορος, unnecessarily) C. 968.

Πορθμεύειν *to convey*, C. 674.

Πόρθμευμα *a passage*. πόρθμευμ' ἀχέων A. 1539. an epithet of the river Acheron.

Πορθμός *a strait of the sea*, signifying the Hellespont, P. 69. 708. 785. —Σαρωνικοῦ πορθμοῦ A. 298. *the sinus Saronicus* or *gulf of Egina*.

Πόριμος *passing through, overcoming obstacles*, πόλεμος ἄπορα πόριμος P.V. 906. i. e. as Butler translates it,

per omnia ibit vel difficillima ut mihi omnino cedendum sit. The accusative is governed by the adj. πόριμος, as τλήμονες εὐνάν S.c.T. 346. (in loc. dub.) πολλὰ ξυνίστορα αὐτόφονα κακά A. 1061. τὸ πᾶν μῆχαρ οὔριος Ζεύς S. 589. Cf. οἴκουρος A. 1608. προπομπός C. 21. Also Brunck and Erfurdt's notes on Soph. Ant. 783. and the instances given by Matth. Gr. Gr. 346. Obs. 3.

Πόρος *a passage* or *channel by sea*, etc. ὥστ' ἔχειν πόρον P. 708. Cf. P. 359. 445. 493. 497. 733. 834. S. 541. 824. Ὠκεανοῖο πόρον P.V. 530. of a river, P.V. 808. S.c.T. 360. P. 485. 848. C. 70. 361. E. 283. 430. — *a passage* or *road by land*, S.c.T. 528. A. 895. E. 740. Met. αἰθέρα πόρον οἰωνῶν P.V. 281. δαυλοὶ πραπίδων πόροι S. 88. *the designs of the divine mind.*—*a way of getting free from anything, a means of extrication.* ἐξ ἀμηχάνων πόρους P.V. 59.—*means for the accomplishment of an object*, P.V. 111. 475. S. 787.—*a provision* or *store.* πολὺς πλούτου πόρος ὀὐμός P. 737. *my large store of wealth.* Here πόνος is read by Regg. C. F. K. Guelph. M. 1. 2. Rob. Vict. Schol. and is certainly a more elegant reading, and adopted by Schütz, Blomf. Well. but nevertheless there does not seem sufficient reason to reject the vulg. See πόνος.

Πορπάζειν *to fasten*, P.V. 61.

Πορσύνειν [ῡ] *to provide, prepare*, or *cause*, C. 898. A. 1347. S. 517. mid. v. P. 367. pass. ἄχος πορσύνεται A. 1224. *is brought about.* ἐπορσύνθη P. 259. 1037.

Πόρτις *a calf*, S. 42. 309. an epithet of Epaphus born of Io when in the form of a cow.

Πορφύρα *purple dye*, A. 931.—*a purple carpet*, A. 933.

Πορφύρεος *purple, red.* πορφυρέᾳ βαφῇ P. 309. Pors. writes πορφυρᾷ. So Blomf. but Wellauer rightly observes that it should be pronounced, not written, thus.

Πορφυροειδὴς *purple, dark-coloured*, S. 524.

Πορφυρόστρωτος *spread with purple*, A. 884.

Ποσειδῶν *Neptune*, P.V. 927. S.c.T. 123. 291. P. 736. E. 27.

Πόσις *a husband*, S.c.T. 912. P. 217. A. 586. 590. 1079. 1378.

Πόσις *a draught*, C. 572.

Πόσος *how large?* P. 326. where πόσον τι Turn. correctly.

Ποταίνιος *new, unforeseen*, P.V. 102. S.c.T. 221. — *fresh, recent*, C. 1051. E. 272.

Ποτάμιος *of a river*, S.c.T. 374.

Ποταμός *a river*, P.V. 89. 368. 432. 719. 722. 811. 848. S. 61. 464. 548. 1006.

Ποτᾱνός *winged*, A. 383.

Ποτᾶσθαι *to fly.* met. *to hasten on*, S.c.T. 84. A. 562.—*to hover* or *rest*, (e.g. upon the mind) A. 951. C. 385. —*to issue* or *proceed from*, S. 644.—with ἐπί, *to alight* or *rest upon*, P. 656. E. 356.

Πότε *when?* S.c.T. 98. C. 388. 709.

Ποτέ encl. *sometime, ever*, P.V. 68. and passim. — With interrogatives, answering to the Latin *tandem*, e.g. *whoever, whatever?* etc. P.V. 99. 124. 183. 578. P. 546. A. 667. 1057. 1071. 1470. 1496. C. 10. 167. E. 386. S. 1030.—with ὅστις, *whosoever.*—οὐδέν ποτ' ἄλλο C. 16. *nothing else at all.* Cf. A. 1100.

Πότερα *whether*, followed by ἤ, A. 616. C. 13. 118. S. 331.—as a simple interrogative without ἤ, S.c.T. 91. P. 235. A. 265. C. 87.

Πότερον *whether*, followed by ἤ, S.c.T. 807. P. 143. 343. A. 612. S. 244.

Ποτί for πρός S.c.T. 277. 328. A. 707. E. 79.

Ποτινίσσεσθαι for προσνίσσεσθαι *to approach.* θεοὺς θοίναις ποτινισσομένα P.V. 528. *worshipping the gods with sacrifices.* Cf. Pind. Ol. iii. 40. ξεινίαις αὐτοὺς ἐποίχονται τραπέζαις. Pyth. v. 8. θυσίαισιν οἰχνέοντές σφε.

Ποτιπίπτειν for προσπίπτειν *to fall down at.* with acc. ποτιπέσω S c.T. 91.

Ποτιτρόπαιος *a suppliant*, for προστροπαῖος qu.v. S. 357.—*one stained with guilt*, E. 168.

Πότμος *fate, destiny*, S.c.T. 881. P. 695. A. 740. 978.

Πότνια *dread, venerable,* S.c.T. 137.868.964. C.711. E.911.

Ποτόν *drink,* P.607. E.665. — *a stream,* P.479. A.1129.

Ποτός *that may be drunk,* A.1381.

Ποῦ *where?* ποῦ τάσδ' ἔλειπες; P. 471.—with gen. ποῦ σφε θήσομεν χθονός; S.c.T.993. Cf. P.227. The verb substantive is often omitted, e.g. ποῦ τις ἀλκά; P.V.545. Cf. P.917.928.930. C.887.903. E.400.405.—ποῦ θράσος νέμεις ἐμοί; S.500. See νέμειν.

Πού encl. *somewhere,* S.759. E. 243. — *somewhither,* P.V.1062. but here Dind. ποι.—*ever,* with εἰ, εἴπου A.566. S.395.—*perhaps, methinks, I ween,* P.V.824. S.c.T.496. P.710.726. A.694. δή που *surely,* P.V.1066. ἦ που *id.* 519.—in questions, *perchance, possibly,* P.V.247. A.1630.

Πουλύβοτος Dor. for πολύβοτος *cherishing many, prolific,* S.c.T.756.

Ποῦς *the foot,* P.V.279. S.c.T.353. 356. P.95. (see ἀνάσσειν) 159.508.651. A.881.919.922. C.180.204.205.665.976. E.284.254.348.381.513. S.31.817.—πημάτων ἔξω πόδα ἔχειν P.V.263. Cf. ἔξω κομίζων ὀλεθρίου πηλοῦ πόδα C. 686. proverbial expressions, denoting *a secure position.* — φονολιβῆ θρόνον περὶ κάρα περὶ πόδα E.159. h.e. *from top to bottom.* Cf. κάρα.

Πρᾶγμα *a thing, matter,* or *affair,* S.c.T.671. A.1374.1517. C.694.859. E.122.286.448.455.460.466.545.554. 600. S.86.351.706. pl. P.V.973.S.c.T. 41. A.632.1300. C.244.690. E.685. S. 339.463. So vulg. in S.c.T.785. But here Brunck reads πρᾶγος from MSS.—τὰ Περσῶν πράγματα P.711. *the fortunes of the Persians.*

Πρᾶγος *id.* S.c.T.843. P.245. S. 230. φυλάσσει πρᾶγος S.c.T.2. *has charge of affairs.* So v. l. in S.c.T. 785. see prec.

Πρακτήριος *efficacious.* τύχη πρακτήριος S.518. *success in action.*

Πράκτωρ *avenging, an avenger,* A. 111. E.309. πράκτορα σκοπόν S.636. Here Bamberger de Carm. Æsch. p.14. conj. πράκτορ' ἄτης κότον.

Πρᾶξις *an action,* C.801.—*accomplishment,* P.725.—*state* or *condition,* P.V.697.

Πραπίδες *the mind.* εὖ πραπίδων λαχόντα A.370. *endued with good understanding.* Cf. A.776. S.87.

Πράσσειν *to do, act,* or *perform,* as ἄτερ γνώμης τὸ πᾶν ἔπρασσον P.V. 455. πρᾶσσε τἀπεσταλμένα C.768. Cf. A.354.360. (see κραίνειν) 1328. 1353.1643.1654. C.661.663.675.704.768. 1027.1040. E.191.214.408.888. S.226. 314.394.570. pass. P.V.75.680. P.519. 787.792. A.537. E.122. S.961. mid.v. A.797.—*to cause* or *produce,* A.1446. S.987.—*to get* or *procure,* S.266.755. 1030. followed by ὡς. πράξομεν ὡς αὐτοῖσι μεταμέλῃ πόνος E.739. by ὥστε. πράξεις ὥστε με σθένειν τόσον; id. 856.—*to destroy.* ἔπρασσε δ' ἇμέρ νιν C.434. and so Well. explains the vulg. πεπραγμένοι in C.130. See πιπράσκειν.—*to exact a punishment* or *debt.* ἀντίποινα πράξειν P.468. τοὐφειλόμενον πράσσουσα C.309.—τὸν πατρὸς φόνον πράξαντα E.594. *avenging his father's murder.* mid. v. with doubl. accus. τραπέζας ἀτίμωσιν πρασσομένα τὸ νυμφότιμον μέλος ἐκφάτως τίοντας A.686. *demanding vengeance from them for the violation of the table* (but see ἐκφάτως and τίειν). Cf. A.786. δικαίων ὧν ἐπραξάμην πόλιν.—with the adverbs εὖ, κακῶς, etc., to *fare well* or *ill.* κακῶς πρ. P.V.265. P.209. καλῶς πρ. P.V.981. E.795. εὖ πρ. S.c.T.4.77.797. P.208. 847. A.1178.1304. with superl. πῶς ἂν πράσσοιμεν ὡς ἄριστα; P.775. πράξας ἐν σοὶ πανταχῇ E.447. *in whatever way I come off by your means.* πῶς ἄρα πράσσει; P.140. *how does he fare?* εἰ πάντα ὡς πράσσοιμ' ἄν A.904. *if in all things I shall fare as well as in this* (see ἄν, εἰ). εἰκὸς πράξειν ὧδε S.c.T.499. πράξασαν ὡς ἔπραξε A.1261. *faring as it did fare.* with comp. βέλτερα τῶνδε πράσσειν S.c.T.319. *fare better than this.* πολλὰ δυστυχῆ τε πράσσει 321. *undergoes many sufferings.* τί δὴ πράξασιν αὐτοῖς ἐπιστενάζετε; P.713. *how having fared?* ἄτιμα οὐκ ἐπράξατην A.1418.

they did not come off without punishment. ἰοῦσα πράξω, τλήσομαι τὸ κατ-θανεῖν A. 1263. Here πράξω is generally explained as equivalent to πείσομαι h.e. *I will suffer.* This is incorrect. It is put *generally*, as in v. 1261. to which this refers, sc. πράξασαν ὡς ἔπραξε, and the meaning is, *I will go and meet my fortune*, i.e. be it what it may.—ἅπαντ' ἐπράχθη πλὴν θεοῖσι κοιρανεῖν P.V. 49. Schütz joins ἐπράχθη with θεοῖσι, h.e. *omnia sunt Diis acquisita præterquam imperare.* This is very harsh. It is better to join θεοῖσι with κοιρανεῖν, which governs a dative, as ἄρχειν in v. 942. δαρὸν γὰρ οὐκ ἄρξει θεοῖς. The meaning is correctly given by Grotius, "*cuncta assequaris præter imperium in Deos*," h.e. *every thing has been attained by you except to govern the gods.*—On C. 130. see above. In C. 1040. the vulg. εἶτε πράξας is altered by Glasg. into εἶγε πράξας. Tyrwhitt conj. εἴ γ' ἔπραξας, which Well. and Dind. adopt.

Πραΰνειν [ῡ] *to soothe*, P. 186. 833.

Πρέπειν *to be conspicuous* or *apparent.* Buttm. (Lexil. s.v. θεοπρόπος) observes that this word is used by Æschylus to signify anything *which forces itself forward*, or is evident to any sense, as the *sight, hearing, smell.* πρέπουσα ὡς ἐν γραφαῖς A. 233. Cf. S.c.T. 372. P. 235. A. 378. 420. οἶμαι βοὴν πρέπειν A. 312. ἀτμὸς πρέπει 1284. *there is a strong smell.*—joined with participles. πρέπουσ' ἔχοντες A. 1195. ἀγγέλλων πρέπει id. 30. πόλιν πρέψετε διάγοντες E. 949.—with infin. as an explanation, δράμημα πρέπει μαθεῖν P. 243. *is clear to our understanding*, sc. that he is a bearer of tidings. πρέπουσι μελαγχίμοις γνίοισιν ἰδεῖν S. 700. *are plain to be seen.*—with dat. of the thing by which one is distinguished. πρέποντες σαγαῖς S.c.T. 117. φάρεσιν πρέπουσα C. 12. πένθει πρέπουσαν id. 18. πρέπει παρηΐς ἀμυγμοῖς id. 24.—*to resemble*, with dat. πρέποντα ταύρῳ δέμας S. 297.—πρέπει impers. *it is befitting*, S.c.T. 638. A. 510. 622. 631. C. 448. E. 176.—with dat. γυναικὸς αἰχμᾷ πρέπει A. 470. τοῖς ὀλβίοις νικᾶσθαι πρέπει A. 915. πρέπονθ' ἁρχαῖς βίου C. 77. See ἀρχή.—with acc. ὡς ἐπήλυδας πρέπει S. 192.—with acc. and infin. θρασυστομεῖν οὐ πρέπει τοὺς ἥσσονας S. 200. Cf. id. 909. In A. 1368. εἰ δ' ἦν πρεπόντων ὥστ' ἐπισπένδειν νεκρῷ, τάδ' ἂν δίκαιως ἦν, the gen. πρεπόντων is supposed by some to be equivalent to ἓν τῶν πρεπόντων h.e. πρέπον. In this well known construction, however, the article is indispensable. (On the passage C. 355. see πιμπλάναι.) For πρεπόντων Voss. and Stanl. conj. πρέποντως. This is probably correct, ὥστε being used before the infin. after ἦν, as in Soph. Phil. 656. Cf. Matth. Gr. Gr. 531. obs. 2.

Πρεπόντως *aptly, consistently*, A. 673.

Πρεπτός *distinguished*, E. 874.

Πρεσβεία *seniority.* κατὰ πρεσβείαν P. 4. *by right of seniority.* Stanl. with Hesych. and the Schol. translates it, *on account of their dignity.*

Πρεσβεύειν *to honour pre-eminently*, C. 481. E. 1. pass. πρεσβεύεσθαι *to be chiefly honoured, to have the chief place*, E. 21. κακῶν πρεσβεύεται τὸ Λήμνιον C. 622. *is most notorious.* ὁ ὕστατος τοῦ χρόνου πρεσβεύεται A. 1273. *has the advantage in respect of the time.*

Πρέσβιστος *most august*, S.c.T. 372.

Πρέσβος *an object of veneration*, P. 615.—*an assembly of venerable men*, A. 829. 1366.

Πρέσβυς *a chief* or *honoured person*, P. 826. A. 516. S. 597.—In A. 177. 198. it means *the elder of the two.*—*an ambassador*, S. 708.

Πρεσβύτης [ῡ] *an old man*, E. 611.

Πρεσβῦτις *an old woman*, E. 701. 981.

Πρεσβυτοδόκος *receiving* or *attended by old men*, S. 654.

Πρευμενής *favourable*, A. 814. 1631. S. 132. 207. — *affectionate, friendly*, πρευμενεῖς χοάς P. 601. 671.

Πρευμενῶς *kindly, affectionately,* P.220. A.924. E.227.883. In P.216. πρευμενῆ is read for πρευμενῶς by Barocc. Turn. and as a var. lect. in Regg. A.B. Porson marks πρευμενῶς as spurious. So Dind. It seems, however, put in the same manner as πρευμενεῖς χοάς in P.601.671. qu.v.

Πριαμίδης *a son of Priam,* A.523. 727. C.923.

Πρίαμος proper name, A.41.125. 258.693.787.909.1309.

Πρίν *before,* P.V.966. S.393. πρὶν ὤν A.164. *having been aforetime,* h.e. *being now gone by.*—as an attrib. with article and nouns, e.g. τὰ πρὶν πελώρια P.V.151. Cf. id. 702. A.878. E.30.533.—τὸ πρίν *aforetime,* P.V. 441. P.490. A.636. C.53.552. S.326. —*until, before that,* with indic. aor. P.V.479. with infin. pres. A.1037. S.683. with inf. aor. P.V.827. S.c.T. 63.267.436.1039. P.494.698. A.1458. 1520.1643. C.568. S.31.37.753.770. 779.—with ἂν and subj. after a negative, P.V.165.175.721.758.993.1029. —The quantity of πρὶν appears as long in P.V.479.772. but this is disputed. In the former passage from M. Rob. etc. Blomf. and Dind. prefer πρίν γ'. In the latter Dind. adopts πλὴν with Elmsl. from M. and four other MSS. reading οὐ δῆτα, πλὴν ἐὰν ἐγὼ 'κ δεσμῶν λυθῶ, which is less probable than Elmsley's conj. πλὴν ἔγωγ' ὅταν δεσμ. λυθ. Blomf. reads οὐ δῆτα, πρίν γ' ἔγωγ' ἂν ἐκ. δεσμ. λυθ.

Πρό with gen. *before, in front of,* S.c.T.148. A.356.804. S.470.614.855. —denoting superiority, C.779.—*in behalf of.* πρὸ χρημάτων κτησίων ὄκνος βαλών A.980. h.e. *to save the rest of the property.* (Here ὄκνος βαλὼν is the nom. absol.) Cf. E.799.—*before,* denoting time, A.135.1239. S.785. πρὸ καιροῦ A.356. *too soon, before the right place.* πρὸ τοῦ φανέντος A.471. *before direct evidence.* πρὸ τοῦ *aforetime.* A.1177. τὸν πρὸ τοῦ χρόνον E. 440.—*before,* h.e. *more than, beyond,* S.c.T.910.987. — γῆν πρὸ γῆς P.V. 885. *from land to land.* literally, *to land in front of land,* denoting the transition to another region lying *beyond,* and therefore *in front of* the land already passed. Matth. (Gr. Gr. 575.) however considers the phrase equivalent to εἰς γῆν ἐκ γῆς πόρρω.

Προβαίνειν *to proceed,* P.V.247. A.1492. See παρέχειν.

Προβάλλειν *to cast out,* read according to some by tmesis in A.980. but see πρό.

Προβατογνώμων *a judge of sheep.* Met. *one who can judge of men's characters,* A.769.

Πρόβλημα *a defence placed before anything,* S.c.T. 522. πετρῶν προβλήματα id. 658. *defences against the stones.*

Προβουλόπαις *a fore-counselling child.* πειθὼ προβουλόπαις ἄφερτος ἄτας A.376. This word is well explained by Klausen, "Noxa quæ mentem læsit, progignit persuasionem suppeditantem argumenta quibus ad exsequenda noxæ consilia commovetur aliquis."

Πρόβουλος *a councillor,* S.c.T.997.

Πρόγονος *an ancestor,* S.43.528.—πρόγονοι *ancestors,* P.397.

Προδεικνύναι *to signify.* πρόδειξον P.V.781.

Προδέρκεσθαι *to foresee,* P.V.248.

Προδιδόναι *to betray, give up.* fut. προδώσω S.c.T.100. P.837. C.267. E. 64. προὔδωκε P.V.38. προδῶ E.225. προδῷς S.c.T.233. C.882. S.415. προδῶτε S.c.T.153.

Πρόδικος *avenging, asserting just rights,* A.439.

Προδότης *a traitor,* P.V.1070.

Πρόδουλος *doing service,* A.919. See ἔμβασις.

Πρόδρομος *running onward,* S.c.T. 80.193.

Προεννέπειν see προυννέπειν.

Προεξεπίστασθαι see προυξεπίστασθαι.

Προθεσπίζειν *to predict.* προυτεθεσπίκει P.V.211.

Προθυμεῖσθαι *to be anxious,* P.V. 381.633.788.

Προθυμία *eagerness,* P.V.341

Προθύμως [ῡ] *eagerly*, A. 1573.

Πρόθυρον *the vestibule of a house*, pl. C. 960.

Προϊάπτειν *to send* or *hurl*. προϊάψαι S. c. T. 305.

Προιτίδες a gate at Thebes, S. c. T. 359. From seq.

Προῖτος proper name, S. c. T. 377.

Προκακοπαθεῖν†. The word occurs in a corrupt passage in S. 844. Schütz conj. πρὶν κακοπαθεῖν.

Πρόκακος *very bad*, P. 948. 951.

Προκάλυμμα *a vail* or *curtain*, A. 675. "προκαλύμματα h.l. eadem sunt quæ alias παρακαλύμματα, vela quibus januæ thalamorum aut cubiculorum obtendebantur. Itaque ἐκ προκαλυμμάτων est i.q. ἐκ θαλάμων." Butler.

Προκάμνειν *to faint before the time*, E. 78.

Προκεῖσθαι *to lie prostrate*, S. c. T. 948.—*to be appointed*, P. V. 257. 757. P. 363.

Προκήδεσθαι *to care for*, P. V. 632.

Προκλύειν *to listen for a thing beforehand*, A. 243. The passage is probably interpolated. See ἤλυσις.

Πρόκωπος *drawn, grasped by the hilt*, A. 1636. — *holding a drawn sword*, A. 1637.

Προλέγειν *to declare*, S. c. T. 319.—*to foretell*, P. V. 1073.

Προλείπειν *to leave*, S. 728. aor. 2. P. V. 280. P. 18.

Πρόλεσχος *garrulous*, S. 197.

Πρόμαντις *predicting*, C. 747.

Προμάτωρ [ᾰ] Dor. *an ancestress*, S. c. T. 127. "γένους προμάτωρ Venus dicitur quia Harmoniam Cadmi uxorem Marti pepererat." Dind.

Πρόμαχος *a champion*, S. c. T. 401. 464.

Προμήθεια *caution, prudence*, S. 175. See λαμβάνειν.

Προμηθεῖσθαι var. lect. in P. V. 381.

Προμηθεύς adj. *providing for, forecounselling*. Dor. προμαθεὺς εὐκοινόμητις ἀρχά S. 681.

Προμηθεύς proper name, P. V. 66. 85. 144. 243. 278. 285. 307. 319. 377. 391. 398. 503. 543. 615. 617. 953. In v. 85. ψευδωνύμως σε δαίμονες Προμηθέα καλοῦσιν· αὐτὸν γάρ σε δεῖ Προμήθεως ὅτῳ τρόπῳ τῆσδ' ἐκκυλισθήσῃ τέχνης, the words ὅτῳ τρόπῳ κ.τ.λ. are governed by Προμηθέως, which is here equivalent to a participle, sc. τοῦ προμηθησομένου (cf. μῆτις) h.e. *you have need of one who may contrive by what means*, etc. For similar allusions see Elmsley on Eur. Bacch. 508.

Πρόμνος† *a prince*, S. 882. but here Stanl. πρόμοι, correctly.

Πρόμος *a chief*, A. 193. 398. E. 377.

Προναία *dwelling before the temple*. an epithet of Minerva, E. 21. This is the vulg. reading: but Lennep on Phalaris, p. 143. in a most learned dissertation, to which the reader is particularly referred, shews that the word should be written πρόνοια, an epithet sc. of Minerva the goddess of *providence*.

Πρόναος *before the temple*, S. 488.

Πρόνοια *foresight*, A. 669.—*device, forethought*. πυρδαῆ τινα πρόνοιαν C. 598. said of *the resolution* of Althæa by which she destroyed the life of her son.

Προνόμος *grazing, feeding with the head downwards*, S. 672.

Προνόος *providing, counselling*, S. 947.

Προνωπής *falling forwards*, A. 226.

Πρόξενος *a protector, one who entertains strangers in the name of the city*, S. 414. 486. 897.—Met. *providing*, h.e. *preceding, leading to*. φροίμια πρόξενα πόνων S. 810.

Προοίμιον *the commencement of a song* or *a tale*, P. V. 743.

Προομνύναι *to swear before-hand*. προὐμόσας A. 1169.

Πρόπαρ *before*, S. 772.

Προπάροιθε *before*. νομίμων προπάροιθεν S. c. T. 316. *before the marriage rites*.—*aforetime*, A. 992.

Πρόπας *all, the whole*, P. V. 405. P. 426. 540. A. 983. E. 858.

Προπέμπειν *to cast forth*. γαπότους τιμὰς προπέμψω P. 614. *I will pour out libations*. σποδὸς προπέμπει πνοάς A. 794.—*to accompany* or *conduct*,

S.c.T.1051. P.522. On S.c.T.899. see under *ἠχή*.

Προπίτνειν *to fall prostrate*, P. 580. On the forms *πίτνω* and *πιτνῶ* see *πίτνειν*.

Πρόπολος *a minister* or *attendant*, C.353.

Προπομπός *an attendant*, S.c.T. 1061. P.993. E.197.959.—governing an acc. *χοὰς προπομπός* C.23. *conveying libations.* See *πόριμος*.

Προποντίς *the Propontis*, P.854.

Προπράσσειν *to exact in behalf of*, C.821. See λυπρός.

Πρόπρυμνα *from the poop.* Met. *πρόπρυμνα ἐκβολὰν φέρει* S.c.T.751. *is cast out from the poop.* "Scilicet opes e puppi ejiciebantur." Blomf.

Πρόπυργος *in behalf of the towers*, i e. of the city, A.1141.

Πρόῤῥῐζος *from the very foundations*, P.798.

Πρός with gen. signifying *that from which anything proceeds as its author* or *cause*, e.g. *τάδ' ἔσται πρὸς θεῶν* S.c.T.199. Cf. C.832. E.427. S.992. *τὸ πρὸς γυναικῶν γένος* S.526. *derived from a woman. τέρψιν πρὸς ἀνδρός* A.598. *pleasure from a man.* —that *by which* anything is done, with passive verbs, as *πρὸς φίλου ἔφθισο* S.c.T.934. *thou wast slain by a friend.* So passim.—with verbs *signifying* passively, e.g. *πρὸς θεῶν πάσχω* P.V.92. *I suffer from* or *at the hands of the gods.* Cf. C.413. etc.—Cf. *ἐκπίπτειν πρός to be expelled by*, P.V.950.998. *θνήσκειν πρ. to be slain by*, A.1192. E.597. *ὄλλυσθαι πρ. id.* S.64. *πρὸς ἡμῶν κάππεσε, κάτθανε* A. 1531. *πρὸς γυναικὸς ἀπέφθισεν βίον* A.1429. *πρὸς νεωτέρας ἄτιμος ἐῤῥεῖν* E. 842.—denoting *towards* or *on the side of. πρὸς δύνοντος ἡλίου* S.252. *towards the setting sun. πρὸς τῶν κρατούντων ἐσμέν, οἱ δ' ἡσσωμένων* S.c.T.498. *on the side of the victorious.*—*like, consistent with. πρὸς γυναικὸς αἱρεσθαι κέαρ* A.578. *it is like a woman to be excited.* Cf. A.1619. *πρὸς δυσσεβείας ἦν ἐμοί* C.693. *it was regarded by me as an impiety.*—*in the sight of. πρὸς ὑμῶν πῶς τιθεῖσ' ἄμομφος ὦ̃*; E. 648. *blameless in your sight. σέβας τὸ πρὸς θεῶν* S.391. *that which is pious in the sight of the gods.* cf. *κρίνειν*. —with dat. signifying *at* or *close to a place* or *person*, e.g. *πρὸς Ἡλίου πηγαῖς* P.V.810. etc. *πρὸς πέτραις ὀχμάσαι* P.V.4. *to bind to the rocks. παίουσι πρὸς κύμασι* id.888. *beat upon the waves. νεὼς καμούσης πρὸς κύματι* S.c.T.192. *labouring against the waves. ἔργον ὥπασεν πρὸς ἀσπίδι* id.474. *wrought it upon the shield. τάσσει πρὸς ἀρίστοισι* A.322. *arranges them at meals. ναῦς πρὸς ἀλλήλῃσι θρῇκιαι πνοαὶ ἤρεικον* id.640. *dashed them against each other. πρὸς ἐνδίκοις φρεσὶ κυκλούμενον κέαρ* id.968. *whirled round against my breast. πρὸς πυλαις πεπτωκέναι* S.c.T.482. *to rush upon the gates. πταίσας πρὸς κακῷ* P.V.928. *falling into a disaster.*—denoting *in. πρὸς γῇ Πλαταιῶν* P.803. *πρὸς ἄλλοις οἴκοις* E.229.429. in the former passage Well. wrongly considers *πρὸς* to be used adverbially. It is placed in the end of the verse as *ἐν* in Œd. Col. 495. quoted by Dind. Cf. also (if the reading be correct) A.1244.—*πρὸς δόμοις Ἐρεχθέως* id.817. *οὐδ' ἔχει μύσος πρὸς χειρὶ τῇ μῇ* E.424. *no stain attaches to my hand.*—*in addition to*, e.g. *πρὸς τοῖς παροῦσι δ' ἄλλα προσλαβεῖν θέλεις* P.V.321. Cf. P.V.776. etc.—With accus. denoting *towards. ἡλίου πρὸς ἀντολάς* A.1153.1155. Cf. P.V.348.709.793. *πρὸς πρᾶγμ' ὁρώσας* S.706. *looking at the thing.*—*to*, with verbs of motion, e.g. *ἐπεὶ ἦλθες πρὸς Μολοσσὰ δάπεδα* P.V.831. etc.—with verbs or words *implying* motion. *μνημεῖα πρὸς ἅρμα ἕστεφον* S.c.T.50. *placed them around the chariot. μὴ πρὸς ἀγνὰν σπείρας ἄρουραν* S.c.T.735. *sowing in an unholy soil. θιγγάνει πρὸς ἦπαρ* A.421. *it touches to the heart. ἀντιάσασα πρὸς πόρθμευμα* A.1538. *having come to meet him at the river.* perhaps in *πρὸς ἔρυμα τόδε* C.152. but see ἀποτρόπος. *πρὸς δέρην τεμών* E. 562. *cutting in the neck. πρὸς ἡμᾶς*

ὀπτῆρες S.181. *spies coming to us.* πρὸς ὃν γίνεται χιὼν S.774. *on which snow falls.* πρὸς αὐτὸν τόνδε σὲ σφάξαι C.891. *to slay you beside him.* θρηνεῖν πρὸς τύμβον C.913. *to complain to one deaf as the grave.*—*against.* πρὸς κέντρα κῶλον ἐκτενεῖς P.V.323, etc.—in the sense of *in reply to.* ἔπος πρὸς ἔπος E.556. *word for word.* τί πρὸς τάδ' εἰπεῖν θέλεις; E.414. in the sense of *hostility* or *opposition*, e.g. ξὺν δὲ γενοῦ πρὸς ἐχθρούς C.453, etc. Cf. C.152. under ἀποτρόπος.—*towards*, e.g. πρὸς ἀλλήλους ἔχθραι P.V.489. πρὸς ὑμᾶς εὐσεβής S.335.—*concerning.* τὰ ἄλλα πρὸς πόλιν τε καὶ θεοὺς βουλευσόμεσθα A.818.—*to*, in the sense of *speaking to, reporting to*, etc. e.g. πρὸς εἰδότας λέγω A.1375, etc.—*before*, h.e. *in presence of.* πρὸς οἰκέτας θέτο σκυθρωπὸν ἐντὸς ὀμμάτων γέλων C.726. Cf. P.V.614.—denoting *a purpose* or *object.* ἔστηκε μῆλα πρὸς σφαγὰς πυρός A.1027. *stand ready for the sacrifice.* ὅπως γένοισθε πρὸς χρέος τόδε S.c.T.20. *devote yourselves to this matter.* ἠρθην πρὸς μακάρων λιτάς S.c.T.196. *to go and pray to the gods.*—*in accordance with, by*, denoting the manner. πρὸς οὐδὲν ἐν μέρει τεκμήριον A.323. *according to no regular adjustment.* πρὸς αἷμα ἐκμαστεύομεν E.238. *trace it out by the blood.* πρὸς λόγον τοῦ σήματος S.c.T.501. *according to the device.* πρὸς τί τυγχάνω κατευγμάτων; C.216. *in what sense or manner do I attain my wishes?* πρὸς τὰς παρούσας πημονὰς ὀρθῶς φρονεῖν P.V.1002. *learn wisdom by misfortunes.* πρὸς φῶς ἱερὸν τῶνδε προπομπῶν E.959. *by the light of.* πρὸς ὕστατον φῶς A.1297. *by the last light*, i.e. *in my last moments.* πρὸς ἡδονὴν agreeably, *in an agreeable manner.* πορευτοῦ λαμπάδος πρὸς ἡδονὴν A.492. χροιὰν τίνα ἔχοντ' ἂν εἴη δαίμοσιν πρὸς ἡδονὴν P.V.492.—πρὸς ταῦτα, πρὸς τάδε, *on account of these things, therefore.* πρὸς ταῦτα βούλευε P.V.1032. τί δῆτα πρὸς ταῦτ' ἄλοχος ἰσχυρὰ Διός; S.298. *what does she in consequence of these things?* πρὸς τάδε αἰδόμενός τις ἔστω E.516. πρὸς ἔπος C.408. *in consequence of what is said.*—πρὸς βίαν P.V.208, etc. πρὸς τὸ βίαιον A.129. πρὸς τὸ καρτερόν P.V.212. *violently, by force.* πρὸς ἀνάγκην P.561. *by necessity.* πρὸς κόρον A.372. *insolently.* πρὸς δίκην C.871. *justly.*—with anastr. βρέτη πεσούσας πρός, for πρὸς βρ. S.c.T.167.—placed by itself adverbially it signifies *besides, moreover*, e.g. P.V.73. ἢ μὴν κελεύσω κἀπιθωΰξω γε πρός. Cf. P.V.931. C.299.

Προσάγειν *to fasten down.* pass. προσηγμένον S.436.

Προσαγορεύειν *to call*, C.938. pass. P.V.836.

Προσαΐσσειν *to come suddenly upon.* προσῆξε P.V.145.

Προσαιτεῖν *to demand in addition*, C.395.

Προσάμβασις *a step*, S.c.T.448. Here the vulg. is πρὸς ἀμβάσεις, incorrectly.

Προσάπτειν *to join to.* κεκόλληται γένος προσάψαι A.1547. This is altered by Schütz into γένους προσάψει h.e. *agglutinatur enim communi generis vel sanguinis vinculo.* Blomf. conj. πρὸς ἄτᾳ h.e. *the race is joined to woe.* So Dind. The vulg. is probably corrupt. Klausen suggests that γένος is the accus. governed by προσάψαι, and γονὴ ἀραῖος the nom. to κεκόλληται, sc. *adhæret ita, ut etiam sobolem suam adjungat ædibus.*

Προσαναίνεσθαι mid.v. *to wither upon*, P.V.147.

Προσανδᾶν *to salute* or *address*, P.150. A.500. C.237. προσήνδων P.V.986.

Προσβαίνειν *to approach* or *visit.* Dor. προσέβα P.V.130. A.754.

Προσβάλλειν *to impose* or *inflict upon*, P.V.953. P.767.—*to bring up to*, S.c.T.442.—intrans. *to assail.* δοκῶ σφε μηδὲ προσβαλεῖν πύλαις S.c.T.597.—*to run aground*, sc. as a vessel. τὸν ὄλβον ἔρματι προσβαλὼν Δίκας E.534.

Προσβλέπειν *to look upon*, P.V.214.

Προσβολή *an attack* or *assault*, C. 281. E. 570.—abstr. for concr. *an assailing party*, S.c.T. 28. it is better to translate it thus, because νυκτηγορεῖσθαι and ἐπιβουλεύειν refer rather to persons conducting an assault than to the assault itself.—*attrition* or *collision*, as in the trial of metals one by another. προσβολαῖς δικαιωθείς A. 380.

Προσγελᾶν *to smile upon*, E. 243.

Προσδέρκειν *to behold*. aor. 2. προσδρακεῖν E. 160. mid. v. προσδέρκεσθαι *id.* P.V. 798. 905. A. 926. pass. προσδερχθῇ P.V. 53.

Προσδέχεσθαι *to receive* or *admit*, E. 626.

Προσδοκᾶν *to expect*, P.V. 932. 990. 1027. A. 661.

Προσδοκητός *to be expected*, P.V. 937.

Προσεδαφίζω *to pave* or *make solid*. Met. pass. προσηδάφισται S.c.T. 478.

Προσείδεσθαι *to resemble*. ἐκείουν βοστρύχοις προσείδεται C. 176.

Προσεικάζω *to liken*, S.c.T. 413. A. 1102. C. 12.—*to conjecture*, A. 158.

Πρόσειλος *sunny*, P.V. 449. On the etymology of this word cf. Bl. Gloss.

Προσεῖναι *to attach to*. τὰ δ' αὖτε χέρσῳ καὶ προσῆν A. 544. *there were also further annoyances experienced on shore*.

Προσειπεῖν aor. 2. *to salute* or *address*, S.c.T. 649. A. 344. 759. 785.—*to call*. τί νιν προσείπω; C. 991.

Προσεννέπειν *to speak to* or *address*, A. 233. 314. 1264. C. 222.—*to speak of to another*. τίνας τῶν φίλων προσεννέπω; C. 108. *which of my friends must I mention to him?*—*to call*, A. 157.

Προσέρπειν *to approach*, P.V. 127. 272.

Προσέρχεσθαι *to approach*. προσῆλθον E. 275. 452.

Προσεύχεσθαι *to adore*, P.V. 939. with dat. A. 308.

Προσέχειν *to present*. προσέσχε C. 524.

Προσηγόρος *speaking*, P.V. 834.

Προσήκειν *to be come*. χρεία προσήκει P. 139.—προσήκει *it becomes, it is a duty*. with dat. C. 171. with acc. A. 1530.—οὐδὲν προσήκοντ' ἐν γόοις παραστατεῖν A. 1049. *although it is not his office*, etc. Cf. τοῖς κυρίοισι καὶ προσήκουσι C. 678. *persons properly qualified*, or it may here mean *relatives*.

Προσῆσθαι *to sit near* or *by*. with dat. A. 1164. 1600. S. 378.—*to be adjacent*, P. 857.—with acc. A. 808. On this constr. see Lobeck on Aj. v. 191.

Πρόσθε πρόσθεν *before*. denoting time, P.V. 423. 497. P. 467. A. 128. C. 1000. φόνῳ τῷ πρόσθεν C. 830. *the former murder*. τῶν πρόσθε πόνων S. 51. ἴχνος τὸ πρόσθεν φρενός id. 995.—τὸ πρόσθεν A. 1409. τὰ πρόσθε id. 19. *aforetime*.—with gen. ἐμοῦ πρόσθεν P. 521. *before me*.—denoting place, *in front*, S. 697. with gen. S.c.T. 507. P. 439. E. 46.

Προσθήκη *an addition, accession*, A. 486.

Προσθιγγάνειν *to touch*. with gen. aor. 2. προσθιγών C. 1055.

Προσθόδομος *a champion of a house*, C. 319.

Προσθροεῖν *to speak to*, P.V. 598.

Προσιδεῖν aor. 2. *to behold*. προσιδοῦσα P.V. 553. mid. v. προσιδέσθαι *id.* P. 48. 680.

Προσιέναι *to approach*. προσῄει A. 792. in fut. sense, πρόσειμι E. 233. See ἰέναι.

Προσιζάνειν *to rest upon, cling to*, P.V. 277. S.c.T. 678.

Προσίζειν *to sit down on*, S. 186.

Προσικνεῖσθαι *to penetrate*, A. 766. *to attain*. τόξῳ οὔτις πημάτων προσίξεται C. 1029. *by conjecture no one will reach the misfortunes I allude to*.—*to approach as a suppliant*, C. 1031.

Προσίκτωρ *a suppliant*, E. 419. On E. 118. see ἐμός.

Προσιπτάναι *to fly to, approach*. aor. 2. Dor. προσέπτα P.V. 115. 554. mid. v. προσέπτατο 647. *came upon me*.

Προσίστασθαι *to stand by*, S.c.T. 519. with dat. S.c.T. 119. κἀμοὶ προσέστη καρδίας κλυδώνιον χολῆς C. 181. *has come upon me*.—with acc. βωμὸν προσέστην P. 199. *I have ap-*

proached the altar. Cf. the constr. of προσῆμαι with acc.

Προσκόπος† E.105. but here ἀπροσκόπος (qu. v.) must be read with M. Ald.

Προσκυνεῖν *to adore,* P.V.938. P. 491.

Προσκυρεῖν *to happen,* C.13.

Προσλαμβάνειν *to take with one,* P.V.218. Here four MSS. have προσλαβόντα for προσλαβόντι. So Pors. Schütz, Blomf. Dind. On this constr. see Matth. Gr. Gr. 536. Obs.—*to take in addition,* P.V.321.

Προσμανθάνειν *to learn in addition,* P.V.699.

Προσμένειν *to await.* with dat. E. 474.

Προσμηχανᾶν *to fasten by an instrument.* pass. S.c.T.523.625.

Πρόσμορος† a corrupt word in S.c.T.558. See ὁμόσπορος.

Προσνέμειν (?) τοὺς μὲν καθαρὰς χεῖρας προσνέμοντας E.303. This is shewn by the metre to be corrupt. Turn. has as a various reading ἔχοντας for προσνέμοντας. Herm. conj. τὸν μὲν καθαρὰς χεῖρας προνέμοντ', h. e. *the man who puts not forth his hand to impurity.* This is perhaps the best. So Dind.

Πρόσπαιος *new,* A.338.

Προσπασσαλεύειν *to fasten with nails,* P.V.20.

Προσπιέζειν *to oppress in addition,* C.299. Dind. with Abresch writes πρὸς πιέζει, *divisim.*

Προσπίτνειν *to fall down before, to worship.* βασίλεια δ' ἐμή, προσπιτνῶ P.148. In this verse, on account of the spondee preceding the catalectic syllable of the parœmiac, where an anapæst usually occurs, Heath conj. τὴν προσπιτνῶ. So Brunck, Schütz. προσπιτνῶμεν Pors. προπίτνειν δ' ἡμᾶς Blomf. who otherwise would strike out the word altogether. Dind. thinks the passage interpolated. προσπίπτωμεν Well. Butler retains the vulgate, referring for instances of a spondee in this situation to P.32. S.7. on which latter passage he cites also other instances. qu. v. The penult. of προσπιτνῶ is long, as in προπιτνῶ Soph. El.1372. ed. Herm.—τυξικῆς ἀπὸ θώμιγγος ἰοὶ προσπίτνοντες ὤλλυσαν P.453. *arrows, striking upon them, destroyed them.* Herm. on Eur. Herc. fur. 1371. defends the aorist, but in Class. Journ. xxxviii. p. 286. retracts this opinion and prefers the present, wherefore he conj. προσπιτνοῦντες. The vulg. προσπίπτοντες, as violating the metre, was changed by Canter into προσπίτνοντες. On the forms πίτνω or πιτνῶ see πίτνειν.

Πρόσπλαστος *to be approached,* P.V.718. Dind. prefers with Elmsley the form πρόσπλατος. See πλαστός.

Πρόσπολος *a minister,* S.c.T.556. —*an attendant,* E.978.

Προσπορπᾰτός *fastened to,* P.V. 141.

Προσσαίνειν *to fawn upon* or *flatter,* A.1650. —*to please,* μέλλουσ' ἔσεσθ', εἰ τῶνδε προσσαίνει σέ τι. This is the reading of Turn. Many MSS. with Ald. have ἔσεσθαι τῶνδε, others τῶν δέ. Blomf. follows the latter. The elision of αι is very suspicious. Well. reads τῶν δὲ προσσαίνει σέ τι; interrogatively, which is perhaps the best. Dind. considers the verse spurious.

Προσσέβειν *to honour,* S.c.T.1014.

Προστάσσειν *to station at.* pass. προσταχθέντα S.c.T.509.—*to impose an office.* pass. προστεταγμένον E.199.

Προστατεῖν *to defend.* with gen. S.c.T.378.

Προστατήριος *standing in front of.* Met. A.950.—*protecting.* προστατηρίας Ἀρτέμιδος S.c.T.431.

Προστάτης *a defender,* S.c.T.390. 780. S.942.—*a chief,* S.c.T.1017.

Προστέλλεσθαι *to place before oneself as a protection,* S.c.T.397.

Προστενάζειν *to groan before the time,* by tmesis, πρό γε στενάζεις. P.V.698.

Προστένειν *id.* A.244.

Πρόστερνος *worn upon the breast,* C.29.

Προστιθέναι *to add to.* subj. C. 112. —*to confer upon.* προστίθει P.V. 83. —*to inflict upon,* C. 475.—*to apply,* C. 228. S. 607. προστιθεὶς μέτρον C. 785. *imposing a limit.* mid. v. ψῆφον προστίθεσθαι E. 705. *to vote in one's favour.* πρὸς κακοῖσι πρόσθηται κακόν P. 523. *bring on himself some new misfortune.*

Προστόμιον *the mouth of a river,* S. 3.

Προστρέπεσθαι *to approach as a suppliant,* aor. 2. mid. E. 196.

Προστρέφειν *to bring up in.* pass. δόμοις προσεθρέφθη A. 718.

Προστρίβειν [ῐ] *to inflict.* pass. P.V. 329.—*to wear out.* pass. προστετριμμένος E. 229. *worn out.*

Πρόστριμμα *an affliction,* A. 384.

Προστρόπαιος *a suppliant,* one (1.) who *turns towards* a God or other protector to escape the consequences of guilt committed, as in E. 41. 228. 423. or (2.) to obtain protection under affliction, h. e. *an unfortunate,* as in A. 1569. C. 285. E. 225.

Πρόσφαγμα *a previous sacrifice,* A. 1221. referring to the murder of Cassandra, which was to take place *before* that of Agamemnon.

Πρόσφατος *new, recent,* C. 793.

Προσφέρειν *to bring to,* C. 248.—*to inflict upon.* προσήνεγκαν C. 74.

Προσφερής *resembling,* A. 1192. C. 174.

Πρόσφθεγμα *an address,* A. 877. —*an exclamation,* C. 863.

Πρόσφθογγος *saluting, courteous,* P. 149.—πρόσφθογγόν σοι νόστον P. 898. *saluting you on your return.*

Προσφίλεια *friendship,* S.c.T. 497.

Προσφιλής *pleasing,* S.c.T. 562.

Πρόσφορος *suitable, fitting,* C. 703. E. 198.—with gen. μακρᾶς κελεύθου τὰ πρόσφορα C. 700. *what is fitting after a long journey.* See ἡμερεύειν.

Προσφύειν *to confirm* or *assert,* S. 279.

Προσφωνεῖν *to address* or *call,* C. 1010. S. 233.

Προσχαίνειν *to gape at, to bawl out.* χαμαιπετὲς βόαμα προσχάνῃς ἐμοί A. 894.

Προσχρῄζειν *to desire,* P.V. 645. 789.

Πρόσχωμα *an accumulation of mud by a river,* P.V. 849.

Πρόσχωρος *adjacent,* P. 265.

Πρόσω (πρόσσω poet. C. 364.) *further,* S.c.T. 988. P. 694. A. 285. 298. S. 269.—*to a distance,* A. 827.—*further on,* i. e. in future, E. 717.—*afar off,* E. 65. 117. with gen. πρόσω δικαίων E. 392. sc. ἐστί. *it is far from what is just.* In the passage C. 364. the constr. is unintelligible. Dind. (who for τέθαψαι rightly adopts Ahrens' conj. τεθάφθαι) observes that a verb is lost before θανατηφόρον governing the preceding infinitives. So the Schol. correctly, δαμῆναι· λειπεὶ τὸ ὄφελον· πρὸ τοῦ ἀποθανεῖν τὸν πατέρα.

Πρόσωθεν *from afar,* A. 921. 926. C. 683. E. 287. 375.

Πρόσωπον *the countenance,* A. 625. pl. *id.* 768. E. 945. S. 196.

Προταρβεῖν *to fear beforehand,* S.c.T. 314.

Προτάσσεσθαι *to place oneself before, to protect,* S. 815.

Προτείνειν *to hold out,* P.V. 779. intrans. *to hold out* (itself), *to stretch* (itself) *forth,* A. 1081. but here Dind. adopts from Herm. ὀρέγματα.

Προτέλειον *a preparatory rite* or *sacrifice.* προτέλεια ναῶν A. 219. *sacrifices for the ships.* Met. *the beginning of anything.* προτέλεια βιότου *the beginning of life,* id. 702. ἐν προτελείοις (sc. μάχης) id. 65. *in the beginning of the battle.* Cf. τέλος.

Πρότερος *before, former,* in time or place, A. 1146. E. 553. 957. οἱ πρότεροι *those who were before, ancestors,* A. 1311. C. 397. E. 894. λέγουσα κέρδος πρότερον ὑστέρου μόρου S.c.T. 679. (see κέρδος). τοῦ γὰρ προτέρα μῆτις S. 948. *it is for him first to deliberate.* —πρότερον *before,* A. 332. with gen. πρότερον φήμης S.c.T. 548.

Προτίειν *to prefer, to honour pre-eminently.* τοκέων σέβας εὖ προτίων

E. 516. *τὸ δοκεῖν εἶναι προτίουσι* A. 798. This is incorrectly explained by some to be for *τὸ δοκεῖν προτίουσι τοῦ εἶναι.* But in that case (cf. Herm. on Vig. p. 703.) the article must have been used. *τὸ δοκεῖν εἶναι* is *esse videri*, h. e. *species sinceritatis.*

Προτίθεσθαι *to place before oneself*, sc. as an object. *ἐν οἴκτῳ προθέμενος* P. V. 239. *regarding with pity.*

Προτῑμᾶν *to care about, regard.* with gen. A. 1657.—with acc. A. 1389. E. 610. 709.

Πρότονος *a cable extending on either side from the mast to the prow and poop of a vessel*, A. 871.

Προτρέπεσθαι *to urge*, P. V. 992.

Προτύπτειν *to forge beforehand.* Met. pass. *στόμιον προτυπέν* A. 131.

Προυννέπειν *to foretel*, E. 814.—*to declare*, E. 98.

Προυξεπίστασθαι *to know beforehand*, P. V. 101. 701.

Προῦπτος *manifest*, S. c. T. 830.

Προυσελεῖν *to treat with ignominy*, P. V. 436. The origin of this word is doubtful. The vulg. *προσελούμενον* was altered by Porson into *προυσελούμενον* from a remark in the Etym. M. *προυσελεῖν* (vulg. *προυσελλεῖν*) *λέγουσι τὸ ὑβρίζειν.* This has been adopted by Blomfield and Dindorf, the latter of whom has restored *προυσελοῦμεν* in Ar. Ran. 730. from Cod. Rav. Dawes (Misc. Cr. 163.) conceiving that this word originally had the digamma, writes *προσϜελούμενον*, which he absurdly supposes to come from *ἕλος a marsh*, i. e. *the mud of a marsh*, and thus connects it with *προπηλακίζειν* in the sense of *to bespatter with mud.* Buttmann suggests another explanation, sc. to derive it from *σφάλλω, to trip up the heels;* and accordingly he assigns to *προσϜελεῖν* the sense of *kicking* or *trampling with the feet.* Passow proposes as a derivation *σιλλός, a contumelious poem.* See the discussions upon this word in Buttm. Lexilog. and Pass. Lex. Gr.

Προφέρειν *to bring forward as a reason.* *προφέρων Ἄρτεμιν* A. 194.—*to order, enjoin.* pass. *προυνεχθέντος* A. 938.

Προφήτης *a prophet* or *interpreter*, S. c. T. 593. A. 1070. E. 19. On A. 397. Musgrave well observes, "vates hi sunt vates Trojani: dein sequitur vaticinium, quod Helena adveniente, ediderunt, usque ad v. 414."

Προφθάνειν *to anticipate*, A. 999.

Προφοβεῖσθαι *to dread*, S. 1029.

Προφρόνως *with hearty zeal*, A. 167. C. 471. E. 887. 926. S. 1.

Πρόφρων *kind, zealous*, S. 213. 344. 612. (see *παχύνειν*) 946. C. 1059.

Προφωνεῖν *to declare* or *announce*, P. 355. A. 855. E. 444. 479. perhaps in S. 612. see prec.

Προχαίρειν in imp. *προχαίρετω* A. 243. *let us bid adieu to it, away with it.*

Προχαλκεύειν *to forge*, C. 637. So Herm. for vulg. *προσχαλκεύει.*

Πρόχειρος *ready to hand*, P. V. 54.

Προχοή *the mouth of a river*, pl. S. 1005.

Πρύμνα *the poop of a ship.* Met. *πρύμνα πόλεως* S. c. T. 2. 742. *the helm of the state.* In S. 340. *πρύμνα πόλεως* alludes to the *sacred hill* on which the Danaïdæ were sitting, and which, being the residence of the tutelar gods, contained the safety of the state. Schütz (qu. v.) likewise so explains it, but refers the expression *πρύμνα* to the situation of the hill in the *extreme part* of the city.

Πρύμνηθεν *from the poop*, S. c. T. 191. See *πρῶρα.*

Πρυμνήσια *the cables of a ship*, A. 956.

Πρυμνήτης *a steersman.* Met. *one commanding* or *ruling*, E. 16. 736.

Πρυμνόθεν *from the very bottom*, S. c. T. 71. 1048. But here Blomf. rightly restores *πρεμνόθεν*, an emendation of Voss, confirmed, as Dind. on v. 71. observes, by *ἐκθαμνίσητε* in the next verse.

Πρύτανις *a chief* or *ruler*, P. V. 169. S. 366. On this word Dissen Comm. in Pind. Nem. xi. 3. observes, "erant

prytanes antiquiores, quales olim in civitatibus Ionum, Æolum, Doriensium multis summam rerum tenebant, insigni et fere regia dignitate, unde Charon Lampsacenus Spartanos reges πρυτάνεις dixerat, similiterque Jupiter audit πρύτανις θεῶν, P.V. 169. Creabantur ex optimatibus, erantque vel duo vel unus in civitate, quemadmodum etiam in Tenedo, exigua insula, unus tantum fuit duodecim menses regens. Plane differunt Atheniensium prytanes."

Πρών *any projection*, generally, *a promontory* or *peak*, A. 298. In P. 129. τὸν ἀμφίζευκτον ἐξαμείψας ἀμφοτέρας ἅλιον πρῶνα κοινὸν αἴας, Schütz understands the Thracian Chersonesus, which runs out from Europe towards Asia, and may therefore be said to be *common to both continents*. With this, however, the epithet ἀμφίζευκτος can hardly be reconciled. Neither can the singular πρῶνα refer, as some suppose, to a promontory on each side of the strait. The Schol. understands πρῶνα ἅλιον by a very harsh metaphor to mean the Hellespont itself. Blomfield is probably correct in supposing πρῶνα ἅλιον to be a metaphorical expression for the bridge of boats, *projected* from one continent to the other, and fastened at each end. The metaphor πρῶνα is qualified by ἅλιον, according to the observation of Blomf. on A. 82. qu. v. Bl. cf. v. 69. λινοδέσμῳ σχεδίᾳ πορθμὸν ἀμείψας Ἀθαμαντίδος Ἕλλας. Also in P. 556. νᾶσοί θ' αἱ κατὰ πρῶν' ἅλιον περίκλυστοι, the Schol. understands πρὼν ἅλιος of the Hellespont. This is clearly wrong. Schütz understands it of a promontory on the Asiatic coast, e.g. Canæ. Blomf. of the peninsula of Ionia, opposite Chios, which is perhaps the best explanation.

Πρῶρα *the prow of a ship*, S. 697. Certain images of the gods were kept in this part of the vessel, hence the allusion in S.c.T. 191. ἐς πρῶραν φυγὼν πρύμνηθεν. — Met. πάροιθεν πρώρας καρδίας C. 385. *in front of my heart*, an expression taken from a gale of wind blowing in front of a vessel.

Πρώταρχος *original*, A. 1165.

Πρωτοκτόνος *committing the first murder*, E. 678.

Πρωτόμαντις *the first prophetess*, E. 2.

Πρωτόμορος *dying first*, P. 560. referring to those who were killed in the battle, as opposed to those who perished in flight.

Πρωτοπήμων *being the first source of evil*, A. 216.

Πρῶτος *first, chiefest.* ἔζευξα πρῶτος ἐν ζυγοῖσι κνώδαλα P.V. 460. Cf. 483. 890. P. 308. 435. E. 625.—ὁ πρῶτος *the first.* ὁ πρῶτος ἡγεμὼν στρατοῦ P. 751. Cf. P. 222. A. 305. 574.—πρῶτον, adv. *firstly, in the first place*, P.V. 735. 709. 790. S.c.T. 483. P. 249. 380. 391. A. 661. 784. 835. C. 109. 481. 1064. E. 1. 421. 557. S. 895.—τὸ πρῶτον *at the first.* φιλόφρων σαίνουσα τὸ πρῶτον P. 98. ἐπεὶ τὸ πρῶτον εἶδον Ἰλίου πόλιν A. 1260. *since first I saw.*—πρῶτα *in the first place*, P.V. 445. 703. 1018. P. 843. A. 826. S. 194. 405.

Πταίειν *to stumble.* πταίσας A. 1607.—*to light on* (*a misfortune*). with dat. P.V. 928.

Πτάξ *a timid animal*, A. 135.

Πτέρνα *the heel*, C. 207.

Πτερόεις *winged*, S. 552. 978.

Πτερόν *a wing*, P.V. 395. P. 204. A. 414. E. 382. 955.—Met. *a sort* or *species*, birds being distinguished by their plumage. πόνου ἴδοις ἂν οὐδαμοῦ ταὐτὸν πτερόν S. 324. *the same description* or *sort* of labour. Cf. ὁμόπτερος.

Πτεροφόρος *winged*, A. 1118.

Πτερυγωκής *swift-winged*, P.V. 286.

Πτέρυξ *a wing*, P.V. 126. 128 A. 52, S. 764.

Πτερωτός *winged*, P.V. 135. πτερωτά *winged creatures, birds of prey*, S. 595. See ἐξαίσιος.

Πτηνός *winged*, P.V.1024. C.584. E.172.—Dor. A.134.

Πτῆσις *flight*, P.V.486.

Πτήσσειν *to cower through fear*, P.205.—*to dread*, P.V.174.

Πτοεῖσθαι *to be scared* or *affrighted*, pass. part. C.528. ἐπτοημένοι φρένας P.V.858.

Πτόλεμος S.77. See πόλεμος.

Πτολιπόρθης *a destroyer of cities*, A.459.

Πτολιπόρθος *id.* A.757. So Blomf. for the vulg. πολίπορθ'.

Πτόλις S.c.T. 6. 108. 232. 320. 328. 465. 543. 825. A.581. E.79. S.680. See πόλις.

Πτυχή *a fold* or *page*, S.925.

Πτώξ *a timid creature, a fugitive*, E.315.

Πτῶμα *a fall*, S.778. πεσεῖν πτώματα P.V.921. — *a dead body*, S.648. —*an accident*, C.13.

Πτωσίμος *fallen*, A.648. — *sinking, dropping, falling*, A.1093. Here for καὶ δορία, καὶ διρία, καὶ δωρία, which are manifest corruptions, Dind. has ingeniously restored καιρία, which suits both the sense and metre. The passage will then stand, ἄτε καιρία πτώσιμος ξυνανύτει (so Glasg. Blomf. for ξυναντεῖ) βίου δυντὸς αὐγαῖς h. e. *the pallid drop rushes to my heart, which sinking at the fatal moment, stops in its course along with the rays of departing life.* It is an allusion to the sudden arresting of the circulation by violent emotion. It is better to make ἄτε refer to καρδίαν than to σταγών, as is usually done. There will then be no necessity to translate with Klausen πτώσιμος by *affusa*, in the same sense as περιπίτνει in S.c.T.816. κακόν με καρδίαν τι περιπίτνει κρύος, a meaning which the simple πτώσιμος will scarcely admit.

Πτωχός *a beggar*, A.1247.

Πυθικός *id.* S.c.T.728.

Πύθιος *Pythian*, A.496.

Πυθμήν *a root* or *foundation*. Met. P.V.1048. Δίκας πυθμὴν C.636.—*a stock* or *race*, C.202.258. In S.98. πυθμὴν refers to the aged Ægyptus, the father of the family of suitors. Schol. ἡ ῥίζα τῶν πεντήκοντα παίδων, ὅ ἐστιν Αἴγυπτος αὐτός. See θάλλος.

Πυθόκραντος *made by Apollo, oracular.* τὰ πυθόκραντα A.1228. *the oracles of Apollo.*

Πυθόμαντις *a Pythian prophet*, C. 1026.

Πυθοχρήστης *warned by Apollo.* Dor. ὁ Πυθοχρήστας φυγάς C.888. Schol. ὁ ὑπὸ Πυθοῦς χρησθεὶς Ὀρέστης.

Πυθόχρηστος *uttered by the Pythian god*, C.888.

Πυθώ *Pytho*, P.V.661.

Πυκάζεσθαι *to array oneself with.* τόξον πυκάζου S.c.T.134. *equip thyself with thy bow.*

Πυκνός *frequent, many*, P.V.661. 681. S.c.T.543. C.1046.

Πύκνωμα *a veil* or *covering*, S. 233.

Πυλάδης *Pylades*, C.20.555.886.

Πύλη *a gate*, pl. πύλαι *the gates of a city*, or *the door of a house*, S.c.T.30.33.58.56.118.145.195.231.358. 359.377.405.433.439.442.444.458.468. 482.484.507.509.520.539.552.579.613. 696.779.937. A.395.590. C.554.564. 721.—Ἅιδου πύλας A.1264.—πύλῃσι C.562. *out of doors, at the gate.* πύλαισι Blomf. — Met. λίμνης πύλαις P.V.731. *the entrance of the lake.* γυναικείας πύλας C.865. *the door leading to the women's apartments.*

Πύλωμα *a gateway*, S.c.T.390.781.

Πυλωρός *a gate-keeper*, S.c.T.603.

Πυνθάνεσθαι *to hear of*, P.V.746. C.364.—*to ask of.* with gen. C.835. For other tenses see πεύθεσθαι.

Πῦρ *fire*, P.V.7.109.252.253.368. 583.615.948.1046. S.c.T.25.204.476. 924. A.9.21.273.286.290.295.302.462. 476.483.574.637.1027.1229.1410. C. 322.850.1033. E.108.133.983.

Πυρά *sacrificial fires.* dat. πυροῖσι C.478. But here Dind. rightly adopts ἐμπύροισι from Cant. ἐμπύροισι is the dat. governed by ἄτιμος, h.e. *not honoured with burnt sacrifices.*

Πυργηρετῖσθαι *to be besieged*, S.c.T. 22. 166.

Πύργινος *belonging to towers*, and by synecd. *belonging to a city, civil.* ἠδὲ νομίσματα πύργινα πάντ' ἐπεύθυνον P. 844. (ἐπεύθυνεν Dind. with Bothe, rightly). For ἐπεύθυνον Pauw and Blomf. read εὔθυνον, to correspond with the vulg. εὖθ' ὁ γεραιὸς in the strophe: but here γηραιὸς is restored by Brunck, Glasg. Schütz, Herm. Pass. Dind. from Reg. A. So Ald. Rob. Turn. In this passage Well. incorrectly explains νομίσματα πύργινα to mean *the laws which regulated the capture of towers* or *cities*. There is nothing about *capture* in πύργινα. Schütz explains it, *civilia instituta quibus urbes, muris et turribus munitæ, reguntur*. This is possibly correct, unless πύργινα be corrupt, as Dind. supposes. πύργοι often by synecdoche denotes *a city*, cf. S.c.T. 408. 531. etc. The other interpretation entirely destroys the meaning of the passage. The Chorus contrasts the evil policy of Xerxes with the blessings enjoyed under Darius, in whose time the highest military glory (v. 843.) was united with the tranquil administration of the state at home (v. 844. 5.), and attended by no such disastrous consequences as now (v. 846. 7.). He then describes the conquests made by Darius without, like Xerxes, leaving his home (v. 848. seqq.); and finally (v. 871.) contrasts with this the confusion which had now happened in consequence of the latter so doing. The passage means, *the laws of the state continued to regulate everything* (sc. in time of war as before in peace). The plural after the neuter νόμιμα is explained by Herm. to be put as if νόμοι had preceded, but probably Bothe's conj. ἐπεύθυνεν mentioned above ought to be admitted.

Πυργοδάϊκτος *destroying towers*, P. 105.

Πύργος *a tower*, S.c.T. 33. 198. 216. 277. 296. 408. 449. 531. 611. 616. 779. 805. 883. A. 127. 348. 801. S. 187. 934. ἐληλαμένοι πέρι πύργον P. 852. see ἐλαύνειν. πύργος ἐν εὔρει S.c.T. 745. *a tower's breadth.*

Πυργοῦσθαι lit. *to be built as a tower.* Met. *to exalt oneself, to behave with dignity* or *majesty.* χὴ μὲν τῇδ' ἐπυργοῦτο στολῇ P. 188.

Πυργοφύλαξ *the guardian of towers* or *cities*, S.c.T. 152.

Πύργωμα *a tower*, S.c.T. 30. 233. 451.

Πυργῶτις *having the form* or *nature of a tower.* ὀρκάνη (qu.v.) πυργῶτις S.c.T. 318. *a tower brought up to the walls of a city in order to take it.*

Πυρδαής *burning with fire*, C. 593.

Πυριγενετής *forged in the fire.* Dor. S.c.T. 189.

Πυρίδαπτος *consumed by fire, burning*, E. 993.

Πυρίφατος *id.* S. 627.

Πυροῦν *to burn.* πυρώσας P.V. 495. pass. πυρωθέν A. 428.—Met. *to warm* or *excite.* φλογὸς παραγγέλμασι πυρωθέντα καρδίαν A. 468.

Πυρπνόος *breathing fire*, P.V. 371. 919. S.c.T. 475. 493.

Πυῤῥός *red, ruddy*, P. 308.

Πυρφορεῖν *to carry fire, to burn*, S.c.T. 323.

Πυρφόρος *bearing fire*, S.c.T. 414. —*fiery*, id. 426.

Πυρωπός *fiery*, P.V. 670.

Πύστις *the hearing of news*, S.c.T. 53.

Πώ separated by tmesis from the negative οὐ, with which it means, *not as yet.* ὁ λωφήσων οὐ πέφυκέ πω P.V. 27. 509. S.c.T. 647. E. 560.—οὔ τί πω P. 175. C. 736.

Πῶ (?) *how? whither?* P.V. 577. A. 1489. So the vulg. which Well. retains as one of those Sicilian forms (v. Pass. Lex.) which Æschylus sometimes employs. Dind. rejects it altogether, writing in the former passage ποῖ, πόποι, ποῖ, and in the latter πῶς πῶς.

Πώγων *a beard.* Met. *a cone of flame*, A. 297.

Πωλικός met. *belonging to a young girl*, S.c.T.437. Cf. seq.

Πῶλος *a young horse, a colt*, P.V. 1012. A.1625. E.383.—Met. *a young man, a son*, C.783.

Πῶμα *a drink, liquid*, S.c.T.290. E.256. S.1007.

Πῶς *how, in what manner?* e. g. P.V.41. and *passim.*—in indirect question, E.647. S.459.

Πώς (encl.) *in some way, somehow*, P.V.224. S.c.T.684. A.1222.1320. C. 130.952. S.94.791.—separated from the word to which it refers, S.973. where see εὐπετής.

Πώτημα *a flight.* pl. E.241.

P

Ῥά an illative particle, as interr. with ἦ. ἦ ῥ' ἀΐει μου; P.625. *does he then hear me?*

Ῥάβδος *a rod.* vulg. τηρὸν ἱεροῦ ῥάβδον S.245. If this be correct, ῥάβδος seems to be used for ῥαβδοῦχος, ῥάβδος being *a badge of office.* But Schütz properly corrects ἱερόραβδον, which Dind. adopts, only writing ἱρόραβδον.

Ῥαδινός *soft*, P V.399.

Ῥαίειν *to bruise* or *afflict.* pass. ῥαισθῇ P.V.188.

Ῥαίνειν *to sprinkle* or *wet*, perf. pass. ἔῤῥανται P.563. This word has been rightly introduced here by Hermann from v.573. where it injures both the sense and the metre.

Ῥαιστήρ *a hammer*, P.V.56.

Ῥάκος *a rent*, P.V.1025.

Ῥαντήριος. (?) *sprinkling.* ἀνδρὸς σφαγεῖον καὶ πέδον ῥαντήριον A.1063. This is usually translated, *a blood besprinkled floor;* but it is clear from the form ῥαντήριος, that it must have an *active* signification. Hence Pears. conj. πέδον for πέδον, but this, Blomf. remarks, does not suit with the copulative καί. This observation appears correct; though Dind. approves Pearson's emendation. Dobree conj. ἀνδροσφαγεῖον for ἀνδρὸς σφαγεῖον, after which manner Dind. remarks πεδορῥαντήριον may also be conjectured. This is not at all improbable, when we consider the fondness of Æschylus for strange compounds, many of which, as Well. observes, have possibly disappeared from his writings. Cf. ῥάβδος.

Ῥᾷστα sup. of ῥᾳδίως. ὡς ῥᾷστα P.V.103. *as easily as possible.*

Ῥαφεύς *a sewer* or *contriver*, A. 1586.

Ῥαχία *a rocky shore*, P.V.715.

Ῥαχίζειν lit. *to rip up the back*, from ῥάχις. thence *to tear* or *rend*, P.418.

Ῥάχις *the back-bone*, E.181.

Ῥέα proper name, P.V.839.

Ῥέγκειν *to snore*, E.53.

Ῥέεθρον *a stream*, P.489. παρθενοσφάγοισιν ῥεέθροις A.203. *the blood of the slaughtered virgin.*

Ῥέζειν *to do.* ῥέξεις S.c.T.100. C. 314. E.758.

Ῥεῖθρον P.V.792. i. qu. ῥέεθρον qu.v.

Ῥεῖν *to flow*, P.732. Met. *to hurry forward.* ῥεῖ πολὺς ὅδε λεώς S.c.T.80. —γλῶσσαν ἐργμάτων ἄτερ ἔσω πυλῶν ῥέουσαν S.c.T.539. *a tongue without deeds, flowing on within the gates.* See ἔργμα.—On S.486. see εὖ.

Ῥέος *a stream*, P.V.399.679.814. A.875.

Ῥέπειν *to incline*, as a balance. εὖ ῥέπει θεός S.c.T.21. *is favourably inclined.* τὸ μητρὸς ἐς σέ μοι ῥέπει στέργηθρον C.238. *turns towards* or *devolves on thee.* συμφορὰν κακῶν ῥέπουσαν ἐς τὰ μάσσονα P.431. *tending to still further woes.*— ῥέπεσθαι pass. ἐξ ἴσου ῥεπομένων S.400. *being equally balanced.*

Ῥεῦμα *a stream*, P.V.139.300. Met. *a stream of men, an advancing host.* ῥεύματι φωτῶν P.88. ῥεῦμα Περσικοῦ στρατοῦ P.404. Cf. Soph. Ant. 129. where Erfurdt quotes Eur. Iph. T.1448.

Ῥηγνύναι *to rend*, P. 195. 460. — Met. mid. v. intrans. ἔῤῥωγε *has burst*. πέλαγος ἔῤῥωγεν P. 425. pass. ῥαγεισῶν ἐλπίδων A. 491. *frustrated hopes*.

Ῥῆσις *a speech*, A. 1295. S. 270. 610.

Ῥητός *that may be spoken*, P.V. 767. οὐ ῥητὸν αὐδᾶσθαι τάδε 768. *it is not lawful to speak*. Here Dind. from M. and seven other MSS. properly corrects τόδε for τάδε. See his note.

Ῥίζα *a root* or *foundation*, P.V. 365. 1049. — Met. S.c.T. 737. A. 940.

Ῥίζωμα *a root*. Met. *an origin*, S.c.T. 395.

Ῥίμφα *swiftly*, A. 395.

Ῥινηλατεῖν *to scent, to snuff out*, A. 1158.

Ῥιπή *a stroke* (as of a bird's wing), P.V. 126. A. 867. — *a blow* or *onset*, P.V. 1091.

Ῥίπτειν *to hurl*, P.V. 750. 1053. C. 900. — *to utter, speak*, P.V. 312. A. 1038. — pass. *to be hurled*, P.V. 995. 1044.

Ῥίψοπλος *causing to throw away their arms*, S.c.T. 297.

Ῥόδος *Rhodes*, P. 863.

Ῥοή *a stream*, P. 791. A. 283.

Ῥοθιάς *resounding*, as an oar in the waves, P. 388.

Ῥόθιον *the singing of waves*, P.V. 1050. S.c.T. 344.

Ῥόθος lit. *the noise of oars in water*. Cf. ῥοθιάς. Met. ἐξ ἑνὸς ῥόθου P. 454. *with one impulse*. — *any sound*. Περσίδος γλώσσης ῥόθος P. 398.

Ῥοιβδεῖν *to brandish with a hissing noise*, E. 382.

Ῥόος *a stream*, P. 732.

Ῥοπή *the inclination of a scale*. δὶς ἀντισηκῶσαι ῥοπῇ P. 429. *to be more than an equivalent in the balance*. — Met. ῥοπὴ δ' ἐπισκοπεῖ Δίκας ταχεῖα τοῖς μὲν ἐν φάει κ.τ.λ. C. 59. *the scale of justice* (or retributive power) *makes its visitation in the case of some*, etc. Here Well. incorrectly prefers δίκαν with Ald. Rob. Vict. but Δίκας is necessary to qualify ῥοπή. See ἄκραντος.

Ῥοφεῖν *to gorge* or *swallow*, E. 254.

Ῥύεσθαι *to preserve* or *protect*, S.c.T. 285. 806. fut. ῥύσομαι S.c.T. 90. E. 223. ῥύοιτο S. 504. ῥύσαιτο E. 290.

Ῥυθμίζειν *to reduce to order*. Met. *to chastise* or *punish*. ὧδ' ἐῤῥύθμισμαι P.V. 241.

Ῥυθμός *a regular step, order, succession*, etc. C. 786. Here it is quite impossible that σωζόμενον ῥυθμὸν can mean *preserving moderation*, h.e. *becoming moderate*, as some have attempted to render it. ῥυθμὸς and μέτρον have a distinct signification in this passage; and ῥυθμὸς probably refers to the *constant* and *regular series of woes* in which Orestes was placed, coming one after another as the steps of a horse scouring the plain. See an emendation of the passage attempted under σώζειν.

Ῥῦμα *a drawing* (sc. of a bow), P. 143. — *a protection*, S. 77.

Ῥυσιάζειν *to seize, take by force*. pass. ἐξ ἑδρῶν ῥυσιασθεῖσαν S. 419. See ῥύσιον.

Ῥυσίβωμος *preserving altars*, E. 880.

Ῥύσιον *that which is carried off*, chiefly as a reprisal for something committed; but also simply, *that which is carried off* as a *booty* or *prize*. τοῦ ῥυσίου θ' ἥμαρτε A. 521. speaking of Helen, whom Paris had carried away as his *prize*. ἄγειν θέλοντες ῥυσίων ἐφάπτορες S. 709. *seizing our persons as their prizes*. Hence the verb ῥυσιάζειν, and the adj. ἀῤῥύσιαστος *inviolable*. qu. v.

Ῥύσιος (ῥύεσθαι *to protect*) *protecting, a protector* or *protectress*. ἀδμήτας ἀδμήτα ῥύσιος γενέσθω S. 141. — τὰ ῥύσια *the act* or *circumstances of deliverance*. Ἔπαφος ἀληθῶς ῥυσίων ἐπώνυμος S. 310. referring to the *touch* of Jupiter which caused his deliverance, h.e. his being born in human shape. "Liberationis per ἔφαψιν scilicet. vid. v. 46." Stanl. In S. 709. the reading of Rob. ἐφάπτορας which Well. approves, would require us to understand ῥυσίων as in S. 141. sc. *laying hold on some to deliver us*.

Ῥυσίπτολις *preserving the city*, S.c.T.121.

Ῥυτήρ *a protector*, S.c.T.300.

Ῥυτός *flowing*, A.1382. E.430.

Ῥώμη *strength*, P.877.

Σ

Σάγη *a suit of armour*, S.c.T.118. 373. P.236.—*dress* or *equipment*, C. 552.664.

Σαίνειν *to fawn upon* or *blandish, to coax*, P.97. A.707.772. C.414.—*to seek to avert* (prop. by flattery, met. by any other means), S.c.T.365.686.—pass. *to be flattered* or *cajoled*, C.192.

Σάκος *a shield*, S.c.T.43.371.504. 521.624. — pl. S.c.T.145. — Met. S. 187.

Σάκτωρ *one who fills.* with double genitive, Ἅιδου σάκτορι Περσᾶν P.888. *filling Hades with the Persians.*

Σαλαμινιάς *of Salamis.* ἐπ' ἀκταῖς Σαλαμινιάσι P.926. So Herm. for the vulg. Σαλαμινίσι, which violates the metre.

Σαλαμίς *Salamis*, P.265.276.438.—*Salamis* in Cyprus, P.864.

Σαλεύειν *to shake.* pass. σεσάλευται P.V.1083.

Σαλμυδήσιος *of Salmydessus*, P.V. 728.

Σάλπιγξ *a trumpet*, S.c.T.376. P. 387. E.538.

Σάμος *Samos*, P.858.

Σαργάνη *the mesh of a net*, S.769.

Σάρδεις *Sardis*, P.45.308.

Σάρξ *flesh, the body*, S.c.T.604. A. 72. pl. σάρκες *id.* S.c.T.1026. A.1068. C.278.

Σαρπηδόνιος *of Sarpedon.* Σαρπηδόνιον χῶμα S.848. *the promontory of Sarpedon.*

Σαρωνικός *Saronic*, A.297.

Σάσσειν *to cram, load with.* Met. pass. πημάτων σεσαγμένον (ἄγγελον) A.630. *laden with ill news.* Here Schütz corr. σεσαγμένον for vulg. κεσαγμένων. So Pors. Blomf. Dind.

Σαυτοῦ contr. of σεαυτοῦ, *thou thyself*, P.V.506. σαυτῆς P.V.778. C. 225. σαυτόν P.V.68.309.336.344 967. σαυτήν P.V.710. Cf. σεαυτοῦ.

Σάφα *clearly, distinctly*, P.V.502. P.330. A.1341.1599. C.567. S.721. comp. σαφέστερον C.724.756. S.462. 908. superl. σαφέστατα A.38. In C. 195. for the vulg. ἀλλ' εὖ σαφηνῆ τόνδ' ἀποπτύσαι πλόκον Well. reads ἀλλ' εὖ σάφ' ἦν ἤ. Pors. conj. ἀλλ' εὖ σάφ' ἤδη. Schütz σάφ' ἦν μοι which Dind. adopts, with Canter's conj. ἤ for εὖ. Perhaps ἀλλ' ἢ σάφ' ἤδη from Cant. and Pors. may be better.

Σαφήνεια *distinctness*, S.c.T.67.

Σαφηνής *clear, distinct*, P.626.724.

Σαφηνίζειν *to declare distinctly.* fut. σαφηνιῶ P.V.227. σαφηνίσαι id. 624. ἐξιστορήσας καὶ σαφηνίσας ὁδόν C.667. *having inquired whither I was going, and then told me the way.*

Σαφηνῶς *distinctly*, P.V.783.

Σαφής *distinct, certain*, S.c.T.40. 85.644. P.245. A.1017. S.925.

Σαφῶς *clearly, distinctly*, P.V.387. 667.819.842.969.916. P.511.770. A. 1619. C.20.904.1050.

Σεαυτοῦ *thou thyself.* σεαυτόν P.V. 374. σεαυτήν C.910. Cf. σαυτοῦ.

Σέβας *reverence, respect*, C.241. E.660. In periph. Διὸς σέβας C.635. *the majesty of Jupiter.* τοκέων σέβας E.516. *the sanctity of parents.* pl. θεῶν σέβη S.736. Πειθοῦς σέβας E.845. δαιμόνων σέβας S.79. τὸ τεκόντων σέβας S.688. μητρὸς ἐμῆς σέβας P.V.1093.— *an object of reverence*, A.501. C.53.154.619. E.670. S. 757. σέβει τοι Ζεὺς τόδ' ἐκ νόμων σέβας E.92. where σέβας τόδε either refers to the suppliants (abstr. for concr.) whom Jupiter *by his own laws is obliged to regard with respect*, or rather to the *office of Mercury.* See ἐκ.

Σέβειν *to respect* or *reverence*, S.c.T.512.578. A.755.807. C.628.954. E.22.92.146.413.499.592.656.695.857. 973.1005. ἐν τιμῇ σέβειν P.162. *to*

hold in esteem. This expression is very harsh, and possibly is corrupt. If it be correct, τινὰ is understood before σέβειν.—*to consider of importance.* ὀνείρων φάσματα σέβεις; A.265.—*to honour,* A.899.—*to use, to exercise as an office,* etc. ὑβρίζειν ἐν κακοῖσιν οὐ σέβω A.1594. αἱματηρὰ πράγματ' οὐ λαχὼν σέβεις E.685. τὸ μὴ 'δικεῖν σέβοντες E.719.—*to cultivate* or *affect.* τὸ μήτ' ἄναρκτον μήτε δεσποτούμενον σέβειν E.667.—σέβεσθαι mid. v. *to reverence,* P.V. 542.939. S.220.899.968.—*to fear.* σέβομαι μὲν προσιδέσθαι, σέβομαι δ' ἀντία λέξαι P.680.

Σεβίζειν *to honour, do homage to,* A.249.759. E.12.—mid. v. σεβίζεσθαι *to reverence,* S.795.900.—*to respect, care for.* οὐδὲν σεβίζῃ γενεθλίους ἀράς, τέκνον; C.899.—*to celebrate, commemorate.* λαοπαθῆ σεβίζων ἀλίτυπα βάρη P.907.

Σείειν *to shake,* S.c.T.367.

Σειραφόρος *a horse in harness* running on each side the chariot beside those fastened to the shaft, which were called ζύγιοι. σειραφόρον κριθῶντα πῶλον A.1624.—Met. *a companion,* A.816. The vulg. has σειρασφόρος. The other form is rightly restored from Poll. vii.24.

Σείριος *Sirius,* A.941.

Σεισάμης prop. name, P.313. Here M. has Σησάμης.

Σέλας *light,* P.V.7.356. A.272.280. E.886.

Σελασφόρος *brilliant,* E.976.

Σελήνη *the moon,* A.289.

Σέλμα *a flat plank,* hence, *the floor of a building,* S.c.T.32.—*the cross bench of a ship,* P.350. A.1417.—*a seat* or *throne,* A.176.

Σεμνός *dread, venerable,* S.c.T. 782. A.176.505. C.969. E.361.419. S. 133.138.1020.—*solemn, important,* P.V.519. P.385. E.351.960.—*favorable, goodly,* C.107. Schol. ἀγαθά.

Σεμνόστομος *pompous in speech,* P.V.955.

Σεμνότιμος *highly honoured,* C. 352. E.797.

Σεμνῶς *in a reverential manner,* S.190.

Σεπτός *sacred,* P.V.814.

Σεσωφρονισμένως *modestly,* S.705.

Σενάλκης proper name, P.924.

Σεύεσθαι *to hasten, to rush,* aor. 1. pass. σύθην P.V.135. συθείς P.849.—ἐκ πυρὸς συθείς S.c.T.924. *forged in the fire.*—poet. συμένα A.727. συμέναι E.961.

Σῆμα *a sign* or *token,* P.V.496. C. 257.—*a device on a shield,* S.c.T. 369.380.386.414.501.573.625.

Σημαίνειν *to give a signal,* A.284. 483.—*to indicate, shew,* or *declare,* P.V.295.563.621.685.765. P.471.805. A.943. C.656. S.242.—*to direct,* A.26.

Σημαντήριον *a seal,* A.595.

Σηματοῦργος *a maker of devices,* S.c.T.473.

Σημεῖον *a sign* or *indication,* P.V. 844. A.1328. S.215.501.

Σήπειν *to putrefy,* C.987.

Σησάμης proper name, P.945.

Σθένειν *to be powerful,* P.V.1014. A.912. E.589.856.—σθένουσα λαμπάς A.287. *burning with undiminished brilliance.*

Σθένος *power, strength,* P.V.55. 105.362. P.163.869.992. C.836. E.29. 87. S.333.571.—periphr. Ἀθηναίας σθένος E.289. On P.V.426. see ὑπείροχος.

Σῖγα *in silence,* A.438. C.94. In S.c.T.232. Elmsley (on Med.1120.) rightly places the interrog. after πτόλιν, the expression being, as Dind. observes, a shortened form for οὐ σῖγ' ἀνέξει μηδὲ ἐρεῖς μηδέν; coll. v.234.—σῖγα A.1317. *silence!*

Σιγᾶν *to be silent,* P.V.198.434. S.c.T.214.244.245.601. P.282. A.254. 575. C.263. E.541.—τὸ σιγᾶν A.534. *silence.*—met. σιγῶν ὕλεθρος E.895. σύριγγες οὐ σιγῶσι S.178.—σιγᾶν τι *to conceal a thing.* ἀλλ' αὐτὰ σιγῶ P.V.106.439. A.36. οὐκ ἐς φθόρον σιγῶσ' ἀνασχήσει τάδε; S.c.T.234. *will you not, with a mischief to you, be content to hold your tongue about these things?* Blomf. rightly observes

on this passage, "Cum Attici dicerent ἄπαγε ἐς φθόρον et similia, Æschylus παρὰ προσδοκίαν dixit ἀνασχησει σιγῶσ' ἐς φθόρον." Dind. observes that the expression is equivalent to οὐκ ἐς φθόρον εἶ καὶ σιγῶσ' ἀνασχήσει τάδε; coll. Soph. O.T. 1146.

Σιδηρομήτωρ *producing iron*, P.V. 301.

Σιδηρονόμος *dividing by the sword*, S.c.T. 770.

Σιδηρόπληκτος *struck by the sword*, S.c.T. 894. 5.

Σίδηρος *iron*, P.V. 500. S.c.T. 712. 799. 925.—Met. *the sword*, S.c.T. 865.

Σιδηροτέκτων *working in iron*, P.V. 716.

Σιδηρόφρων *iron-hearted*, P.V. 242. S.c.T. 52.

Σιδόνιος *Sidonian*, S. 115. 126.

Σικελία *Sicily*, P.V. 369.

Σιλήνιαι a part of Salamis, P. 295.

Σιμόεις *the Simois*, A. 680.

Σίνις *a mischievous creature*, A. 700.

Σίνος *a mischief* or *destruction*, A. 378. 716. — σίνος ἐσθημάτων A. 547. *ruining our raiment.*

Σιτεῖσθαι *to feed on*, A. 1653.

Σκαλμός *the peg to which the oar is fastened*, P. 368.

Σκάμανδρος *the Scamander*, A. 497. 1129. C. 361. E. 376.

Σκάφος *the hull of a vessel, a vessel*, P. 411. A. 647. 985. S. 436.

Σκεδάζειν *to scatter* or *disperse.* fut. contr. σκεδᾶ P.V. 25. 927. pass. σκεδασθῆναι P. 494.

Σκεθρῶς *accurately*, P.V. 102. 486.

Σκέλος *the leg.* pl. P.V. 74. E. 37.

Σκέπτεσθαι *to consider, regard.* imp. σκέψαι P.V. 1015. C. 228.

Σκηνή *a tent*, E. 656.—according to some, *a car* or *hearse* used by the Persians at funerals, P. 961. See θάπτειν.

Σκήνημα *a nest*, C. 248.

Σκήπτειν *to light* or *descend, to glance* (as flame), A. 293. 299. 301. —πέδῳ σκήψασα P.V. 751. S.c.T. 411. *falling on the ground.*—trans. *to hurl*, A. 357. mid. v. σκήψησθε *id.* E. 768.

Σκηπτός *an infliction, a stroke of misfortune.* λοιμοῦ σκηπτός P. 701. Butler cf. Soph. Œd. T. 26. ἐν δ' ὁ πυρφόρος θεὸς σκήψας ἐλαύνει, λοιμὸς ἔχθιστος, πόλιν.

Σκηπτουχία *an office of command*, the badge of which was *a sceptre*, P. 289.

Σκῆπτρον *a staff* or *rod*, A. 75.—*a sceptre of authority, a badge of office*, P.V. 171. 763. P. 750. A. 1238. E. 596.

Σκῆψις *an allegation* or *excuse*, A. 860.

Σκιά *a shade*, A. 941.—Met. *one wasted to a shadow*, E. 292. here a comma should be placed with Schütz after δαιμόνων. — *the shade of one departed*, S.c.T. 961. — *a trifling* or *light thing*, A. 813. 1301.

Σκιρτᾶν *to leap*, P.V. 1087.

Σκίρτημα *a leap*, P.V. 601. 678.

Σκληρός *rugged*, P. 311.

Σκοπεῖν *to observe, mark*, S. 229.

Σκόπελος *a rock*, P.V. 142.

Σκοπή *a looking out.* πατρὸς σκοπαὶ δέ μ' εἶλον S. 767.—*a beacon* or *place of observation*, A. 280. 300. S. 694.

Σκοπός *a scout*, S.c.T. 36. Metaphorically applied to God *who observes all things*, S. 376. 636.—*a mark*, A. 614.

Σκοτεινός *dark*, C. 284. 650.

Σκότος *darkness*, S.c.T. 646. P. 219. A. 1001. 1625. C. 283. 317. 529. 804. E. 72. S. 83.—φυγόντα μητρόθεν σκότον S.c.T. 646. *the darkness of the mother's womb.* Cf. ἐν σκότοισι νηδύος τεθραμμένη E. 635. ἐν μεταιχμίῳ σκότου C. 61. *in the interval between light and darkness*, h.e. in the twilight.

Σκύθης *a Scythian*, P.V. 711. Met. ἀνὴρ Σκύθης C. 158. prosop. for *iron*, found in Scythia. Cf. S.c.T. 710.—adj. *Scythian*, P.V. 415. S.c.T. 799. E. 673.

Σκυθρωπός *stern*, C. 727.

Σκύλλα *Scylla*, A. 1206. C. 605.

Σκύλλεσθαι *to be torn*, P. 569.

Σμερδνός *terrible*, P.V. 355.

Σμῆνος *a swarm of bees*, P. 126.

Σμικρός *small, petty*, C. 202. 260.—οὐ σμικρὸν τρόπον S.c.T. 446. σμικρᾷ χερί S. 936. *by the hands of a few.*

σμικρὰ κερδανῶ A. 1274. *I shall gain but little.* Cf. *μικρός.*

Σόλοι Soli, a town of Cyprus, P. 864.

Σός thine. with the article, e.g. *τὸ σὸν ἄνθος* P.V. 7. Cf. 38. 282. 288. 391. 407. 735. 843. 741. 774. 968. 1021. 1029. S.c.T. 101. 558. P. 662. 941. A. 536. 804. 881. 1598. C. 135. 221. 225. 473. 489. 905. E. 66. 87. 233. 416. 422. 424. 582. 610. 638. 732. S. 287. — without the art. e.g. *σῶν ὕπερ στένω πόνων* P.V. 66. Cf. id. 146. 182. 243. 387. 411. 532. 556. 631. 638. 830. S.c.T. 214. 567. P. 217. 348. 683. A. 249. 852. 1130. C. 132. 229. 436. 770. E. 639. S. 514. 802. — *ὡς νῦν τὸ σὸν δή* A. 536. *as you just now observed.*

Σοῦσα Susa, P. 16. 527. 716. 747.

Σούσας proper name, P. 920.

Σοῦσθαι to hurry, to speed on. σοῦνται P. 25. *σοῦσθε* S.c.T. 31. S. 816. 822.

Σουσιγενής born at Susa, P. 635.

Σουσίδης an inhabitant of Susa, P. 549. Here the vulg. is *Σουσίδος*, but the other is found in Schol. Barocc. Ald. Turn. So Blomf. Well. Dind.

Σουσίς sc. *γῆ Susa*, P. 118.

Σουσισκάνης [ᾱ] proper name, P. 921. Cf. id. 34. *ἄλλους δ' ὁ μέγας καὶ πολυθρέμμων Νεῖλος ἔπεμψεν· Σουσισκάνης, Πηγασταγὼν Αἰγυπτογενής.* Here the change of case is remarkable. Comp. Pind. Nem. vi. 32 *ἀοιδοὶ καὶ λόγοι τὰ καλά σφιν ἔργ' ἐκόμισαν, Βασσίδαισιν ἄρ' οὐ σπανίζει· παλαίφατος γενεά, ἴδια ναυστολέοντες ἐγκώμια.* Il. κ. 436. *τοῦ δὴ καλλίστους ἵππους ἴδον ἠδὲ μεγίστους· Λευκότεροι χιόνος, θείειν δ' ἀνεμοῖσιν ὁμοῖοι.*

Σόφισμα a device or *art*, P.V. 457. 468. 1013. Comp. Pind. Ol. xiii. 16. *πολλὰ δ' ἐν καρδίαις ἀνδρῶν ἔβαλον Ὧραι πολυάνθεμοι ἀρχαῖα σοφίσματα.*

Σοφιστής an artful contriver, P.V. 62. 946.

Σοφός wise, prudent, clever, P.V. 889. 938. 1040. 1041. S.c.T. 364. 577. A. 1268. E. 269. S. 751. with gen. *σοφὸς κακῶν* S. 448. *skilled in bad things.* — *τὰ σοφά* i.q. *ἡ σοφία. τῶν σοφῶν γὰρ οὐ πένῃ* E. 409. Comp. *σοφωτέρα* E. 811.

Σπάθη an instrument for pressing close the threads in weaving, C. 230.

Σπᾶν to draw (e.g. a lot), A. 324. — *to suck*, C. 526.

Σπανίζειν to be in want of. with gen. C. 706. pass. *σπανίζεσθαι to be deprived of. ἐσπανίσμεθ' ἀρωγῶν* P. 983.

Σπαράσσειν to tear, P.V. 1020.

Σπάργανα swaddling clothes, A. 1588. C. 522. 537. (see *ὄφις*) 744. 748.

Σπαρνός rare, seldom, A. 542.

Σπαρτός sown, S.c.T. 396. 456. alluding to the fabled dragon's teeth sown by Cadmus, which sprung up armed men. — *begotten, mortal*, E. 488.

Σπείρᾱμα the coil of a serpent, C. 246.

Σπείρειν to sow. Met. S.c.T. 736.

Σπέρμα seed, E. 770. Met. A. 514. C. 202. E. 178. 869. — *race, offspring, progeny*, P.V. 707. S.c.T. 456. C. 234. 498. S. 133. 142. 272. 287.

Σπερχειός the Sperchius, P. 479.

Σπερχνός swift, S.c.T. 267.

Σπεύδειν to be anxious, to do one's endeavour, P.V. 192. 203. P. 728. A. 587. — *σπεῦσαί τι τῶν δούλιος φέρει φρήν* S. 594. *to perform anything which the mind of his vassals desires.* — mid. v. *σπευδομένα θυσίαν ἑτέραν* A. 147. *preparing, wishing for.*

Σπλάγχνον any of the inward parts of the body, e.g. *the lungs*, E. 240. *the womb*, S.c.T. 1022. — *τὰ σπλάγχνα the intestines*, P.V. 491. A. 1194. *the parts about the heart, the heart*, A. 967. C. 407. *σπλάγχνων νέων* E. 821. *youthful hearts.*

Σπόγγος a sponge. ἰὼ βρότεια πράγματ'· εὐτυχοῦντα μὲν σκιά τις ἂν τρέψειεν· εἰ δὲ δυστυχῆ, βολαῖς ὑγρώσσων σπόγγος ὤλεσεν γραφήν· καὶ ταῦτ' ἐκείνων μᾶλλον οἰκτείρω πολύ A. 1301. Heath absurdly explains this passage as alluding to a game of dice, and places the comma after *βολαῖς*, but confesses that he cannot understand what is meant by *γραφή*. Butler translates, " *Eheu res hominum: quas prosperas quidem vel umbra everterit, sin adversæ fuerint*

madens spongia iis adhibita scripturam delet, h. e. cum ex rebus prosperis in adversas quis inciderit, omnis prioris felicitatis tanquam spongia adhibita, memoria deletur. *Atque hæc multum præ illis doleo.* Multo magis deploro statum rerum humanarum, quam cædem mihi imminentem." Schütz, " *Prosperitatem enim, si fuerit, vel umbra quælibet everterit: sin adversæ fuerint, madida quæ injecta fuerit, spongia scripturam delet*, h. e. adversitatis adeo facile oblivisci solent homines, ut ejus memoria tanquam spongia deleta prorsus evanescat. *Atque hæc equidem multo magis quam illa misereor.* Miserabilior igitur Cassandræ videtur in hominibus cita malorum oblivio, quam bonæ fortunæ fragilitas." Blomfield appears more correctly to explain γραφὴ to mean *a painting*, which painters used to obliterate with a sponge. He translates " *in adversis vero rebus, sicut spongia tabulæ lineas penitus delere solet, ita omnis spes meliorum prorsus aboletur. Atque hunc rerum adversarum statum magis deploro quam instabilem prosperitatis conditionem.*"—Schütz's interpretation of the three former verses is the most forcible, and the best. The meaning is, " *such are human affairs, that when prosperous a mere shadow might overthrow them, yet, if misfortunes come, their impression is as easily effaced as a painting by a sponge, and this*, sc. that men should so soon forget the lessons of adversity, *I pity far more than the former case.*" It is simpler, however, to consider ἐκείνων, with Butler, as referring to the fate of Cassandra, who deplores the misery of human affairs more than her own individual misfortunes. See under οἰκτείρω. For δυστυχῇ, with which the verb substantive must be understood, Pors. reads δυστυχεῖ. Abresch suggests δυστυχῇ as equally good with δυστυχῇ, to which the chief objection is the less usual construction of εἰ with the subj. See εἰ. Dind. prefers Blomfield's conj. δυστυχοῖ.

Σποδεῖν lit. *to throw into the dust.* Hence, *to beat* or *bruise*, pass. A.656.

Σποδός *ashes*, S.c.T.305.795.—*the ashes of a man*, A.424.431. C.676.

Σπονδή *a libation*, E.996. S.960.

Σπορά *a sowing.* Met. *birth, origin*, P.V.873.

Σπορητός *the seed sown, corn*, A. 1365. See γανᾶν.

Σπουδή *haste*, S.c.T.356. adv. σπουδῇ S.c.T.353. *with haste.*—*exertion, endeavour*, S.c.T.567.

Στάγμα *liquid*, P.604.

Σταγών *a drop* (e.g. of blood), A. 1093. C.394.—*a tear*, A.863. C.184.

Σταδαῖος *standing*, as in close conflict, S.c.T.495.—*suited for such conflict.* ἔγχη σταδαῖα P.236.

Στάζειν *to drop* or *trickle*, A.172. E.42.—trans. *to drop.* στάζουσιν αἷμα C.1054. Met. *to be fully ripe*, S.979.

Σταθευτός *scorched*, P.V.22.

Στάθμη *a carpenter's line.* Met. παρὰ στάθμην A.1015. *irregular, violent in conduct.*

Σταθμός *a stall*, where horses or other animals are kept, P.V.399.—*a sheep-cote*, A.870.

Στάλαγμα *a drop*, E.769.

Σταλαγμός *id.* S.c.T.61. E.238. ἀντιπαθῇ σταλαγμόν id. 753. 780. Here Dind. restores ἀντιπενθῇ from M. Guelph, Ald. Rob. Turn. Steph. The Schol. has ἰσοπενθῇ, ὁμοῖα δρῶντα οἷς πέπονθα.

Στασίαρχος *the leader of a company*, S.12.

Στάσις *the act of standing, the foot*, E.36. But here Dind. rightly prefers βάσιν, a var. lect. in M. recorded by Steph.—*a company, a band*, στάσις ἀκόρετος γένει κατολολυξάτω θύματος λευσίμου A.1088. *let the company* (sc. of Furies) *unsated yet with our family, shout a song of triumph over this foul slaughter.* θῦμα λεύσιμον i.e. " cædes Agamemnonis, lapidatione Clytæmnestræ vindicanda." Blomf.—*dissension, faction*, P.V.200. 1089. P.184.701. E.933.—*dispute.* τοῦτό

γ' οὐκ ἔνι στάσις P.724. *there is no disputing this.*

Στάχυς *an ear of corn,* S.742. see κρατεῖν.—Met. *the fruit* or *effect of anything.* σταχὺν Ἄτης P.807.

Στεγανός *close,* A.349.

Στέγαστρον *a covering,* C.978.

Στέγειν *to be proof against anything,* as *against a spear,* S.c.T.198. or *against water,* ἅλα στέγων S.128.—abs. στέγει πύργος S.c.T.779. *is a safe defence.* Pind. Pyth. iv. 81. uses the mid. v. παρδαλέᾳ στέγετο φρίσσοντας ὄμβρους.

Στέγη *the roof of a house,* A.871. Hence, *a house,* P.V.712. A.3.504. 1057.1159. E.56.

Στέγος i. qu. στέγη P.137. A.301.

Στείχειν *to walk* or *go,* P.V.81. C. 11.17.96.547. E.958. S.495.—*to traverse, to tread.* στεῖχ' ἀνηρότους γύας P.V.710. κλίμακος προσαμβάσεις στείχει S.c.T.449. Here Blomf. needlessly interprets στείχει in an active sense, sc. *admovet,* referring to Pors. on Orest.1427.—with prep. om. στείχετ' εὐερκῆ πόλιν S.933. *go to.* with ἐπί P.V.1092. C.753. with ποτί (i.e. πρός) S.c.T.279. A.1642. with διά S.c.T.516. S.491. with ἐς C.664.—τρίποδας ὁδοὺς στείχει A.81. *walks on three feet.*

Στέλλειν *to send,* P.V.387.—*to fit out,* as an army, etc. P.173. A.773.—*to furl a sail,* S.704.—*to make a journey.* κέλευθον τήνδ' ἔστειλα P.601.—mid. v. στέλλεσθαι *to set out, to go away,* P.V.392. pass. *to be sent, to come,* A.1104.—ἐσταλμένος C.755. *equipped.*

Στεναγμός *groaning,* P.865.

Στενάζειν *to groan,* P.V.698. (see προστενάζειν) P.1003. E.757.

Στενάχειν *to groan for.* with acc. P.V.99.

Στένειν *to groan,* P.V.430. S.c.T. 229.883.951. P.277.503.540.563.669. A.396.433.694.811.—with acc. *to groan for.* "Ιτυν," Ιτυν στένουσα A.1115. Cf. P.V.433.407. P.463. A.18. C.919. στένω σε τᾶς οὐλομένας τύχας P.V. 397. sc. ἕνεκα.—with ὑπέρ P.V.66.67. —with dat. κεἰ στένεις κακοῖς ὅμως P.287.—mid. v. στένεσθαι *id.* S.c.T. 854. P.62. On A.543. τί δ' οὐ στένοντες, οὐ λαχόντες, ἤματος μέρος; where the substantive verb ἦμεν seems understood, see under λαγχάνειν, and cf. Dorvill. on Charit. p.624.

Στενόν *a narrow space,* P.405.

Στενόπορος *affording a narrow passage,* P.V.731.

Στένος *groaning, sorrow,* E.495.

Στενωπόν *a narrow strait,* P.V. 363.

Στέργειν *to like,* S.c.T.694.699. E. 871.927. S.270.—*to acquiesce in, to be content with,* P.V.11. A.1551.—*to adopt, maintain.* στέργειν τὰ πιστὰ τῶνδε τοὺς ἐπισπόρους E.643.

Στέργηθον *affection,* C.239. pl. P.V. 490. E.183.

Στερεῖν *to deprive,* P.V.864. pass. ἐστερημένον E.725. στερηθείς P.571. A.1312.—from another form, pass. στέρεσθαι P.363. στερομέναν A.1407.

Στερεός *stern,* P.V.173.

Στέρνον *the breast,* pl. P.V.65. P. 1011. C.735. E.76.

Στεροπή *lightning,* P.V.1086.

Στερρός *hard, harsh.* Met. P.V.1054.

Στεύεσθαι *to profess, feel confident.* στεῦνται P.49. The note of Casaubon, quoted by Stanley upon this word, is worth citing: "στεύω, στεύομαι. *promitto, firmo, præ me fero, jacto.* Ita vulgatiora Lexica: nam apud Stephanum, quod mirum, neque in Indice nec alibi reperio. Est autem verbum Homero usitatissimum. Inter alios locus hic notabilis: ἴσχεσθ' Ἀργεῖοι, μὴ βάλλετε κοῦροι Ἀχαιῶν· στεῦται γάρ τι ἔπος ἐρέειν κορυθάιολος Ἕκτωρ. Sunt Agamemnonis de Hectore Paridis ad Græcos mandata ferente verba. Longa opus est periphrasi, ut vis verbi στεῦται exprimatur. Id enim vult, Hectorem præ se ferre speciem locuturi. Sed inest præterea huic verbo παραστήματος (ita vocant Græci quandam præfidentis animi orisque pro re nata præsentiam et audaciam: ex eodem quo στεύομαι illud fonte)

et confidentiæ significatio: ut si uno verbo utendum sit, non aliud Latinum melius respondeat huic loco quam *minatur:* (quomodo Horatius, Sat. ii. 3. *Atqui vultus erat pulchra et præclara minantis,* alibique: unde et Gallicum *mine* pro vultu et exteriore specie). *Hector minatur* (id est, ipsa præfidentis oris specie promittit) *se aliquid locuturum.* In aliis locis Homericis ubi idem verbum occurrit, non eadem difficultas, quod manifestior in illis jactantiæ et confidentiæ indicatio: ut cum de eodem Hectore ait, *στεῦται γὰρ νηῶν ἀποκόψειν ἄκρα κόρυμβα κ.τ.λ.* et Il. *β'. στεῦτο γὰρ εὐχόμενος νικήσεμεν κ.τ.λ.* et Il. *φ'. στεῦτο δ' ὅ γ' ἀμφοτέρων ἀποκόψεμεν οὔατα χαλκῷ.* In his et similibus, de aperta jactatione et insolentiore gloriatione verbum usurpatur. Hinc Angli finxerunt suum *stout,* quo hominem audacem et præfidentem indicant."

Στέφειν *to crown.* pass. *ἐστεμμένος crowned,* E.44. S.340.—*to hang round after the manner of a chaplet,* S.c.T.50.

Στέφος *a chaplet* or *garland,* S.c.T. 97. A.1238. C.93.1031.

Στῆθος *the breast,* S.c.T.545.847.

Στημορῥαγεῖν *to burst, the threads being broken,* P.822.

Στίβος *a trace* or *foot-mark,* P.V. 682. C.203.208.226.—*στίβοι φιλάνορες* A.399. *the traces of a* (once) *loving wife.*

Στιγμός *a pricking,* S.819.

Στίξ (inus. in nom.) *a rank* or *row. στίχες* S.c.T.907.

Στῖφος *a dense body of men* or *ships,* P.20.358.

Στίχος *a row,* P.358.

Στοιχηγορεῖν *to relate in order,* P. 422.

Στοιχίζειν *to arrange, ordain,* P.V. 482.

Στολή *a dress* or *equipment,* P.189. —*a force of troops* or *ships,* P.977. S.745.

Στολμός *drapery,* C.29.—*the cloth of sails,* S.696.

Στόλος *any species of equipment,* as *an armament* or *fleet,* P.392.781. A.45.563.—*a company of travellers* or *voyagers,* S.2.28.184.231.319.456. 482.911.922.1018. — *a company engaged in any celebration,* E.818.981. —*χαλκήρη στόλον* P.400. *the brazen beak of a ship. κωπήρη στόλον* P.408. *the oars.* Butler well observes on the former passage, "*στόλος* pro instrumentis nauticis cujusvis generis ponitur, non a *συστέλλω,* ut volunt grammatici, sed a simpl. *στέλλω orno, apparo. χαλκήρης στόλος* h.l. *apparatum æneum,* h.e. *rostrum ære præfixum* denotat ut mox v.408. *κωπήρης στόλος apparatum remigandi,* h.e. *ipsos remos,* significat."

Στόμα *the mouth,* P.V.614.1034. S.c.T.51.423.475.561. P.189. A.226. 1220.1454. C.709.1040. E.277.929. S. 623.644.677. *κατὰ στόμα* C.566. *face to face.—the mouth of a river,* P.V. 849.

Στόμαργος *garrulous,* S.c.T.429.

Στόμιον *the bit of a bridle,* P.V. 287.1011. Met. A.131.—*the mouth of a cave,* C.796.

Στόμωμα *the mouth* or *entrance to a sea. στόμωμα πόντου* P.855. the Thracian Bosphorus.

Στονόεις *mournful,* P.1010. *στονόεν* adv. P.V.405. *mournfully.*

Στόνος *a groan,* S.c.T.132.882.

Στορεννύναι *to calm. στορέσας* P.V. 190.

Στόχος *conjecture,* S.240.

Στρατεία *a warlike expedition,* A. 589. E.601.

Στρατεύεσθαι *to go on an expedition,* P.776.

Στράτευμα *an army,* S.c.T.203.565. 1010. P.116.327.415.461.777.784.—In P.744. i.qu. *στρατεία, an expedition.* Cf. Herod. iii. 49. *συνελάβοντο τοῦ στρατεύματος τοῦ ἐπὶ Σάμον.*—In P. 706. *διπλοῦν μέτωπον ἦν δυοῖν στρατηλάτων,* which is the vulg. reading, is corrupt, although Blomf. asserts that it refers to Xerxes, "qui quum et *πεζὸς* et *ναύτης ἐστρατηλάτει,* speciem præ se ferebat *δυοῖν στρατηλάτοιν.*" But *μέτωπον* cannot refer to the ap-

pearance of the *man*, but to the *front presented by the army*. The position of the accent also indicates that the vulg. is spurious. *στρατευμάτοιν* is read by Reg. A. B. H. L. Guelph, M. 2. So Brunck, Schütz, Well. Dind. *στρατευμάτων* Rob. v. l. ap. Steph.

Στρατηγεῖν *to lead in war*, E. 25.

Στρατηγός *a leader of an army*, S.c.T. 798. A. 567. 1610.

Στρατηλατεῖν *to lead an army*, P. 703. E. 657.

Στρατηλάτης *a commander of forces*, E. 607. On P. 706. see *στράτευμα*.

Στρατιά P. 5 55. 526. 843. 882. A. 773.

Στρατιῶτις fem. *military*, A. 47.

Στρατόμαντις *the soothsayer to an army*, A. 121.

Στρατόπεδον *a camp*, S.c.T. 79.

Στρατός *an army*, S.c.T. 36. 40. 59. 64. 79. 117. 132. 154. 166. 351. P. 67. 92. 127. 154. 173. 231. 232. 237. 240. 251. 275. 277. 337. 347. 376. 404. 431. 444. 458. 474. 493. 509. 648. 702. 707. 714. 717. 734. 751. 759. 766. 783. 789. 963. 975. 1019. A. 332. 336. 503. 524. 531. 533. (see below) 599. 610. 613. 620. 625. 638. 929. 960. S. 177. 726. 745. 752. — *a multitude* or *people*, e. g. Αἰγείῳ στρατῷ E. 653. *the people of Ægeus*. δάϊος στρατός P. V. 421. *a warlike people*. Cf. P. V. 725. 806. S.c.T. 284. E. 536. 539. 638. 732. 849. On A. 533. *πόθεν τὸ δύσφρον τοῦτ' ἐπῆν στύγος στρατῷ*; see *δύσφρων*, and Emper. in Zimmerm. Diar. there quoted. Possibly, however, for *στρατῷ* we ought to read *φράσον*, placing the interrogative after *στύγος*. Cf. P. V. 767. P. 703. S. 459.

Στρατοῦσθαι *to be sent as an army*. Met. *στομίον Τροίας στρατωθέν* A. 132. *a bridle for Troy sent in the manner of a military expedition*.

Στρέβλη *a shipwright's implement, a windlass* or *screw*, S. 434.

Στρέφειν *to turn*, P. V. 710. *ἄνω τε καὶ κάτω στρέφων τίθησι* E. 621. *turns up and down*, h. e. *arranges at his pleasure*.

Στροβεῖν *to whirl round, to agitate*, A. 1189. C. 1048.—pass. 201.

Στρόβος *a storm* or *whirlwind*, A. 643.—*a girdle*, S. 452.

Στρόμβος *a whirlwind*, P. V. 1086.

Στρουθός *a bird*, A. 143. In this passage *στρουθῶν* is absurdly referred by Pauw to the *young of the hare*, and by Heath with equal absurdity to the apparition of the sparrows mentioned by Homer in Il. *β*. 300. seqq. Schütz refers them to the *eagles* mentioned above. So the Scholiast. Eustathius (quoted by Schütz) on the passage in the Iliad, observes that *στρουθὸς* is there put specifically for *a sparrow*, but that the term itself is a generic one. *ἰστέον ὅτι ἡ μὲν τοιαύτη στρουθὸς εἰδικῶς οὕτω λέγεται. ἔστι δὲ ἄλλως γενικὴ ἡ λέξις*. Porson rejects the word altogether, as an interpolation from the passage in the Iliad. So Blomf. Dind.

Στροφή *a crafty speech*, S. 818.

Στρόφιος proper name, A. 855. C. 667.

Στροφοδινεῖσθαι *to whirl oneself about*, A. 51.

Στρόφος *a girdle*, S.c.T. 853.

Στρυμόνιος *of the Strymon*, P. 850.

Στρυμών *the Strymon*, P. 489. A. 185. S. 252.

Στρωμνή *a couch*, C. 660.

Στρωννύναι *to spread*, A. 883. *στρώσασα* 895.

Στρωφᾶσθαι *to turn oneself about*, A. 1197.

Στυγάνωρ [ᾰ] *man-hating*, P. V. 726.

Στυγεῖν *to hate, regard with abhorrence*, P. V. 37. 46. 980. S.c.T. 217. (see *νέμεσις*) 392. 1037. A. 136. C. 109. 604. 894. E. 941. S. 75. 527. — pass. *στυγούμενον* P. V. 1006. *στυγηθέν* S.c.T. 673.

Στυγερός *odious, horrible*, S.c.T. 317. P. 873. C. 372. 1002. E. 298. S. 1015.

Στυγητός *hated*, P. V. 594.

Στύγιος *Stygian*, P. 656.

Στυγνός *odious*, P. V. 888. P. 464. 936. with dat. P. 278.—*mournful*, A. 695.

Στύγος *a feeling of horror* or *sad-*

ness, A.533. C.387. *φρενῶν στύγος* A.1281. C.79.—*an object of dislike* or *abhorrence,* A.544. *θεῶν στύγος* C.1024. *an object of hatred to the gods.* Cf. S.c.T.635. E.615.—in periphr. *δεσπότου στύγει* C.759. *our odious master.*—*an odious act,* C.981.

Στύλος a column, A.872.

Στύξ a horrid creature, C.525.

Στύφελος rough, P.926.—*severe, stern,* id. 79.

Στύφλος rough, P.V.750. P.296. In P.295. Brunck, Schütz, Blomf. read *στυφλούς,* which Elmsley on Bacch.1135. rightly condemns.

Σύ thou. passim.—gen. *σοῦ passim.* poet. *σέθεν* S.c.T.128, etc.—*σοί passim.*—*σέ passim.*—dual. *σφῷν* P.V. 12. pl.—*ὑμεῖς* P.V.1060. etc.—*ὑμῶν* id.1063. etc.—*ὑμῖν* id.440. etc.—*ὑμᾶς* id. 1076. etc. poet. *ὔμμε* E.590.—In E.413. for the corrupt vulg. *ἀξίαν τ' ἐπ' ἀξίων,* Wakefield for *ἀξίαν τ'* reads *ἀξίαν σ',* which Dind. approves. —In P.V.340. *τὰ μέν σ'* is properly read in the older editions, *σ'* being for *σέ,* not for *σά,* as some have imagined.

Συγγενής kindred, P.V.14. *τὸ συγγενές* P.V.39.289. *the tie of kindred. συγγενῆ γάμον* P.V.857. *a marriage with relatives.*—*innate,* A.806. *φόβος συγγενής* E.662.

Συγγίνεσθαι to assist, C.243.449. —by tmesis, *σὺν δὲ γενοῦ* C.454.

Συγγινώσκειν to have a fellow or *kindly feeling towards another, to excuse* or *forgive. συγγνῷη* S.212.—mid. *συγγνοῖτο* id. 213.

Σύγγονος kindred, S.c.T.1025. A. 1163.—*innate,* A.858.

Συγκαθελκύειν to drag down along with others. pass. *συγκαθελκυσθήσεται* S.c.T.596.

Συγκαθεύδειν to sleep with, C.893.

Συγκαθιστάναι to assist in establishing, P.V.305.

Συγκαλεῖν to call together, S.512.

Συγκαλυπτέος to be concealed, P.V. 522.

Συγκαλυπτός covered over, P.V. 494.

Συγκάμνειν to condole, P.V.413. 1060.

Συγκαταβαίνειν to come down with. met. *to enter the lists as an assistant in a contest,* C.716. E.998.

Συγκεραννύναι to mix up with or *compose.* pass. *ἄλγη συγκεκραμένα* C.733. *mixed up with my lot, having happened to me.*

Συγκοιμᾶσθαι to lie with, A.1231.

Συγκόλλως consistently, agreeing with, C.535. S.306.

Συγχαίρειν to rejoice with, A.767.

Σύγχορτος adjacent, S.5.

Συγχωννύναι to confuse or *mingle,* *συγχώσειε* P.V.1051.

Σύδην hurriedly, pell-mell, P.472.

Συένεσις prop. name, P.318.

Σύζυγος conjugal, C.591.

Σύζωμα a girdle, S.465.

Συλᾶν to steal, P.V.83.—with acc. *to plunder,* P.796.—pass. with acc. *to be deprived of. τύραννα σκῆπτρα συληθήσεται* P.V.763.

Συλήτωρ a spoiler, S.905.

Συλλαβή a band, a means of confining a robe, S.452.—*a syllable,* S.c.T. 450.

Συλλαμβάνειν to assist. ξυλλάβοι C.799.

Συλλήβδην shortly, concisely, P.V. 503.

Συλλήπτωρ an assistant, A.1489.

Συλλύειν lit. *to unyoke horses together,* h.e. *to put up together at an inn, to lodge together for the night. δέχεσθαι δ', οὔτε συλλύειν τινα* C.291. So Pors. as recorded by Dobree, "*una deversari.*"

Συμβαίνειν to coincide, agree, C. 208.573.—*συμβαίνει γὰρ οὐ τὰ μέν, τὰ δ' οὔ* P.788. *not some things coincide and some things do not,* h.e. *everything coincides.*

Συμβάλλειν to close, A.15.1267.—*to engage in combat,* C.454.—*to meet with,* C.666.—mid. v. *συμβάλλεσθαι to coincide,* C.1007.

Συμβολεῖν to meet, S.c.T.336.

Συμβολή a conflict, P.342.

Σύμβολον a sign or *token,* A.8. 306.—*an omen met by the way,* A.142.

Σύμβολος *id.* P.V.485.—*one who meets,* S.497.

Σύμβουλος *a counsellor.* *σύμβουλοι λόγου τοῦδέ μοι γένεσθε* P.166. *advise me upon this subject.*—with *περί* C.84. —*ξύμβουλός εἰμι μηδαμῶς ἀτιμάσαι* E.682. *I advise not to,* etc.

Συμμαχεῖν *to assist in battle,* P.779.

Συμμαχία *alliance in war,* A.206.

Σύμμαχος *an assistant in battle, an ally,* P.V.221. S.c.T.248.568. C.19.490. E.281.641.—*συμμάχῳ δορί* E.743.

Σύμμετρος *agreeing with,* C.225.—*consistent, just,* E.505.—*contemporary,* C.602.

Συμμιγής *mixed with,* S.c.T.723.

Συμμιγνύναι *to mingle with,* A.634. met. pass. *ἀνοσίοισι συμμιγείς* S.c.T.593. *mixed up with.*

Συμπαραστατεῖν *to stand by as an assistant,* P.V.218.

Συμπέμπειν *to send along with,* S.488.

Συμπενθεῖν *to condole with,* C.197.

Συμπίπτειν *to happen.* *ξυμπέσωσι* E.322.

Συμπίτνειν *to fall* or *sink,* P.V.430.—*to coincide,* C.297. See *πίτνειν.*

Συμπνεῖν *to breathe with.* Met. *to agree with* or *yield to,* A.180.

Συμπολίτης [ῑ] *a fellow-citizen,* S.c.T.587.

Συμπονεῖν *to condole with,* P.V.274.

Συμπράσσειν *to assist,* P.V.296.

Συμπρεπής *befitting.* *ὥστε συμπρεπές* S.c.T.13.—*befitting, consistent with.* with dat. *τύχῃ γυναικῶν ταῦτα συμπρεπῆ πέλει* S.453. Cf. Pind. Nem. iii. 67. *βοὰ δὲ νικαφόρῳ σὺν Ἀριστοκλείδᾳ πρέπει* i.e. *συμπρέπει.*

Συμφάναι *to assent,* P.V.40.

Συμφέρειν *to bring together,* S.c.T.492.—*συμφέρειν βουλεύματα* P.520. *to engage in counsel.*—*to bear with, to forgive.* *ὀργὰς ξυνοίσω σοί* E.810.—*to suit, profit.* *καλῶς γ' ἂν ἡμῖν ταῦτα συμφέροι* E.495. *συμφέρει* impers. *it is useful,* E.495.—mid. v. *συμφέρεσθαι to engage with,* S.c.T.618.—*to assent to, to conclude.* *μόνον τόδ' Ἕλλας χθὼν συνοίσεται στόχῳ* S.240. Schol. *συμφωνήσει.*

Σύμφθογγος *singing in concert,* A.1160.

Συμφορά *an event, either happy* or *unhappy,* P.V.391.760.976. S.c.T.5. P.283.431.437.832.988.1001. A.18.24. 558. C.12.31.707.919.1060. E.415.485. 857.974.985.—*συμφορὰ πάθους* P.428. *a disastrous event.* *συμφορᾷ κακοῦ* id. 987. *id.* In A.315. *καὶ τῶν ἁλόντων καὶ κρατησάντων δίχα φθογγὰς ἀκούειν ἐστὶ συμφορᾶς διπλῆς,* the two last words are in the gen. abs. *οὔσης* being understood. Cf. *τιμή.* In P.463. *τοιάνδε σοι πρὸς τῇ πάροιθε συμφορὰν πάρα στένειν,* Colb.1. M.1. Mosq. Viteb. have *συμφορᾷ,* which as regards the construction is equally good. See Lobeck on Soph. Aj.277. and cf. P.430. under *τύχη.*

Σύμφρων *unanimous,* A.110. C.791.

Σύμφυτος *born with, growing up with, attached to anything.* In A.107. *σύμφυτος αἰὼν* is the period of time affixed by God to the fulfilment of the omen. The Scholiast wrongly explains it to mean *old age.* See the explanation of the whole passage under *πειθώ.* In id.145. *νεικέων τέκτονα σύμφυτον* is generally said to be put by enallage for *νεικέων τέκτονα συμφύτων* h.e. *a worker of family quarrels,* but this is incorrect: *τέκτονα σύμφυτον* denotes that *agent of discord which had ever attached to the family* since the slaughter of the children of Thyestes, to which circumstance the words *θυσίαν ἑτέραν* allude. This first *θυσία* was the *πρώταρχος ἄτη* or original cause of quarrels in the family, and Calchas fears lest another similar one may become such too. The words *παλίνορτος* and *οἰκονόμος* refer *primarily* to the same idea as *τέκτων σύμφυτος.* See under *παλίνορτος* and *οἰκονόμος.*

Σύν *with, along with,* S.c.T.31.245. 264.454.469.456.643.746. P.127.198. 763.766. A.111.151.444.605.642.752.

1194.1528. C.23.136.242.254.757.1018. 1031. E.435.905.978. S.21.32.83.150. 173.180.605.726. 932. 953.1018.—*with* h.e. *by means of*, denoting *the instrument.* πρᾶγμ' ἐλέγχειν ξὺν νευρύτῳ ξίφει A.1354. Cf. S.c.T.865. P.741. —denoting *the manner* of an act. ξὺν δίκῃ S.c.T.426. E.580. *with justice.* σὺν ἀληθείᾳ P.462.761. A.1548. C. 825. S.184.609.824.825.—*with*, that is, *with the aid of*, S.c.T.432. A.887. 935. C.146.771. S.129.1058.—*with*, h.e. *opposed to*, S.c.T.657.—redund. σὺν χρόνῳ συμβάλλεται C.1007.—σὺν χρόνῳ A.1351. E.527. *at length, after a lapse of time.*—separated from its verb by a particle. ξὺν δὲ γενοῦ πρὸς ἐχθρούς C.453. ξὺν δὲ πλουτίζειν ἐμέ A.752.

Συνάγειν *to bring together*, S.c.T. 490.738.

Συναινεῖν *to agree to, promise*, A. 1181.—*to assent to* or *admit*, A.471.

Συναίρεσθαι *to take up with another.* συναίρεσθαι Κύπριν P.V.653. *to indulge in love.*

Συναίτιος *an accomplice*, A.1087.

Συναλγεῖν *to condole*, P.V.288.

Συναλλάσσειν *to associate*, S.c.T. 579.

Συναμπέχειν *to conceal*, P.V.519.

Συνανύτειν *to close* or *end with*, A. 1094. See πτώσιμος.

Συνάπτειν *to join together.* Met. μάχην συνάψαι P.328. *to engage in battle.* συνάψας μηχανὴν δυσβουλίας A.1591. *having contrived.*—*to be contiguous*, with dat. P.859. cf. Eur. Hipp.187. and Monk's note.—συνάπτεσθαι *to take hold of with, to assist*, P.729.—γνώμης ξυνήψατο P.710. *assisted him in his design.*

Συναρμόζειν *to join to, make ready for*, E.472. See εὐχέρεια.

Συναρπάζειν *to carry off with oneself*, P.191.

Συνασχαλᾶν *to condole with*, P.V. 161.243.303.

Συναυλία *a conflict*, S.c.T.821.

Συνδαίτωρ *a guest at a banquet*, E. 331.

Συνδικεῖν *to defend a cause*, E.549.

Σύνδικος *an advocate* or *defender of a cause*, E.731. S.707.

Συνδίκως *in defence of a cause, justly*, A.1583.

Συνδρόμως *agreeing with*, A.1157.

Συνεδρία *society*, P.V.490.

Συνειδέναι *to be conscious.* τίνα σύνοισθά μοι καλουμένῃ βροτῶν; C.214. *whom do you know me to be calling upon?*

Συνεῖναι *to assist*, S.c.T.653.—*to be conversant with, to meet with*, P. 173.

Συνεισβαίνειν *to embark with another.* ξυνεισβάς S.c.T.584.

Συνεμβολή *an united cast* or *stroke*, as of an oar, P.388. On A.957. see under παρηβᾶν.

Συνέμπορος *a fellow-traveller*, C. 206.702. S.917. Met. C.722.

Συνεξελαύνειν *to expel along with*, A.1588.

Συνεπαινεῖν *to advise at the same time*, S.c.T.1065.

Συνέπεσθαι *to accompany*, A.929.

Συνέστιος *one living along with another*, S.c.T.755.—ξυνεστίου Διός A.687. *Jupiter the protector of domestic life.*

Συνεύδειν *to sleep with* τοῦ ξυνεύδοντος χρόνου A.868. *the time occupied in sleep.*

Σύνευνος *the partner of a bed*, P.V. 863. A.1087.1417.

Συνέχεσθαι *to be occupied* or *conversant with*, P.V.659.

Συνηγόρος *a patron, a voucher*, A. 806.

Συνῆλιξ *one of the same age*, P. 770.

Συνθάλπειν *to soothe*, P.V.688.

Συνθάπτειν *to assist in burying*, S.c.T.1018.

Σύνθεσις *connexion, putting together*, P.V.458.

Σύνθετος *feigned, made up*, P.V. 689.

Συνθήκη *an agreement*, C.548.

Συνθνήσκειν *to die along with.* fut. ξυνθανουμένην A.1110. ξυνθανεῖσθαι C.973. ξυνθνήσκουσα A.793. *as it dies.*

Συνιέναι *to understand.* οὐ ξυνείς

P.353. aor. 1. *ξυνῆκα I understand*, A.1083.1216.1226. C.874. S.462.

Συνίστασθαι to engage in battle, S.c.T.417.491.654.

Συνίστωρ conscious of. with acc. A. 1061. See *πόριμος*.

Συνναίειν to dwell with, S.c.T.177.

Σύννοια anxiety, P.V.435.

Σύννομος united or *connected with*, C.590.—subst. *a partner*, S.c.T.336. P.690.

Συνοικεῖν to dwell together, C.896.

Συνοικήτωρ one living with, E.797.

Συνοικία a living with, society, P. 876. S.264.

Σύνοικος living with, S.c.T.170. C. 999. S.410.—Met. *joined with*, A. 1626.

Συνομαίμων a connexion by blood, P.V.408.

Συνομνύναι to conspire, A.636. *συνώμοσαν θάνατον πατρί* C.972. *conspired to murder my father*.

Σύνορθρος coming with the dawn, A.245. See *αὐγή*.

Συνόρνυσθαι to set out together, A. 418. In this passage Pears. and Schütz read *συνορμένων*, which Butler approves. This is unnecessary. The dative refers to *πένθεια*, and assigns *the cause*, sc. *there is everywhere mourning on account of those who together left the land of Greece to go to Troy*. Cf. *θάπτειν* sub. fin. It is by some less properly referred to Paris and Helen, as being the cause of this grief.

Σύνουρος contiguous, closely connected, A.481.

Συνουσία a living with, connexion, E.275.

Συνταράσσειν to confound, P.V. 1090.

Συντέλεια a society. ὦ ξυντέλεια S.c.T.233. said of the tutelar gods of the city.

Συντελής associated in the payment of anything. συντελὴς πόλις A.518. *the city upon which part of the debt of crime devolved*.

Συντέμνειν to cut short, to diminish, E.218.—*to limit* or *define*, S.255.

Συντετραίνειν to bore at each end so that the bore meets in the middle. Met. *δι' ὤτων συντέτραινε μῦθον* C. 444. *cause my speech to enter in at thy ears*.

Συντιθέναι to add, S.63.

Σύντομος concise, P.684.

Συντόμως concisely, E.393.555.

Συντυγχάνειν to happen. εὖ ξυντυχόντων S.c.T.256. *if things happen favorably*.

Συνωμότης a conspirator, E.123.

Συνώνυμος called by the same name, related, S.196.

Συνωρίς a pair, as *of horses*, etc. Met. *a pair of calamities*, A.629.—*a fetter*, C.976.

Σύρδην lit. *dragging with violence*. Met. *impetuously*, P.54.

Συρία Syria, S.5.

Σύριγξ the bore in the wheel in which the axle turns, S.178. S.c.T. 187.

Συρίζειν to hiss. συρίζων φόνον P.V. 355. *hissing in a deadly manner*. Cf. S.c.T.445.

Σύριος Syrian, P.84. A.1285.

Σφαγεῖον the vessel in which the blood of a slaughtered victim is received, A.1062. Cf. *ῥαντήριος*.

Σφαγή a sacrificing or *slaughter*, A.1027.1067. E.178.428.—pl. *σφαγαί the throat*, (being the part in which the incision is made) *ἐν σφαγαῖσι βάψασα ξίφος* P.V.865.—*the flesh of one slain. ἀπὸ σφαγῆς ἐμῶν* A. 1581. —*αἵματος σφαγήν* in A.1362. is by enallage, as Blomf. observes, for *αἷμα ἀπὸ τῆς σφαγῆς, blood from the slaughter*. Cf. Lobeck on Aj. v. 918.

Σφάγιον a sacrifice, S.c.T.212.361. E.960.

Σφαδάζειν to struggle, P.190.

Σφάζειν to sacrifice, A.1408. C. 891. pass. *σφαγείς* E.295.

Σφάκελος any very acute pain or *emotion*, P.V.880.—*the violence of the storm*, P.V.1047. See Blomf. Gloss.

Σφαλερός slipping, stumbling, E.349.

Σφάλλεσθαι to be deceived. σφάλλεται βουλευμάτων E.687. *is deceived in his counsels*.

Σφενδόνη *a sling, the cast of a sling.* Met. *any casting out,* A.983. See εὔμετρος.

Σφετερίζεσθαι *to appropriate to oneself,* S.39.

Σφέτερος *his own,* P.868.—*their own,* A.738.

Σφήν *a wedge,* P.V.64.

Σφίγγειν *to bind fast,* P.V.58.

Σφίγξ *a Sphinx,* S.c.T.523.

Σφοδρύνεσθαι *to be violent* or *obstinate,* P.V.1013.

Σφραγίζειν *to seal up.* pass. E.792.

Σφριγᾶν *to swell,* P.V.380.

Σφυρήλατος *forged by the hammer,* S.c.T.798. P.733.

Σχεδία *a raft, a hastily made boat,* P.69.

Σχέδιος *fit for close conflict,* C.161.

Σχεθεῖν *to have,* P.V.16. C.819. E.819.—*to confine.* ζυγοῖσι δουλείοισι σχεθεῖν S.c.T.75. ἐκποδὼν σχεθεῖν S.c.T.411. *to keep out of the way, to deter.* The aorist only of this verb is in use. See Herm. on Soph. El. 744. Elmsl. on Med.995. Blomf. on C.819. for σχεθὼν needlessly writes κατασχέθων, the aorist being used precisely as in P.V.16. and the present in neither case being necessary to the sense.

Σχέσις *the manner of a thing,* S.c.T.489.

Σχέτλιος *wretched,* P.V.647.

Σχῆμα *a figure.* In periphr. Ἱπομέδοντος σχῆμα S.c.T.470. See Ἱπομέδων.

Σχηματίζειν *to adorn with devices.* pass. S.c.T.446.

Σχίζειν *to separate.* pass. A.609.

Σχισμός *cutting, slaying,* A.1120.

Σχολάζειν *to loiter, be idle,* S.204. 860.

Σχολή *leisure,* P.V.820. A.1025.—*delay, hindrance,* A.1029.

Σώζειν *to preserve* or *save,* P.V. 374. S.c.T.731. P.339. A.589. C.500. (see βυθός) E.631. 724. 731.—*to keep* or *observe,* as commandments, E.232. —*to retain,* P.V.392.—*to keep concealed,* P.V.522.—pass. σώζεσθαι *to be preserved,* S.c.T.254. 802. P.495. 980. A.604. C.502. σώζεσθαι πρός P.703. *to escape safe to.* σωθείς S.c.T. 964. P.210. In C.786. is commonly read τίς ἂν σωζόμενον ῥυθμὸν τοῦτ' ἰδεῖν δάπεδον ἀνομένων βήματων ὄρεγμα; where σωζόμενον is by some supposed to be the mid. v. governing ῥυθμόν, h.e. *keeping moderation.* But this, as observed under ῥυθμός, is quite improbable. The words τίς ἂν ἰδεῖν are wholly unintelligible. It may be suggested as a conjecture to read the passage thus, τίς ἂν σῶζοί νιν (sc. τὸν Ὀρέστην) ῥυθμοῦ τοῦδ', ἰδὼν διὰ πέδον ἀνομένων βημάτων ὄρεγμα; see the explanation assigned to ῥυθμοῦ under the word. διὰ πέδον is conjectured by Blomf. for δάπεδον, and avoids the necessity of an awkward ellipsis.

Σωκεῖν *to be strong,* E.36. Cf. Soph. El.119.

Σῶμα *the human body,* P.V.461. 1025. S.c.T.12. 522. 877. 930. P.195. 267. 821. 833. A.217. 426. 1451. C.713. In P.V.861. φθόνον σωμάτων ἔξει θεός, σωμάτων refers to the *persons* of the Danaidæ, not to the *bodies* of their murdered cousins. See φθόνος.

Σωματοφθορεῖν *to spoil the body with indulgence,* A.922. In this passage Schütz reads δωματοφθορεῖν, h.e. *domum fastu perdere.* Aurat. στρωματοφθορεῖν, which Dind. approves.

Σωσθάνης [ᾰ] prop. name, P.32.

Σωτήρ *a preserver,* S.c.T.502. A. 498. C.2.262. S.960.—of inanimate things σωτῆρα ναὸς πρότονον A.871. In S.c.T.808. something is evidently lost. Scholef. suggests τύχῃ, which Blomf. approves. Dind. τύχᾳ.—with feminine nouns, τύχη σωτήρ A.650. εὐπραξίας σωτῆρος S.c.T.207. Jupiter was peculiarly worshipped as Ζεὺς σωτήρ, or *the guardian of happiness,* and to him as such the *third libation* at feasts was offered. τοῦ πάντα κραίνοντος τρίτου σωτῆρος E.730. Ζεὺς σωτὴρ τρίτος S.26. In allusion to this in A.1360. the *third blow* is said to be given in honour of Ἅιδου νεκρῶν

σωτῆρος. Also in C. 1069. Orestes is called τρίτος σωτήρ. See under τρίτος.

Σωτηρία *safety*, S.c.T. 191. P. 500. C. 201. E. 869.—νόστιμος σωτηρία *a safe return*, P. 783. A. 334. 1211.—πεισμάτων σωτηρία S. 746. *the protection of cables.*

Σωτήριος *salutary*, S.c.T. 165. S. 210. 402. 412.—*having a preserving power*, C. 498. E. 747. σωτηρίων πραγμάτων εὐάγγελον A. 632. *bringing tidings of safety.*—σπέρματος σωτηρίου *a preserving* or *perpetuating seed*, C. 234.

Σωφρονεῖν *to be wise* or *discreet*, P. V. 984. A. 1603. E. 495. 954.—τὸ σωφρονεῖν *discretion*, A. 1399. S. 991.—without the article, as the subject to a verb, παρ' ἄκοντας ἦλθε σωφρονεῖν A. 174. *wisdom comes to persons against their will.* Cf. ἀεὶ γὰρ ἡβᾷ τοῖς γέρουσιν εὖ μαθεῖν A. 370. On the passage in P. 815. πρὸς ταῦτ' ἐκεῖνον σωφρονεῖν κεχρημένοι πινύσκετε, see under χρῆσθαι.

Σωφρόνισμα *an admonition*, S. 970.

Σωφρόνως *wisely, with discretion*, S.c.T. 627. E. 44.

Σώφρων *wise, discreet*, S.c.T. 168. 592. A. 342. 1649. C. 775. E. 131. S. 691.—comp. σωφρονέστερον S.c.T. 550. C. 138.

T

Ταγεῖν *to be commander of.* with gen. P. 750.

Ταγεύεσθαι *to station.* mid. v. τάγευσαι S.c.T. 58.

Ταγή *command.* abstr. for concr. *those in command*, A. 110.

Ταγός *a ruler* or *commander*, P. 26. 316. 472. ταγὸς μακάρων P. V. 96.

Ταλαίπωρος *miserable*, P. V. 231. 315. 598. 626.

Τάλαντον *a balance*, P. 338. S. 803.

Ταλαντοῦχος *holding the scales*, A. 425.

Τάλας *wretched*, P. V. 108. 467. 595. P. 705. τάλαινα S.c.T. 244. 790. P. 437. 509. A. 216. 375. 1040. 1078. 1136. 1220. 1247. 1268. C. 597. 732. τάλαν S.c.T. 969. C. 752. ταλαίνης S.c.T. 1023. Dor. ταλαίνας A. 1107. τάλαιναν P. V. 566. P. 567. A. 1109. 1233. ταλαίναις A. 1114. τάλανα S.c.T. 969.—ὁ τάλας P. V. 157. *wretch that I am.* Cf. id. 571. S.c.T. 1055. E. 750. 777.

Ταντάλιδης *a descendant of Tantalus.* διφυίοισιν Ταντάλιδαισι A. 1448. h.e. Agamemnon and Menelaus.

Ταννδρομος *exerting the limbs in running.* σφαλερὰ ταννδρόμοις κῶλα E. 349. Here ταννδρόμοις seems to be used as a verbal adjective governing κῶλα in the accusative, *exerting in running their stumbling limbs*, h.e. stumbling in the attempt to run away from the fate which pursues them. Dind. with Herm. writes σφαλερὰ —γάρ, and considers σφαλερὰ—κῶλα to be put parenthetically; but this is certainly very awkward.

Τάξις *a post* or *station*, P. 290. E. E. 374.—*a company* or *party*, P. V. 128. τάξις νεὼς μακρᾶς P. 372. *a line of ships of war.*

Ταπεινός *humble*, P. V. 320. 910.

Ταραγμός *disturbance*, C. 1052.

Ταράκτωρ *a disturber*, S.c.T. 554.

Ταράσσειν *to disturb* or *excite*, P. V. 996. A. 1189. C. 287.—γόος ἀμφιλαφὴς ταραχθείς C. 328. *excited, stirred up.* See ἀμφιλαφής.

Ταρβεῖν *to fear* or *dread*, P. V. 934. P. 671. E. 385. S. 754.—with acc. P. V. 900. 962. S.c.T. 35. E. 670. 684.

Τάρβος *fear, dread*, P. 682. A. 833. C. 540. S. 717.—μέριμναι ζωπυροῦσι τάρβος τὸν ἀμφιτειχῆ λεών S.c.T. 271. Here the accusative is used πρὸς τὸ σημαινόμενον, the words μέριμναι ζωπυροῦσι τάρβος being in sense equivalent to ταρβῶ. See under κλύειν.

Ταρβόσυνος *timid*, S.c.T. 222.

Ταριχεύειν lit. *to dry for preserving.* hence, *to wither, emaciate.* pass. ταριχευθέντα C. 294.

Τάρταρος *Tartarus*, P.V.154.219. 1031.1053. E.72.

Ταρφύς *thick*, S.c.T.517. pass. P. 373.—*to place at, against*, etc.

Τάσσειν *to station* or *place*. with εἰς, S.c.T.266. τάξαι ἐν στίχοις τρισί P.358. *to place in three rows*. with πρός, S.c.T.562. A.323. with ἐπί, S.c.T.430. *to place in opposition*.—ἐπὶ σκηπτουχίᾳ ταχθείς P.290. *placed in a post of command*.—*to appoint* or *order*, S.964. pass. τεταγμένος A. 996. E.269.609. S.499. χρόνῳ τεταγμένῳ E.906. *in the appointed time*.—mid. v. *to arrange* or *station oneself*. τάσσεσθε, φίλαι δμωΐδες S.955.

Ταύρειος *of bulls*, S.c.T.43.

Ταυροκτονεῖν *to slay a bull*, S.c.T 258.

Ταῦρος *a bull*, S.297. Met. A. 1097.

Ταυροσφαγεῖν *to slay a bull*. ταυροσφαγοῦντες ἐς μελάνδετον σάκος S.c.T.43. h.e. *receiving its blood into the hollow of the shield*. Cf. Arist. Lys. 190.

Ταυροῦσθαι *to be fierce as a bull, to be enraged at*, with dat. C.272.

Ταφή *burial*, S.c.T.800.

Τάφος *a tomb*, S.c.T.1028.1037. P. 670.672. A.493.1284. C.106.166.333. 347.481.494.533.881. E.568. pl. S.c.T. 397. E.737.

Τάχα *quickly*, e.g. τάχ' εἴσομαι S.c.T.243. Cf. id.641. P.242. A.475. 1133.1145.1633. C.303.959. E.392. 432.567.699. S.841.887. — *perhaps, probably*, joined with ἄν. τάχ' ἄν τις εἴποι S.c.T.896. *some one perhaps may say*. Cf. P.V.312. S.c.T.384. E. 488. S.181.481.—with indic. τάχ' ἂν τόδ' ἦν S.c.T.645.—superl. τάχιστα. P.V.961. P.499.—ὅσον τάχιστα A. 591. ὅπως τάχιστα A.591.1323. C.734. 865. S.460. ὡς τάχιστα S.c.T.243. E. 712. S.188.927. *as quickly as possible*.—ἐπεὶ τάχιστα P.V.199. *as soon as*. ὅπως τάχιστα P.V.228. *id.*

Τάχος *swiftness*. ὑπέρκομποι τάχει P.334. *excelling in swiftness*. τίς τόδ' ἐξίκοιτ' ἂν ἀγγέλων τάχος; A.272. *what messenger could come at this speed?* ἐν τάχει P.V.749. A.1213. 1423. *quickly*. τάχος acc. S.c.T.58. A.919.1081. E.121.170. *id.* ὡς τάχος S.c.T.657. A.27. C.876. *as quickly as possible*.

Ταχυήρης *swiftly rowed*, S.32.

Ταχύμορος *swiftly perishing*, A. 474.

Ταχύνειν [ῡ] *to hasten*, P.678. C. 649.

Ταχύπομπος *swiftly conducting*, S. 1031.

Ταχύπορος *swiftly moving*, A.474.

Ταχύπτερος *swift-winged*, P.V.88.

Ταχύῤῥοθος *swiftly spreading a report*, S.c.T.266.

Ταχύς *swift*, P.725. A.1095. C.60. S.745.

Τε *and*, used in the following constructions, *passim*.—1. joining two words, e.g. Κράτος Βία τε P.V.12.—2. joining more than two, e.g. ἀριθμὸν ἔξοχον σοφισμάτων, γραμμάτων τε συνθέσεις, μνήμην τε P.V.493.—3. followed by καί, *both—and*, e.g. οὐρανοῦ τε καὶ χθονὸς τέκνα P.V.305. —ἄλλως τε καί P.V.539.696. P.675. E.451. S.749. see ἄλλως and πάντως. The reverse construction sc. καὶ—τε is very rare. It appears in S.c.T. 562.563. where Scholef. quotes Plat. Crit.8. sub. fin. Here Blomf. needlessly conj. ἦ θεῖον.—4. τε καὶ—τε, e.g. Γῆ τε καὶ Ἑρμῆ βασιλεῦ τ' ἐνέρων P.621.—5. τε καὶ—καί, e.g. ἔχθραι τε καὶ στέργηθρα καὶ συνεδρίαι P.V.490.—6. τε καὶ—τε—τε, e.g. πόλει τ' ἀρήγειν καὶ θεῶν ἐγχωρίων βωμοῖσι—τέκνοις τε γῇ τε μητρί S.c.T.14.—7. τε καὶ—καὶ τε, e.g. σοί τε καὶ τέκνοις σέθεν καὶ πόλει φίλοις τε πᾶσι S.c.T.69. Cf. P.214.—8. τε—τε, e.g. ὄξος τ' ἄλειφά τ' ἐκχέας A. 313.—9. followed by ἠδέ, S.c.T.844. P.26.933.957. — 10. preceded by ἤ instead of τε E.498.—11. it also joins periods and clauses, as well as words, e.g. P.V.25. etc. So when followed by καί, e.g. P.V.178.—or by τε, e.g. P.V.289. or when preceded by a negative, as οὔτε or οὐδέ, e.g. P.V.244. 261. S.236. or when followed by δέ,

e.g. P. 616.—12. It also follows participles redundantly, and has then the sense of εἶτα, *then*. Cf. A. 99. C. 550. 851. See Herm. on Vig. 772. It is often placed before the word in the sentence to which it precisely refers, e.g. ἔς τ' ἐπάλξεις καὶ πύλας. S.c.T. 30. for ἐς ἐπάλξεις τε καὶ πύλας. Cf. P.V. 661. etc. It is usually placed second or third in the sentence, but sometimes fourth, e.g. P.V. 138. E. 281. 464.—It is joined to δὲ in C. 490. but Dind. considers this corrupt.

Τέγγειν *to moisten*, P.V. 400. disjoined from διὰ by tmesis, P. 532. see διατέγγειν.—*to tinge* or *stain*, P. 309.—mid. v. *to be moist with tears*, P. 1022.—pass. *to be softened, to yield*, P.V. 1010.

Τείνειν *to stretch* (as a bow), A. 355.—*to extend, to carry on.* βίον τείνειν P.V. 535. A. 1335. pass. βίοτος ἦν ταθῇ P. 694.—*to exert the voice, to deliver a speech.* μακρὰν ἔτεινας A. 1269. sub. ῥῆσιν. τεῖνε δυσβάϋκτον αὐδάν P. 566. Cf. C. 503. where see τίμημα. —intrans. *to extend, to stretch out*, S. 88. P. 65. μεταξὺ τείνει πύργος ἐν εὖρει S.c.T. 745. *there is but a tower's breadth between.* φρενῶν βίᾳ τείνουσι πομπήν S.c.T. 594. *pursuing their career in the violence of their spirit*, where τείνουσι πομπὴν metaphorically refers to that career of wickedness which these men are represented as pursuing. See μακρός.

Τείρειν *to afflict, to vex*, P.V. 348. 582.—pass. ἐκ πτολέμου τειρομένοις S. 77.

Τεῖχος *a wall of a city*, S.c.T. 87. A. 440. 545. C. 359. S. 470.

Τεκμαίρειν *to signify*, P.V. 601.—mid. v. *to conjecture*, P.V. 337.

Τέκμαρ *a sign* or *token*, P.V. 452. A. 263. 306. C. 656. E. 235.

Τεκμήριον *a proof* or *token*, P.V. 828. A. 343. 1339. C. 203. E. 425. 463. 632.—πρὸς οὐδὲν ἐν μέρει τεκμήριον A. 323. *according to no regular sign* or *arrangement.*

Τεκνογόνος *bearing children*, S.c.T. 911.

Τέκνον *a child*, S.c.T. 668. A. 201. 706. 872. C. 320. 516. 816. 883. 897. 899. 907. 909. pl. τέκνα *children*, P.V. 205. 817. S.c.T. 16. 767. P. 214. 218. 740. A. 1180. 1278. C. 263. 345. 746. 986. E. 394. S. 720. 734. Met. τέκνον ἐπεισφέρει δώμασι C. 638.—used of the young of an animal, S.c.T. 273.—of flowers, the product of the soil, P. 610.

Τεκνόποινος *avenging a child*, A. 150. See παλίνορτος.

Τεκνοῦσθαι *to beget children.* Met. A. 732.—pass. τεκνωθῇ S.c.T. 639.

Τέκος *a child, offspring*, S.c.T. 185. 659. S. 343.—Met. E. 506.

Τέκτων *a workman*, S. 280. fem. A. 1379.—*an author*, A. 148. S. 589.

Τελέθειν *to be*, A. 100. 454. S. 673. 1024.

Τελεῖν *to bring to an end, to accomplish*, P.V. 1035. S.c.T. 609. 675. 764. 773. P. 913. A. 947. 1078. 1226. E. 859. εὖ τελεῖν *to bring to a successful issue*, S c.T. 35. A. 780.—intrans. *to come to an end, to turn out*, S.c.T. 641. C. 1017. εὖ τελεῖν P. 221. *to have a good issue.*—pass. τελεῖσθαι *to be brought to an end, to be accomplished*, A. 1466. τελουμένου C. 282. 859. τελείσθω id. 308. τετέλεσται S. 18. ἐτελέσθη C. 1063. τελεσθέντα A. 731.—fut. mid. in pass. sense, τέλεῖται contr. for τελέσεται P.V. 931. A. 68.—*to destroy*, pass. δεσπότου τελουμένου C. 862. *being slain.* In C. 376. seqq. Ζεῦ, Ζεῦ, κάτωθεν ἀμπέμπων ὑστερόποινον ἄταν βροτῶν τλήμονι καὶ πανουργῷ χειρί, τοκεῦσι δ' ὅμως τελεῖται, if the metre of the antistrophe be correct, τελεῖται must be corrupt. Lachmann conj. τέλει, τέλει sc. as the imperative agreeing with Ζεῦ, Ζεῦ. Well. τέλει τάδε. If τελεῖται be correct, the preceding words must be explained as an aposiopesis, ἀμπέμπων being the nom. abs. and the force of ὅμως depending on the word ὑστερόποινον sc. *thou that sendest vengeance late —yet still* (although late) *will it be accomplished for my parent's* (Agamemnon's) *sake.* Or if τέλει τάδε or τέλει τέλει be read, the construction

will apparently resemble that of the words *βαρέα δ' οὖν ὅμως φράσον* S.c.T.792. see *ὅμως*. h.e. *it is against a parent* (sc. Clytæmnestra) *indeed* (*that I invoke thy vengeance*), *yet still even against a parent accomplish this thing*. Either way, however, involves much uncertainty, and the passage may be considered corrupt.

Τέλειος accomplished, S.c.T.748. 814.833. S.804. *κρανθῇ τέλειον* i.e. *ὥστε τέλειον εἶναι* S.86.—*final, effectual. τελεία ψῆφος* S.720.—*having the power of finishing* or *making complete*, A.946.1437. E.28.360. S.521. —in allusion to the word *τελεῖν, Ζεῦ, Ζεῦ τέλειε, τὰς ἐμὰς εὐχὰς τέλει* S.c.T. 151. A.947. "Ηρας *τελείας* E.205. See under *τέλος*. In S.c.T.677. *φίλου γὰρ ἐχθρά μοι πατρὸς τελεῖ' ἀρὰ | ξηροῖς ἀκλαύστοις ὄμμασιν προσιζάνει*, the words *τελεῖ' ἀρά* are undoubtedly corrupt. The *α* in *τελεία* if agreeing with *ἀρά* cannot be elided, and *τέλεια* as the neuter plural is without sense. In the absence of better authority from MSS. it is perhaps best to read *τελεῖν* from Turn. So Blomf. This will refer to *τελεῖν* in v.657. and the infinitive will depend upon *προσιζάνει*. *The hateful curse of my father rests upon my dry tearless eyes* (see *ξηρός*) *in order that I may accomplish* (this murder). Wordsworth conj. *τάλαιν'*.

Τέλεος accomplished, final, fulfilled, E.371. S.74.791.—*grown up*, A. 1485.—*having power to accomplish. τελέων τελειότατον κράτος* S.520.

Τελεσσίφρων accomplishing its purpose, A.684.

Τελεσφόρος accomplishing, bringing to an end, effectual, P.V.509. S.c.T.637. C.210.534. *τελεσφόροις δίναις* A.968. *agitation portending something real. πεσεῖν ἐς τὸ μὴ τελεσφόρον* A.972. *to come to nought.*—*invested with authority*, C.652.

Τελευταῖος last, A.305. This passage is one of some difficulty. The precise nature of the contest called *λαμπαδηφορία*, to which the beacon lights are here compared, is not distinctly ascertained. The suggestion given in the Dict. of Antiqu. (Lond. 1842.) appears very probable: viz. that there were several *chains* or *parties* of torch-bearers, each of which ran in succession, and this view seems rather confirmed by the wording of the present passage, although not noticed in the article alluded to. Be this as it may, however, the comparison is clear, viz. that the succession of beacon fires is compared to the successive persons, or sets of persons, who carried the lighted torch in this contest. In the present verse *νικᾷ δ' ὁ πρῶτος καὶ τελευταῖος δραμών*, the meaning generally assigned is, that the *first* and *last* were esteemed victorious because the one transmitted the tidings first from Troy, the latter brought these tidings to Clytæmnestra. But it is surely strange to speak of *two* victors in *one* contest, to say nothing of the absence of the article before *τελευταῖος*. It may be suggested to take both *πρῶτος* and *τελευταῖος* as referring to one and the same: the light here transmitted is regarded as *one and the same light*, all coming from the same source, *φάος οὐκ ἄπαπτον Ἰδαίου πυρός*. Hence (whereas in other contests of this kind, one person or set of persons from among many gained the prize), in this metaphorical contest on the other hand, the same light, *ὁ πρῶτος καὶ τελευταῖος δραμών*, h.e. *that which ran from first to last*, or unintermittingly, is declared the conqueror, as having successfully performed its duty.

Τελευτᾶν to finish. βίον τελευτήσαντα A.903.—*to die*, S.c.T.599.913. —*to end, to have an end*, A.621. C. 305. S.208.294. *ποῖ τελευτᾷ*; C.521. *at what point does it end?* So P. 721. Cf. Pind. Ol. vii.68. *τελεύτασαν δὲ λόγων κορυφαὶ ἐν ἀλαθείᾳ πετοῖσαι.*

Τελευτή an end, S.c.T.560.919.933. P.774.—*an issue* or *event*, P.726. A. 725. S.130.1036.

Τελέως *effectually*, E. 310. 913.

Τέλλεσθαι *to rise up*. τὰ δ' ὁλοὰ τελλόμεν' οὐ παρέρχεται S.c.T. 750. a metaphor from a tempest, sc. *this storm of calamity rises, and will not pass by*. Here Dind. adopts πελόμεν', a reading written over the other in M. 2.

Τέλος *an end, issue*, or *final accomplishment*, S.c.T. 142. P. 712. A. 1080. Διὸς ἐντολὴ ἔχει τέλος P.V. 13. *has its full effect*. νύκτερον τέλος S.c.T. 349. *the end of night*, i.e. death. θανάτου τέλος S.c.T. 888. *the end caused by death*, i.e. death. τόδ' ἐξεῖπον τέλος A. 908. *this final speech*. μάχης τέλος C. 861. S. 470. *the issue of a battle*. τέλος δίκης E. 234. 699. αἰτίας τέλος E. 412. *the decision of a cause* or *charge*. κύριον τέλος E. 515. Cf. S. 598. 619. πολεμόκραντον τέλος S.c.T. 147. *the issue of war*.—*a boon*, S.c.T. 242. —*an office*, A. 882. 1175. C. 749. E. 713.—*a body of soldiers*, P. 47.—*a body of magistrates*, S.c.T. 1016.—*a sacred rite*, E. 799. δαίμοσιν ὧν τέλη τάδε P. 200. *to whom these rites pertain*. διὰ τέλους *throughout, even to the end*, P.V. 273. E. 63.—τέλος adv. *at last*, P.V. 664. P. 454. Perhaps in id. 712.—Ruhnken's note (on Timæus, in voc. προτέλεια) on this word is worth quoting: "τέλος, τελεῖσθαι, et inde derivata a latiore *initiandi* potestate ad *nuptiarum sacra*, quæ marem feminamque, velut novæ vitæ initiatos, conjungunt, transierunt. Poetarum parens Od. υ. 74. κούρῃσ' αἰτήσουσα τέλος θαλεροῖο γάμοιο. In Æsch. Eum. v. 838. (799. ed. Well.) γαμήλιον τέλος Scholiastes exponit γάμον. Hinc τέλειοι, οἱ γεγαμηκότες, καὶ τελειωθῆναι, τὸ γῆμαι. Pollux iii. 38. Eust. ad Il. λ. p. 881.—Dii, in quorum auspiciis et tutela erant conjugia, θεοὶ τέλειοι dicebantur, in quibus præcipue cultam scimus Ἥραν τελείαν, a Latinis *Junonem pronubam* dictam. Diod. Sic. v. 73. προθύουσι δὲ πρότερον ἅπαντες τῷ Διὶ τῷ τελείῳ, καὶ Ἥρᾳ τελείᾳ. ubi vide Wesseling. Δόμος ἡμιτελὴς in Homero Il. β. 701. quomodo capiendus sit, inter ipsos veteres dubitatum est. Sed ex hac ipsa ratione commode poterit explicari δόμος χῆρος, unde maritus abierat ad bellum Trojanum. Vid. Hemsterh. Luc. Dial. Mort. xix. p. 410. Satis jam intelligi arbitror posse, cur *sacra ante nuptias* dicta sint προτέλεια. (Here Ruhnken quotes Plato Legg. vi. p. 623. Eur. Iph. A. v. 718. etc.) Sed cum προτέλεια etiam ante alias res sacras fierent, vox tam late patere cœpit, ut *cujusvis rei gravioris primordia* significaret." Thus in A. 219. προτέλεια ναῶν signifies *sacrifices offered beforehand for the safety of the fleet*. ἐν βιότου προτελείοις A. 702. means *the beginning of life*, and in v. 65. the *skirmishing preceding a battle*. See προτέλεια.

Τέμενος *a temple* or *sacred precinct*. Met. τέμενος αἰθέρος P. 357. *the region of the air*. Butler compares Lucr. v. 1435. *mundi magnum et versatile templum*, and Stanley quotes from Varro vi. p. 71. *Unus erit quem tu tolles in cærula cœli templa*.

Τέμνειν *to cut* (as in surgery), A. 823. πρὸς δέρην τεμών E. 562.— *to cut off*, C. 196. 1043.—*to cut, as herbs for medicine*. Hence, *to prepare a remedy*. τίνα πόρον τέμνω; S. 788. *what remedy must I devise?* Cf. ἐντέμνειν.

Τενάγων proper name, P. 298.

Τένων *the tendon of the foot*, C. 207.

Τεός *thine*, P.V. 162. S.c.T. 101.

Τεράζειν *to utter portents*, A. 124.

Τέρας *a monster, an object of wonder*, P.V. 532. 834. 923. C. 541. S. 565.

Τερασκόπος *one that observes prodigies, a soothsayer*, A. 951. 1415. C. 544. E. 62.

Τέρην *tender*, S. 976.

Τέρμα *a termination, a limit*, P.V. 100. 184. 257. 625. 708. 757. 825. 830. 1028. A. 756. 975. 1150. E. 400. S. 450. ἐπὶ τέρματι E. 603. *at the end*, h.e. when

he had reached the bottom. In circumlocutions, e.g. ἀγχόνης τέρματα E.716. *death by hanging.* δολιχῆς τέρμα κελεύθου P.V.284. *the space of a long journey.* Cf. id.825. τὸ πᾶν πορείας τέρμα and Pind. Isthm. iii.23. διέρχονται τὸ βίου τέλος.

Τερμόνιος *at the extreme point.* τερμόνιον ἐπὶ πάγον P.V.117. *the extremity of the hill.* The Schol. incorrectly explains it τελευταῖον μέρος τῆς γῆς. ἐπειδὴ τέλος τῆς οἰκουμένης ὁ Καύκασος.

Τέρμων *an end* or *issue,* S.624.

Τέρπεσθαι pass. *to be delighted,* E. 994.

Τερπνός *pleasing,* A.478.528. C. 236. In. A.142. τερπνὰ τούτων αἰτεῖ ξύμβολα κρᾶναι, Schütz reads αἰτῶ, which is unnecessary. αἰτεῖ refers to Minerva, who is represented *as entreating Jupiter to bring to a favourable issue the omens given by the birds.* The construction is αἰτεῖ (sc. τὸν πατέρα, understood from v. 134.) κρᾶναι τερπνὰ (sc. ὥστε τερπνὰ εἶναι) σύμβολα τούτων. Well. translates, *Diana postulat, ut tanquam faustum omen interpreter avium apparitionem.* αἰτεῖ however would scarcely be suitable in this case, and Well. therefore prefers αἰνεῖ. But κρᾶναι σύμβολα is not to *interpret* omens, but to *bring them to an issue.* A gloss indeed has με after αἰτεῖ, and so Schol. τὰ σύμβολα αἰτεῖ με φᾶναι, whence Steph. φάναι. With respect to Minerva's entreating Jupiter upon such a subject, Klausen compares the Oracle in Herod. vii.141. and also Ag.648.—The v. A.876. τερπνὸν δὲ τἀναγκαῖον ἐκφυγεῖν ἅπαν is by Schütz placed after v.877. and by Blomfield considered as spurious, but without sufficient cause. See ἀναγκαῖος.

Τέρψις *delight,* P.536. A.597.

Τέσσαρες *four,* C.236.

Τέταρτος *fourth,* S.c.T.468. P.759. E.18.

Τετρασκελής *four-legged,* P.V.395.

Τεύθρας prop. name, S.544.

Τευκρίς fem. *Trojan.* Τευκρίδ' ἐπ' αἶαν A.112.

Τεύχειν *to produce, make,* or *do,* S.c.T.817. A.146.713.945.1234. C.719. E.122.769. S.302.— τεύχουσα φόβον P.V.1092. *frightening.* τὸ σὸν πόλισμα καὶ στρατὸν τεύξω μέγαν E.638. *I will make it great.*—perf. pass. τέτυκται *there is.* λόγος τέτυκται A.731. οὐρανὸν τετυγμένον S.c.T.370. *wrought artificially.* ἄκληρος ἐτύχθην E.333. *I am.* Διὸς ἵμερος ἐτύχθη S.81. *it is.* On the constr. in P.187. τούτω στάσιν τιν', ὡς ἐγὼ 'δόκουν ὁρᾶν, τεύξειν ἐν ἀλλήλοισι, see Herm. on Vig.205. who remarks, " debebat, proprie si loqui vellet, ἔτευξον dicere, sed nunc ex verbis ὡς ἐδόκουν ὁρᾶν pendere fecit infinitivum, ut oratio carere verbo videatur." He compares Cicero de Off. i.7.22. atque ut placet Stoicis, quæ in terra gignuntur, ad usum hominum omnia creari, homines autem hominum caussa esse generatos. Cf. also Soph. Trach.1228. 'ἀνὴρ ὅδ' ὡς ἔοικεν οὐ νέμειν ἐμοὶ φθίνοντι μοῖραν, which is a mixture of 'ἀνὴρ οὐ νέμει, ὡς ἔοικε, and ἔοικεν οὐ νέμειν.

Τευχεσφόρος *wearing armour,* C.618.

Τευχηστήρ *id.* P.869.

Τευχηστής *id.* S.c.T.626.

Τεῦχος *any vessel,* C.97.—*a balloting urn,* A.789. E.712.—*a funeral urn,* A.424.—ἐνύδρῳ τεύχει A.1099. *a bathing vessel.*

Τέχνη *art* or *skill, an art,* P.V. 47.110.254.475.495.504.512. S.c.T.26. A.240.1105.1182. E.17. ὅτῳ τρόπῳ τῆσδ' ἐκκυλισθήσῃ τέχνης P.V.87. Here τύχης is generally read, but τέχνης is supported by the authority of M. and many MSS. Butler well observes, " τέχνη h.l. significat *compages artificiose fabricatas atque adstrictas,* ut apud Atticum, *qua miser solertia transverberatus,* unde et eum h.l. τέχνης legisse existimo."

Τέως *formerly,* C.987.

Τηθύς *Tethys,* P.V.137. S.c.T.293.

Τήκεσθαι *to waste away, come to nought.* Dor. τακόμεναι E.352.

Τῆλε *far off*, P.228.

Τηλέπλανος *causing distant wanderings*, P.V.577.

Τηλέπομπος *far sent*, A.291.

Τηλικοῦτος *of such an age*, A.1603.

Τηλουρός *distant*, P.V.1.809.

Τῆνος *the island Tenos*, P.859.

Τηρεῖος *of Tereus*. Τηρεΐας ἀλόχου S.58. *the wife of Tereus*.

Τηρός *a keeper*, S.245. See ῥάβδος.

Τιάρα *a cap worn by Persian kings, a tiara*, P.652.

Τίειν *to honour, esteem, think much of*, S.c.T.77.757. A.250.751.916. E.164. 908. S.686. pass. A.517. S.1019. τετιμέναι C.393. this is corrupt.—*to pay, to make recompense for*. διπλᾶ ἔτισαν θἁμαρτία A.523. τύμμα τύμματι τῖσαι A.511.1405. C.275.429.—mid. v. *τίσασθαι to exact payment for a crime, to avenge* or *punish*, S.c.T.620. C.18.—also, in act. v. *to celebrate*. τὸ νυμφότιμον μέλος τίοντας C.689. *celebrating the marriage hymn*. Here Schütz proposes τίοντος, h. e. *punientis*, referring it to Διός. This certainly agrees better with the construction (see ἐκφάτως), but it does not appear that the active form τίειν is used in this sense.—From its meaning (if correctly given) in this last passage, we may deduce its signification in C.620. τίων δ' (so vulg.) ἀθέρμαντον ἑστίαν δόμων κ.τ.λ. where it appears to mean *to commemorate, to make notorious*. Cf. the use of σεβίζειν in P.907. This whole passage from v.614. to v.621. is corrupt and unintelligible. We may safely assert that the words ἀκαίρως δὲ and δῆοισιν ἐπικότῳ σέβας are corrupt. The rest appears sound. The latter words cannot possibly mean, as Well. thinks, *viro hostibus ob majestatem inviso:* nor is there the slightest sense in attaching the meaning *intempestive veneror* to ἀκαίρως τίω. It may be suggested to read ὁ καιρὸς δὲ for ἀκαίρως δὲ and for τίων δ' in v.620. to read τίειν δ'. the former δὲ will then (as Well. so far correctly observes) introduce the apodosis, and ὁ καιρὸς will govern the infinitive τίειν, as it does in v.699. h. e. *since I am on the subject of cruel sufferings, so is it a fitting occasion to record a horrid marriage*, etc. As regards the corrupt words δῆοισιν ἐπικότῳ σέβας, we would throw out as a conjecture, that possibly the two latter words may be wrongly divided, and that ἐπικότως ἔβαν may be an approximation to the true reading of the two last words.

Τιθασός lit. *tamed*. Met. Ἄρης τιθασός C.336. *domestic fight*.

Τιθέναι *to set* or *place* (some forms are derived from τιθεῖν), S.c.T.993. A.880. θήσειν τρόπαια S.c.T.259. C.764. *set up trophies*.—with ἐπὶ and gen. P.188. with ἐπὶ and acc. S.478. with ἐν, C.143. S.32. ἐν μέρει τιθείς E.556. *doing it in turn*. with πρό, C.780.—ἄνω τε καὶ κάτω τίθησιν E.621. *arranges at will*. τίθησιν ὀρθὸν ἢ κατηρεφῆ πόδα E.284. *stands* or *sits*. (see κατηρεφής and ὀρθός).—*to arrange* or *appoint*, P.275. A.887.1658. E.648.—*to do, perform* or *cause*, P.225.999. A.819. E.462. μὴ βλάβην τίθει S.c.T.187. *do harm*. σχολὴν τίθει A.1029. *cause delay*. ἄταν τιθείς C.823. ὀλέθρον θήσει id. 848. πόλει κατασκαφάς θέντες S.c.T.47. Cf. S.c.T.174. P.755. A.66.1505.1583. C.337. E.741.—with infinitive, μάθος θέντα ἔχειν A.171. *causing to have*. Cf. A.1006.1147.—with adjectives, *to render*, e. g. νηπίους ὄντας τὸ πρὶν ἔννους ἔθηκα P.V.442. Cf. id.850. S.c.T.219.927. A.189.453.548. (here the constr. of δρόσοι with the masc. τιθέντες is remarkable) 896. C.655. E.313.436.694. S.513.—with part. E.14.—with substantives, C.569. S.295.—τίθεσθαι in mid. v. with various substantives, e.g. ὅρκους θεμένη A.1551. *having sworn*. ἐγγύην θήσῃ E.858. *give me surety*. ψῆφον τίθεσθαι *to vote*, A.790. S.631. 634. χάριν θέσθαι P.V.785. *to confer a gratification*. ἔθεσθε κακόν P.967. *caused mischief*. πόνον τίθου E.217. *get yourself trouble*. φροντίδα θώμεθα P.139. *let us consider*.—with adj. *to make*, P.V.163.525.—θέτο ἐντὸς ὀμμά-

των γέλων C.727. *concealed.* Here ἔθετο Heath. *παρ' οὐδὲν θέσθαι* A.222. *to set at nought.*—*εὐφιλήταν ἔθου* S.c.T.103. *held dear to yourself. πόσιν αὐτᾷ θεμένα* S.c.T.912. *having married him.*—*to make to oneself. βαρὺν θησόμεσθ' ἀλάστορα* S.410. In A. 31. *τὰ δεσποτῶν γὰρ εὖ πεσόντα θησομαι* some, as Schütz, join *εὖ θήσομαι* sc. *collapsam dominorum*, h.e. *Agamemnonis, fortunam restituam.* This is incorrect. *εὖ πεσόντα* is clearly to be joined, being *a metaphor from dice.* Neither is *θήσομαι* here used in the sense of *facere* or *reddere*, as Casaubon and Butler suppose. *θήσομαι* is simply used in the sense of *I will lay down*, h.e. *I will reckon* or *consider*, that my master's fortunes have turned out favourably. On this use of *τίθεσθαι* see Valck. Diatrib. p.8.9.

Τίκτειν *to beget*, said of the male, E. 630.—*to bring forth*, E.311. *τέξεις* fut. P.V.853.871. *τεκεῖν* aor.2. S.c.T.913. C.520. *τέκοι* E.636. *τεκοῦσα* S.c.T. 398. C.900.915.—*ὁ τεκών a father*, C. 679. *ἡ τεκοῦσα a mother*, S.c.T.909. C.531. E.441.489. *οἱ τεκόντες parents*, S.c.T.49. P.241. C.326.670.—*τίκτεσθαι* mid. v. *to produce, bring forth*, C.125. *τέξεται* P.V.770. *τῶν τεκομένων* C.413. *our mother.*—pass. *to be born*, S.659.—met. *to cause, produce, beget*, A.270.737.741. C.794. S.493. 751. pass. S.c.T.419.—The participle *οἱ τεκόντες* is constructed with a genitive, as if it were *οἱ τοκεῖς.* Thus P.241. *δεινὰ λέγεις ἰόντων τοῖς τεκοῦσι φροντίσαι* h.e. *for the parents of those gone.* But in S.c.T.49. *μνημεῖα θ' αὐτῶν τοῖς τεκοῦσι*, the genitive belongs to *μνημεῖα.* Upon this use of the participle for a substantive, see Lobeck on Soph. Aj. 360. and Matth. Gr. Gr. 570.

Τίλλειν *to pluck* or *tear*, P.205.

Τιλμός *a plucking*, S.819.

Τιμαλφεῖν *to honour*, A.896. E.15. —pass. E.596.774.

Τιμᾶν *id. to honour* or *make much of*, S.c.T.218.392.698. C.253.509. E. 743.875.947.983. S.396.991.—*to celebrate*, A.238.—with dat. of thing, *to honour with. ὃν πόλις στυγεῖ σὺ τιμήσεις τάφῳ*; S.c.T.1037. Cf. S.109.—pass. E.830.851. *τιμήσεται* mid. in pass. sense, A.567.

Τιμάορος *a patron* or *defender*, A. 500.—*an avenger*, A.5.1263.1297.1560. C.141.

Τιμάωρ [ᾰ] *id.* S.42.

Τιμή *honour* or *respect*, P.V.30. 408.948. S.c.T.15. E.200.854.898. 990. *γαπότους τιμάς* P.614. *libations.*—*an office* or *dignity*, P.748. A.623. E.218.219.—*those in office* (abst. for concr.). *Περσονόμου τιμῆς μεγάλης* P.883. *διθρόνου καὶ δισκήπτρου τιμῆς* A.44. sc. *οὔσης*, this explains the singular *ἀντίδικος* as referred to *two. τιμὰς νέμειν* E.594. *to enjoy a dignity. μητρὸς μηδαμοῦ τιμὰς νέμειν* E.594. *to have no respect for his mother. βουθύτοισι τιμαῖς* S.687. *sacrifices. εἶχε συμπενθεῖν ἐμοὶ ἄγαλμα τύμβου τοῦδε καὶ τιμὴν πατρός* C.198. where the acc. is put in apposition to *συμπενθεῖν ἐμοί.* See *ἄγαλμα. στόματος τιμάς* S.623. *words of respect. ἐν τιμῇ σέβειν* P.162. *to hold in esteem.* See *σέβειν. χωρὶς ἡ τιμὴ θεῶν* A.623. here the meaning is correctly given by Scholefield, "Deorum sc. quibus bona, et quibus mala nunciare curæ est," h.e. *let the several gods have their worship kept apart.*—So Stanl. Cf. Blomf. Gloss. In S.679. *φυλάσσοι δ' ἀτιμίας τιμὰς τὸ δήμιον*, which the Schol. explains *ἀμετακίνητοι εἶεν αὐτοῖς αἱ τιμαί*, both the sense and metre indicate some corruption.

Τίμημα *price, penalty. καὶ μὴν ἀμεμφῆ τόνδ' ἐτεινάτην λόγον, τίμημα τύμβου τῆς ἀνοιμώκτου τύχης* C.504. The chorus express herein their sense of the justice and propriety of the words of Orestes and Electra, by which sc. they demand the assistance of Agamemnon in the prosecution of their work of vengeance, *by way of punishment or requital* for the absence of proper respect to his memory on the part of Clytæmnestra. *τίμημα* is in apposition with *λόγον*, and

the gen. *τύμβου* depends on the other gen. *τῆς ἀνοιμώκτου τύχης*, for which (sc. for not honouring him departed with due respect, cf. C. 427.) the vengeance demanded is regarded as a proper penalty (sc. *τίμημα*). This construction has not been properly perceived, hence *τῆς τ'* has been conjectured for *τῆς*, which destroys the sense. So Blomf. Moreover, *τίμημα* is generally taken as if it were identical with *τιμή* sc. *honour*, a meaning which *τίμημα* never bears in any case, but only that of *price, payment, punishment.* See Thom. Magist. etc. Hence the explanation of Wellauer and some others becomes nugatory. Perhaps on the whole it is best to adopt Hermann's conjecture *ἀμεμφῆ τόνδ' ἐτεινάτην λόγον* and to refer these last four verses to the chorus, and not to Electra, as is commonly done.

Τίμιος *honourable, honoured,* S.c.T. 223. C. 549. E. 816. S. 964.—comp. *τιμιώτερος τοῖσδε πολίταις* E. 815. On S. 968. see *εὐπρυμνής.*—superl. E. 925.

Τῖμος *price,* C. 903.

Τιμωρία *an avenging* or *punishing,* P. 465.

Τινάκτειρα fem. *shaking,* P.V. 926.

Τινάσσειν *to brandish,* P.V. 919.

Τίνειν *to pay. ποινὰς τίνειν to pay a penalty, to suffer punishment,* P.V. 112. 176. 623.—*δημοκράντου ἀρᾶς τίνει χρέος* A. 445. *it performs the business of,* h.e. *it fulfils the purpose of, it acts fully as, an imprecation.*—*to pay,* i.e. *suffer in return,* C. 311. E. 258.—*to pay for, to expiate,* A. 1298. See *φονεύς.* C. 640.—*τίνειν χάριν to thank,* P.V. 987. A. 796.

Τίπτε *why?* A. 949.

Τις encl. *some one, any one. τι something, any thing,* abs. P.V. 166. and *passim.*—with genitive, e.g. *θεῶν τις* E. 70. etc.—repeated pleonastically, E. 516. 519. S. 56. 58.—denoting obscurely some definite person, e.g. *εἰ μή τις εἰς ναῦν εἶσιν* S. 879. sc. *ὑμεῖς.* Cf. S.c.T. 384. A. 1196. C. 57.—joined with nouns, e.g. *κακὸς ἰατρὸς ὥς τις* P.V. 471. etc. *εἴ τι φλαῦρον εἶδες* P. 213. etc.—in comparisons, *ὥς τις ἥλιος* A. 279. *like a sun. Σκύλλαν τινα* 1206. *a Scylla.*—where several are mentioned, any one of which may be the one in question, *ὕπατος αἰῶν ἤ τις Ἀπόλλων, ἢ Πάν, ἢ Ζεύς* A. 55.—with adjectives, answering to the English, *one. ὁ σηματουργὸς οὔ τις εὐτελὴς ἄρ' ἦν* S.c.T. 473. *was no mean one.* Cf. P.V. 698. S.c.T. 962. 977. P. 256. A. 780. 1111. C. 598. In A. 780. *τις* is rightly omitted in Fl.—with adjectives of number *πόσον τι πλῆθος ἦν*; P. 226. *οὐ πολλοί τινες* P.V. 502. *ἁπλῶς τι* C. 119. *merely. πᾶς τις every one,* A. 765. 1178. 1636. S. 484. 950. 982. *τι at all,* 343. etc. *οὔ τι not at all,* P.V. 268. S.c.T. 38. 263. E. 216.

Τίς; interrog. *who? τί; what?* P.V. 159. and *passim. τί; why?* P.V. 36. etc. *τί γάρ;* A. 1110. 1212. C. 860. E. 202. 648. *τί μήν;* E. 194. *τί μή;* A. 658. *τί δ' οὐκ;* P. 976. *τί δ' οὐχί;* A. 264. *τί οὖν;* S.c.T. 190. P. 773. S. 309.—in indirect interrogation, P.V. 489. 609. 626. 662. 907. S.c.T. 632. 896. C. 89.

Τιτάν *a Titan,* P.V. 205. 425.

Τιτανίς *a Titaness,* P.V. 876. E. 6.

Τίτης *avenging,* Dor. C. 64.

Τιτρώσκειν *to wound.* pass. *τέτρωται* A. 843. *τετρωμένους* S.c.T. 224.

Τλημόνως *patiently,* C. 737.

Τλήμων *patient, suffering.* with acc. *τλήμονες εὐνὰν αἰχμάλωτον* S.c.T. 346. see *πόριμος.* Dind. with Herm. writes *τλάμον'*, supposing that something is lost.—*wretched,* P.V. 617. P. 876. 939. A. 1275. 1294. 1570. E. 482.—*bold, daring,* C. 378. 588. 921.

Τλῆναι (aor. 2.) *to suffer,* P.V. 706. A. 869. *τλήσομαι* id. 1263. *τλαντός* id. 1428. *τλάσῃ* C. 742.—with inf. *to have the heart,* or *courage, to do a thing. μήτι τλᾷς τὰν ἱκέτιν εἰσιδεῖν* S. 423. Cf. A. 217. C. 427.—with part. *πραθέντα τλῆναι* A. 1011. *suffered himself to be sold — to dare,* A. 396. 1523. 1618. S. 237. 322. with part. *ὅστε σπείρας—ἔτλα* S.c.T. 738. *who dared to plant.*

Τλησικάρδιος *stern-hearted*, P.V. 159.—*sad-hearted*, A.419.

Τλητός *to be endured*, P.V.1067.

Τμῶλος *the mountain Tmolus*, P.49.

Τόθεν *afterwards*, A.213. *whence* (for ὅθεν), P.100.

Τοι enclit. *surely, of a truth.* a particle increasing the force of an asseveration, e.g. P.V. 8. and *passim.*—with negative, P.V.434.628. E.848.—to strengthen an alternative, ἤτοι κέαντες ἢ τεμόντες A.823. Cf. A.465. 648. C.490.—joined with ἂν by crasis, P.V.395. A.884. C.997. ἤ τἄν S.c.T. 534. οὔ τἄν E.848.—It is often used in trite expressions, or in short γνῶμαι or sayings, e.g. P.V.39.276.700. S.c.T. 420. P.692.813.873.896.986.1276. S. 380.

Τοιγάρ *therefore, for that cause*, S.c.T.1024. P.599.745.799. C.881. E. 573.861. S.304.643.

Τοίγαρτοι *surely therefore*, S.641.

Τοίννυν *therefore*, P.V.762. S.c.T. 978. C.898. S.454.

Τοῖος *such*, P.V.268.922. S.c.T.562. 958. P.598. E.356. S.395.—for οἷος S.514. Compare the usage of ὁ for ὅς. Here, however, ποῖα is written over τοῖα in Reg. L. and is adopted by Pors. Dind.

Τοιόσδε *such*, generally with reference to something following, e.g. C. 736. and *passim.* In S.967. for τοιῶνδε corr. τοιάνδε.

Τοιοῦτος *id.* generally with reference to something preceding, e.g. P.V.28. and *passim.* κἀγὼ τοιοῦτός εἰμι A.1333. *I, too, am of this opinion.*

Τοκεύς *a parent*, E.629. pl. τοκέες P. 63.572. τοκήων Ion. gen. A.710. τοκέων E.516. τοκεῦσι A.748. C.379. (see τελεῖν) E.147.474. τοκέας E.261.

Τόκος *a son, an offspring*, S.c.T. 354.389.486. E.380.

Τόλμα *daring*, C.989.1025. ἀνάγκη τῶνδέ μοι τόλμαν σχεθεῖν P.V.16. *courage for these things.* Cf. θάρσος C.89.

Τολμᾶν *to have courage.* with inf. P.V.1001. S.c.T.1050.—*to dare*, P.V. 235.299.331. (here ἐμοὶ is governed by μετὰ understood also with τετολμηκώς) 381. A.1204. C.177.

Τόλμος prop. name, P.960.

Τομαῖος *cut off.* τομαῖον βόστρυχον C.166.—*prepared*, as a medicinal remedy. (see τέμνω and ἐντέμνω) ἄκος τομαῖον C.532. S.265.

Τομή *a cutting*, also *the part from which a thing is cut*, C.277.

Τόξαρχος *a leader of archers*, P.548.

Τοξεύειν *to shoot.* Met. *to utter*, S.441.—pass. πᾶν τετόξευται βέλος E.646. *every argument has been used.*

Τόξευμα *an arrow.* Met. *the glance of an eye*, S.983.

Τοξικός *of a bow*, P.452.

Τοξοδάμας *one fighting with a bow*, P.26.30.890.

Τοξόδαμνος *id.* P.86.

Τόξον *a bow*, P.V.713.874. S.c.T. 134. P.143.270. A.355.469. C.683. E. 598.—Met. τόξῳ C.1029. *by conjecture.*

Τοξοτευχής *armed with a bow*, S.285.

Τοξότης *an archer*, A.614.1167.

Τοξουλκός *drawing a bow.*—τοξουλκῷ λήματι P.55. *boldness in archery.* τοξουλκὸς αἰχμή P.235. *the arrow drawing the bow-string.*

Τοπάζειν *to conjecture*, A.1342.

Τόπαρχος *the master* or *mistress of a place*, C.653.

Τόπος *a place* or *spot*, P.V.348. 416.1061. P.265. E.240.673.820.901. 977. S.50.229.950. χώρας ἐν τόποις Λιβυστικοῖς E.282. enall. for Λιβυστικῆς.—in circumlocutions, ἐν Ἑλλάδος τόποις P.782. ἐν Αὐλίδος τόποις A.184. Cf. P.439.776. S.234.

Τορός *clear, distinct*, A.245.602. 1032.1134. C.32. S.271.

Τορῶς *clearly, distinctly*, P.V.607. 612.701.872. P.471. A.26.260.618. 1566. C.730. S.193.909.

Τόσος *so great, so much*, P.802.—τόσοι, τόσα *so many*, P.772. A.840. τόσον *so much, so greatly*, S.c.T.754. A.138. E.856.

Τοσόσδε *so large, so great*, P.467. 704.767. τοσόνδ' ὅσονπερ οὗτος ἦν ὑπ' Ἰλίῳ A.834. (sub. χρόνον) *so long as.*—pl. τοσῶνδε *so many*, A.1370.

Τοσουτάριθμος *so large in number*, P. 424.

Τοσοῦτος *so much, so great*, P.V. 624. P.975. E.192. pl. τοσαῦτα *so much*, P.364. A.666. C.677.

Τότε *then*. of time to come, P.V. 913. C.806. E.737. S.159.—of time past, S.c.T.198.757. P.385.547. A.73. 177.690.773.1130.1439. C.969. E.653. S.560.566.—with reference to time present, A.18.744.945.

Τοτέ *sometimes*. τοτὲ μὲν—τοτὲ δέ. A.100. Cf. C.406. in loc. corr.

Τοτοῖ an exclamation, P.543.553.

Τρανῶς *distinctly*, A.1344. E.45.

Τράπεζα *a table*, A.390.685.

Τραῦμα *a wound*, A.840.

Τραυματίζειν *to wound*. pass. τετραυματισμένον E.237.

Τραχύνειν [ῡ] *to harden*. τράχυνε S.c.T.1036. *make them hard, call them as severe as you please*. Schol. λέγε πολλάκις ὅτι τραχύς ἐστιν ὁ δῆμος.

Τραχύς *stern, severe*, P.V.35.186. 311.324. S.c.T.1035. A.1395.—Met. *violent, rough*, P.V.728.1050.

Τραχύτης *severity*, P.V.80.

Τρεῖν *to fear*, S.c.T.418.772. S. 692. with acc. S.c.T.359. A.535. E. 404. S.713.

Τρεῖς *three*, P.V.797.800. τριῶν E. 559. τρισί P.358. τρεῖς S.c.T.366.

Τρέμειν *to dread*. with inf. S.c.T. 401. Herm. App. to Vig. iii. remarks the union of two constructions in this passage, viz. τρέμω ὑπὲρ φίλων and τρέμω ἰδέσθαι μόρους φίλων ὁλομένων.

Τρέπειν *to turn*, S.c.T.237. — *to overturn*, A.1301.—mid. v. τρέπεσθαι *to turn oneself*, P.451. C.403.1035. —pass. *to be put to flight*, S.c.T.936. P.986. ἦ κἀπ' ἐμοὶ τρέποιτ' ἂν αἰτίας τέλος; E.412. (by tmesis for ἐπιτρέποιτε) *will you commit to me?*

Τρέφειν *to bring up, to foster, nourish*. Of things animated, P.62. A. 699.854. C.541.578.743.895.908. E.59. 577.906. S.278.493.871. — of things inanimate, as A.619.933. C.126.—mid. v. *to bring up for oneself*, S.c.T.19. C.915.—pass. S.c.T.736.774. A.1173. 1458.1589. E.294.635.

Τρέχειν *to run*, A.1218. E.37. ἔδραμε A.1092. δραμών A.305.

Τρίαινα *a trident*, P.V.927. S.215.

Τριακάς *the number thirty*, P.331.

Τριακτήρ *a victor*, A.166. A man was said τριάξαι or ἀποτριάξαι when he had *thrice* thrown his adversary, (which was requisite for victory,) hence τριάξαι *to conquer*. Cf. ἀτρίακτος.

Τρίβειν *to rub*. Met. *to wear out*, A.1554. — οὗτοι θυραίαν τήνδ' ἐμοὶ σχολὴ πάρα τρίβειν A.1025. Here θυραίαν τήνδε refers to Clytæmnestra, πάρα being for πάρεστι and τήνδε equivalent to τῇδε, which Musgrave actually proposes to read. For the change from the dative to the accusative, cf. P.V.217. A.1592. Cf. also Eur. Med.814. and see other instances adduced by Elmsl. on Heracl.693. Blomfield observes that in all these cases the accusative follows the verb, and therefore rather inclines to refer it to Cassandra. In this case παρὰ must govern θυραίαν τήνδε, and τρίβειν be put absolutely: but it is much better to explain it as above, adopting Musgrave's conj. So Dind.— mid. v. οὐ χρηστηρίοις ἐν τοῖσδε πλησίοισι τρίβεσθαι μύσος E.186. Here Dind. correctly remarks that it is equivalent to ἐντρίβεσθαι χρὴ μύσος h.e. *be inflicted on, made to enter*, E.186.

Τριβή *a spending of time*. ἀξίαν τριβὴν ἔχει P.V.642. *it is spending time to some purpose.—a wasting*. κτεάνων τριβάς C.931. παλιντυχεῖ τριβᾷ βίου A.452. *the destruction of life, reversing his fortune.—an object of care, a darling*, C.738.

Τρίβος *delay*, A.190.—*attrition*, A. 380.—*a way* or *path*. τρίβοι ἐρώτων S.1025. *the ways of love*.

Τριγέρων *very old*, C.312.

Τρίγωνος *triangular*, P.V.815.

Τρικυμία *the third wave*, i.e. *a very large wave*, each third wave being by the Greeks considered as

larger than the two preceding, P.V. 1017.

Τρίμοιρος *triple*, A.846. See under λέγειν.

Τρίμορφος *id.* P.V.514.

Τριπάχυιος *very great* or *severe*, A.1455. from τρὶς and παχύς, as Blomf. supposes. It is absurd to derive it from πῆχυς *a cubit*, and in this case too the *a* would be long: hence Pauw and Butl. suggest τρίσπαχυν. Blomfield conj. τριπάλαιον i.e. *very antient*. This Klausen adopts.

Τρίπαλτος prop. of a spear, *thrice brandished*, so as to give strength to the discharge. Met. *very vehement*, S.c.T.972. Herm. corr. διπάλτων.

Τριπλοῦς *triple*, P.990. C.781.

Τρίπους *having three feet*. τρίποδας ὀδοὺς στείχει A.80. *walks on three feet*.

Τρίῤῥῡμος *having three poles* or *six horses abreast*, P.47.

Τρίς *thrice*, S.c.T.727.—τρὶς ἓξ A. 33. *thrice six*.

Τρίσκαλμος *having three rows of oars*, P.665.1031.

Τρισμύριος *thrice ten thousand*, P. 307.

Τρισώματος *having three bodies*, A.844. See under λέγω.

Τρίτος *third*, P.V.9.60. S.c.T.440. 726. P.300.304. A.275. C.863.1062. E.4. S.689.—τρίτος ἀπ' αὐτοῦ P.754. *third, next in order to him*. τρίτον τόδε C. 644. *this third time*. τρίτου σωτῆρος E. 729. See below, and cf. C.242. S.26. C.1069.—τρίτος γένναν πρὸς δέκ' ἄλλαισιν γοναῖς P.V.776. *thirteenth in descent*. τρίτον ἐπὶ δέκα A.1587. *the thirteenth son*. τρίτην ἐπενδίδωμι (sc. πληγήν) A.1359. understood from παίω. Cf. Herm. App. to Vig. ii.—by τρίτην πόσιν in C.571. we may understand with Schütz, the three murders of *Iphigenia*, *Agamemnon*, and *Ægisthus*, or, if we suppose the murder of Clytæmnestra to be regarded as closely following that of Ægisthus, *the third goblet* may refer to her. So the Schol. and Blomf. Klausen, however, seems more correct in explaining the *first* murder to be that of the children of Thyestes (cf. Ag. 1161. and C.1064.), the *second* will then be that of Agamemnon, the *third* the present one of Ægisthus and Clytæmnestra. τρίτη πόσις is (as Klausen observes) used with a peculiar force by Orestes, as the one which was to be the last, and which would bring safety to his house. The *third in order* of anything was accounted under the protection of Ζεὺς σωτήρ, to whom the *third libation* in feasts was offered. Hence in S.26. he is invoked in the third place as Ζεὺς σωτὴρ τρίτος. Cf. E.729. τοῦ πάντα κραίνοντος τρίτου σωτῆρος. So in C.242. Κράτος and Δίκη are invoked σὺν τῷ τρίτῳ πάντων μεγίστῳ Ζηνί. In A.1359. in allusion to this, the *third blow* is struck in honour of Ἅιδης νεκρῶν σωτήρ. So likewise in C.1062. the *third* and *final* calamity which was to terminate the sufferings of the house is called τρίτος χειμών 1062. and in v.1069. Orestes, as the agent in this, is called τρίτος σωτήρ. Cf. σωτήρ.

Τριτόσπονδος *making the third libation to Jupiter* σωτήρ, hence, *extremely happy*. τριτόσπονδον αἰῶνα A.237. See σωτήρ, and prec.

Τριτόσπορος *third in generation*. θῖνες νεκρῶν δὲ καὶ τριτοσπόρῳ γονῇ ἄφωνα σημανοῦσιν ὄμμασιν βροτῶν P. 804. The construction is here what is called ἐκ παραλλήλου, the datives γονῇ and ὄμμασι both being governed by σημανοῦσι. Cf. Eur. El.2. Νεῖλος Αἰγύπτου πέδον — ὑγραίνει γύας, where see Pflügk's note. Cf. Matth. Gr. Gr. 636.; Bernhardy Synt. Gr. p. 55.

Τρίτων *Triton*, E.283. a river in Libya.

Τρίχηλος lit. *three-clawed*. (from χηλή, *a claw*.) Dor. κῦμα τρίχαλον S.c.T.742. Casaub. explains this by τρικόρυφον h.e. *fluctus divisus in plures* κορυφὰς qu. dicas *cacumina et* χηλάς. Stanley more properly ex-

plains it as *a third wave*, i. e. the same as *τρικυμία* qu. v. The wave is so called in reference to the two smaller ones preceding it, each *third wave* being regarded as larger than the others.

Τρίχωμα *the hair*, S.c.T. 648.

Τροία *Troy*, A. 9. 131. 260. 307. 311. 348. 511. 515. 563. 577. 757. 1432. C. 301. E. 435.

Τρομεῖν *to dread*. *τρομέων* P.V. 541. —mid. v. *id.* P. 64.

Τροπαία *a change of wind*. (sub. *αὔρα*.) Met. S.c.T. 688. A. 213. C. 764.

Τρόπαιον *a trophy*, S.c.T. 259. 937. C. 764.

Τροπή *a rout, a putting to flight*, A. 1210.

Τρόπος *a manner* or *way*. *πᾶς τρόπος μορφῆς* E. 183. *the whole manner of their form*. *ὅτῳ τρόπῳ* P.V. 87. *ᾧ τρόπῳ* 917. *in what manner*. *τίνι τρόπῳ*; P. 701. 779. *ποίῳ τρόπῳ*; P.V. 765. *τρόπῳ φρενός* C. 743. *according to the turn of his humour*. So Scholef. correctly.—in acc. *in the manner of*. *τρόπον αἰγυπιῶν* A. 49. *like vultures*. Cf. A. 379. *βάρβαρον τρόπον* S.c.T. 445. *οὐ σμικρὸν τρόπον* id. 447. *τὸν αὐτὸν τόνδε τρόπον* id. 620. *τρόπον τὸν αὐτόν* C. 272. *τὸν μέγαν τρόπον* S.c.T. 265.—pl. *γυναικὸς ἐν τρόποις* A. 892. Cf. C. 472. E. 419.—*a habit of mind*, P.V. 11. 28. 309. A. 830. 1033.

Τροποῦσθαι *to fasten the oar to the peg by a thong called* τροπωτήρ, P. 368. See *κυκλοῦσθαι*.

Τροφεῖον *the money paid for bringing up*. pl. S.c.T. 459.

Τροφεύς *a nurse*, C. 749.

Τροφή *a bringing up, a fostering* or *maintaining*, S.c.T. 530. A. 711. 1131. S. 871.—*ἐν τροφαῖσι* S.c.T. 647. *in infancy*. *ἀραίας ἐπικότους τροφάς* S.c.T. 768. *a life of cursing and anger*. See *ἐπίκοτος*.

Τροφός *a nurse*, C. 720.—*one who fosters*, E. 629. Met. S.c.T. 16. C. 64.

Τροχήλατος *rolling on wheels*, P. 962.

Τρόχις *a runner, a messenger*, P.V. 943.

Τροχοδινεῖσθαι *to whirl about*, P.V. 884.

Τρύειν *to wear out*, P.V. 27.

Τρωΐα *Troy*. So. vulg. in C. 358. but here Herm. Τρωΐοις. Blomf. prefers Τρωϊκοῖς. coll. A. 325.

Τρωϊκός *Trojan*, A. 325.

Τρώς *a Trojan*. pl. Τρωσί A. 67.

Τυγχάνειν *to hit upon, to meet with, to get anything, to succeed in*. with gen. e. g. *κροτησμοῦ τυγχάνουσα* S.c.T. 543. Cf. A. 840. C. 216. S. 379. 967. See *εὐπρυμνής*. fut. *τεύξῃ* S.c.T. 1055. *τεύξεται φρενῶν* A. 168. *will act with wisdom*. Schol. *ὀλοσχερῶς φρόνιμος ἔσται*.—aor. 2. *τυχεῖν* P.V. 239. 270. 652. S.c.T. 235. (sub. *δότε*) 532. P. 500. A. 166. 491. 1265. 1331. C. 201. E. 455. 689. 707. S. 65. 516. 769. *οὐ γὰρ τοιοῦτος ὥστε θρηνητοῦ τυχεῖν* A. 1045. *he is not such a god as to have to do with mourners*. *μὴ τυχοῦσαι θεῶν Ὀλυμπίων* S. 152. *not obtaining* (the favour of) *the gods above*.—something is lost in E. 818. See *ὅσος*. — with acc. in the same sense, C. 700. E. 31. In A. 1203. *οἷα τεύξεται κακῇ τύχῃ*, the verb is referred, as Dind. observes, to the person of Clytæmnestra, implied in v. 1201.—intrans. *to happen*, e. g. *εἰ δ' αὖθ', ὃ μὴ γένοιτο, συμφορὰ τύχοι* S.c.T. 5. Cf. A. 338. C. 211. 735. S. 395. 786.—with dat. of person, *to happen to*, P.V. 346. P. 692. A. 626.—joined with participles. *ὅτε δεόμενος τύχοι* E. 696. *when he might happen to want*. *εἰ δὲ τυγχάνω λέγων* C. 678. *if I am speaking*.—with omission of *ὤν* S.c.T. 502. *ἐπ' ἀσπίδος τυχών being on the shield*.—with participles, signifying *to succeed in, to be right*. *τί νιν καλοῦσα τύχοιμ' ἄν*; A. 1206. *what should I be right in calling her?* *τί εἰπόντες τύχοιμεν ἄν*; C. 412. *what should we be right in saying?* *τί ῥέξας τύχοιμ' ἂν οὐρίσας*; C. 315. *should I succeed in guiding*, etc. *τάσδ' ἐπεικάσας τύχω χοὰς φερούσας*; C. 14. *must I be right in conjecturing?*—*τί νιν προσείπω κἂν τύχω μάλ' εὐστομῶν*; C. 991. *though I should use mild expressions?* See *εὐστομεῖν*.

Δίκαν νιν προσαγορεύομεν, τυχόντες καλῶς C. 939. *being right in so doing. πῶς δῆτ' ἂν εἰπὼν κεδνὰ τἀληθῆ τύχοις*; A. 608. *would that, having spoken what is favourable, you might also have said the truth.*

Τυδεύς prop. name, S.c.T. 359.362. 389.553.

Τύμβος *a tomb* or *mound*, S.c.T. 510.817.1051. C. 4.85.90.104.198.505. 913.—Met. *one deaf as the tomb*, C. 813.

Τυμβοχόος *raising a tomb. τυμβοχόα χειρώματα* S.c.T. 1013. *a tomb raised by hands.*

Τύμμα *a blow*, A. 1405.

Τυνδάρεως *Tyndarus*, A. 83.

Τύπος *a figure* or *shape*, E. 49. S. 279. In circumloc. S.c.T. 470.

Τύπτειν *to strike*, A. 1099. E. 151. pass. P.V. 361. S.c.T. 870. E. 485.

Τυραννικός *regal*, A. 802. C. 472.

Τυραννίς *royal* or *absolute authority*, P.V. 10. 224 305. 357. 758. 911. 998. A. 1328. 1338. C. 399.—*persons in authority* (abstr. for concr.) *χώρας τὴν διπλῆν τυραννίδα* C. 967. *the two rulers of the land.*

Τύραννος *a king* or *sovereign*, P.V. 222. 310. 738. 944. 959. A. 1616. C. 354.—adj. *regal. τύραννα σκῆπτρα* P.V. 763.

Τύριος *Tyrian*, P. 924.

Τυρσηνικός *Tyrrhenian*, E. 537. See Lobeck on Aj. 17.

Τυτθά *by a little, hardly*, P. 556.

Τυτθός *little, tiny*, A. 1588

Τυφλός *blind*, P.V. 250.

Τυφώς *Typhon*, P.V. 370. gen. Τυφῶ S.c.T. 500. acc. Τυφῶνα P.V. 354. S.c.T. 475. 493.

Τυφώς *a hurricane*. gen. *χειμῶνι τυφῶ* A. 642. Cf. S. 555.

Τύχη *Fortune*, A. 650. — *chance, fortune, success*, S.c.T. 408. 488. P. 338. A. 324. 654. C. 504. 933. — *any event which happens*, generally, *bad*, e.g. *τὴν παροῦσαν ἀντλήσω τύχην* P.V. 375. Cf. id. 395. 771. 1095. S.c.T. 454. A. 557. 1012. 1100. 1137. 1631. C. 367. 963. E. 566. S. 83. 322. 453. 518.—*τύχαι misfortunes, calamities*, P.V. 106. 132. 272. 288. 302. 347. 553. 636. 640. S.c.T. 180. 314. 615 1107. 1249. C. 81. E. 916.—*successful events. ἐπισσύτους βίου τύχας ὀνησίμους* E. 884. — *ἐν τύχᾳ* A. 671. *successfully, rightly. ἀγαθᾶς τύχας* A. 733. *good fortune. κακῇ τύχῃ* A. 1203. *with evil fortune. ἀτηρᾶς τύχας* A. 1462. *τύχην ἑλεῖν* S. 375. *to make choice of the event. σὺν τύχῃ τῳ* S.c.T. 454. *σὺν τύχῃ τινι* C. 136. *with good success. εὐπόμπῳ τύχῃ* E. 93. *with successful conduct.*—*condition, state. τύχῃ γυναικῶν ταῦτα συμπρεπῆ πέλει* S. 453. *τύμβου τῆς ἀνοιμώκτου τύχης* C. 504. *φονολιβεῖ τύχᾳ* A. 1402. *τύχᾳ εὐπροσωποκοίτᾳ* C. 963. Cf. C. 367. —*τὴν τύχην δ' ἐρώμεθα* A. 1637. by Schütz's emendation for *ἐρούμεθα* h. e. *let us inquire of Fortune*. See under *ἐρέσθαι*. In P. 430. *καὶ τίς γένοιτ' ἂν τῆσδ' ἔτ' ἐχθίων τύχη*; Reg. O. has *τύχης* as a var. lect. Both constructions are equally good. See Lobeck on Soph. Aj. 277. In C. 774. 5. *δὸς τύχας, τυχεῖν δέ μοι κυρίως τὰ σώφρουσιν εὖ μαιομένοις ἰδεῖν*, the present reading is hopelessly corrupt, and to attempt to explain the vulg. is useless.

Τυχηρός *successful*, A. 451.

Τώς *so, in such manner*, S.c.T. 466. 619. S. 66. 673.

Υ

Ὑβρίζειν *to be insolent*, P.V. 82. A. 1594. S. 857.—with acc. *to insult*, P.V. 972.

Ὕβρις *insolence, arrogance*, S.c.T. 388. 484. P. 794. 807. A. 741. E. 566. S. 75. 97. 421. 482. 523. 825. 858. *γένος Αἰγύπτιον ὕβριν δύσφορον* S. 797. *intolerable in insolence. ὑβρίζοντα ὕβριν* S. 858. *exercising insolence.*

Ὑβριστής *insolent*, S. 31.

Ὑβριστής name of a river, P.V. 719.

Ὑγίεια *health of mind* or *body. ἐκ δ' ὑγιείας φρενῶν* E. 507. cf. Pind. Olymp. v. 23. *ὑγιέντα δ' εἴ τις ὄλβον*

ἄρδει.—Met. *prosperity.* τᾶς πολλᾶς ὑγιείας ἀκόρεστον τέρμα A.974.

Ὑγρός *moist,* S.256.

Ὑγρώσσειν *to be moist,* A.1302.

Ὑδαρής *watery.* Met. *not sincere,* A.772.

Ὑδρηλός *watery,* P.605. S.774.

Ὕδωρ *water,* S.c.T.85.289. E.664. S.23.556.835. Cf. λέγειν on S.c.T.255.

Υἱός *a son,* S.c.T.591.

Ὕλαγμα *a barking, a cry,* A.1614. 1657.

Ὑλάσκειν *to bark* or *cry,* S.855. Cf. λύμασις.

Ὕλη *wood,* A.483.

Ὑμέναιος *a marriage hymn,* A.690.

Ὑμεναιοῦν *to sing a marriage hymn,* P.V.556.

Ὑμνεῖν *to sing.* ὑμνοῦσιν ὕμνον A. 1164. Cf. id.1453. pass. S.c.T.7. *to be talked of, descanted upon.*

Ὕμνος *a hymn* or *song,* P.613.617. A.692.1164.1453. C.468. E.296.318. 327. S.1005. ὕμνον Ἐρινύος S.c.T. 849. *a song of the Fury.*

Ὑμνωδεῖν *to sing a hymn,* A.963.

Ὑπάγγελος *called by a messenger,* C.825.

Ὑπαί poet. for ὑπό. with gen. *by,* A.866. with anastr. C.606.—*under.* with id. E.395.—adverbially, *underneath,* A.918.1136. Cf. ὑπό.

Ὑπαίθριος *under the open air,* P.V. 113. A.326.

Ὑπαντιάζειν *to meet,* P.820.836. see ἐμός.—*to answer,* P.399.

Ὕπαρ *a true vision,* (opposed to ὄναρ) one occurring between sleep and waking, P.V.484.

Ὑπάρχειν *to exist, to be already,* A.935.1641.—*to begin.* ὑπῆρξαν C.1064.

Ὑπασπιστήρ *armed with shields,* S.179.

Ὕπαστρος *guided by the stars,* S.389.

Ὕπατος *aloft, on high,* A.55. ὕπατοι θεοί S.24. *the gods above,* opposed to χθόνιοι. Cf. A.89.—with gen. ὕπατος χώρας A.495. *the supreme ruler of the land.* ὕπατοι λεχέων id.50. *above their nests.*

Ὑπέγγυος *bound, pledged* (sc. to the truth), C.38.

Ὑπείκειν *to yield,* A.1335.

Ὑπεῖναι *to be beneath,* P.801.

Ὑπείροχος *pre-eminent.* But here Schütz and Herm. correctly restore ὑπέροχος, the Homeric form having been, as Dind. observes, introduced by the transcribers. Ἄτλανθ' ὃς αἰὲν ὑπείροχον σθένος κραταιὸν οὐράνιόν τε πόλον νώτοις ὑποστεναζει P.V.426. After κραταιὸν Dind. inserts γᾶς. But it seems (as Well. remarks) an ἓν διὰ δυοῖν for σθένος οὐρανίου πόλου. κραταιὸν belongs to πόλον. Cf. ὑποστενάζειν.

Ὑπεκσώζειν *to preserve from,* P. 445.

Ὑπέρ with gen. *above, over,* A. 356.562. *beyond.* βοᾷ ὑπὲρ τειχέων ὄρνυται λαός S.c.T.88.—*on account of,* P.V.66.67. C.501. ἱκέσιον δουλοσύνας ὑπερ S.c.T.107. *supplicating to avert slavery.*—*on behalf of,* S.c.T.402. P.397. E.101.675.—with acc. and verb of motion, *over,* A.293. E.77. 241.—*beyond.* ὑπὲρ τὸ βέλτιστον A. 368.—adverbially. τόθεν οὐκ ἔστιν ὑπὲρ θνατὸν ἀλύξαντα φυγεῖν P.100.

Ὑπεραίρειν *to exceed.* ὑπεράρας A. 760.

Ὑπέραυχος *proud, arrogant,* S.c.T. 465.

Ὑπερβάλλειν *to surmount, pass beyond,* P.V.724. A.298.—*to exceed,* P.V.925. intrans. ὑπερβάλλει ἥδε συμφορά P.283. *it is excessive.*

Ὑπερβαρής *very grievous,* A.1148.

Ὑπέρβατος *exceeding, excessive.* καὶ τῶνδ' ὑπερβατώτερα A.415. *more exceeding even than these.*

Ὑπέρβιος prop. name, S.c.T.486. 494.501.

Ὑπερβόρεος *Hyperborean,* hence, *highly blessed.* The fabulous happiness of the Hyperboreans is described by Pindar in Pyth. x.15.

Ὑπέργηρως *extremely old.* τὸ ὑπέργηρων A.79. *extreme old age.* On the accent of this word, see Göttling's Lehre von Acc. p.288.

Ὑπερδείδειν *to fear on account of.* δράκοντα τέκνων ὑπερδέδοικε πελειάς S.c.T.274.

Ὑπερδικεῖν *to defend a person's cause.* πῶς γὰρ τὸ φεύγειν τοῦδ' ὑπερδικεῖς, ὅρα; E. 622. *why how, look you, can you defend this man's cause with a view to his escaping?*

Ὑπερδίκως *very justly*, A. 1369.

Ὑπερέχειν *to have the upper hand, be superior*, P.V. 213. Here Pors. ὑπερσχόντας, rightly.—with acc. *to exceed*, P. 695.—*to hold over as a defence.* with gen. S.c.T. 197.

Ὑπερήφανος *haughty*, P.V. 403.

Ὕπερθε *above*, S.c.T. 210. A. 224.

Ὑπερθεῖν *to pass beyond, to surmount*, E. 532.

Ὑπερθρώσκειν *to leap over.* aor. 2. ὑπερθοροῦσα A. 288. Cf. id. 801. fut. mid. ὑπερθορῇ S. 852.

Ὑπερθύμως [ῡ] *very wrathfully*, E. 788.

Ὑπέρκομπος *exceedingly arrogant*, S.c.T. 373. 386. P. 813. 817.—*excelling, superior.* ὑπέρκομποι τάχει P. 334. In P. 780. the vulg. is κτείνουσα λιμῷ τοὺς ὑπερκόμπους ἄγαν h.e. *killing by famine those who make too vast a display* (sc. of force). In Med. Regg. C. H. O. Ox. ὑπερπώλους is read. Such also was the reading of the Schol. who explains it τοὺς πολυίππους Πέρσας. So Blomf. From this Hermann conj. ὑπερπολλούς, which Well. adopts. There can be no doubt that Æschylus must have employed some epithet here, expressing or implying the *vastness* of the Persian forces, which rendered them obnoxious to famine: this is clear from the following verse. Hence the epithet ὑπερπώλους as explained by the Schol. (which, moreover, as Well. observes, should be πολυπώλους) is unsuitable: ὑπερπολλοὺς suits the meaning exactly. Nevertheless the vulg. may in effect convey the same idea, as denoting an army inflated with pride at the vastness of its numbers. Certainly, however, the addition of πλήθει, as of τάχει in v. 334. would seem almost necessary to define the idea. If ὑπερπολλοὺς be correct, this must have been corrupted into ὑπερπώλους, and some one understanding this epithet with reference to the high spirit proverbial in young horses (cf. P.V. 1012. A. 1625.) may have written as a gloss ὑπερκόμπους, which thus crept into the text: otherwise it is difficult to imagine how ὑπερκόμπους could have become thus corrupted by the copyist. —Wherever this word occurs, Blomfield corrects ὑπέρκοπος, against MSS. and Edd. because in all these passages the metre admits of ὑπέρκοπος, but some, as S.c.T. 437. C. 134. Soph. Aj. 127. do not admit of ὑπέρκομπος. He adds, however, at the end of his note on S.c.T. 387. that they may possibly be different words. That such is the case is shewn by Lobeck on Soph. Aj. 127. who compares the three adjectives ὑπέρκομπος, ὑπέρκοπος, and ὑπέρκοτος. He observes that in ὑπέρκομπος each part of the compound is of equal force, but that in ὑπέρκοπος (from κόπτω) the force of the verb is somewhat lost, and the meaning is merely *excessive, enormous,* so that the latter may be predicated of the former, but not *vice versa.* ὑπέρκοτος he rightly derives from κότος in the same sense as it appears in ἀλλόκοτος, παλίγκοτος, νεόκοτος, and concludes, "ὑπέρκομπος propriam habet gloriationis significationem, unde transfertur ad res splendide exaggeratas, ὑπέρκοπος vero et ὑπέρκοτος immodicum et vehemens denotat." See παλίγκοτος.

Ὑπέρκοπος *violent*, S.c.T. 437. See prec.

Ὑπερκόπως *violently, extravagantly*, C. 133. See id.

Ὑπέρκοτος *violent, severe*, A. 796. See id. But here Blomf. rightly corrects ὑπερκόπους.

Ὑπερκότως *excessively.* ὑπερκότως κλύειν εὖ A. 455. *to enjoy excessive fame.* See id. and παλίγκοτος.

Ὑπερμηκής *very long*, P.V. 593.

Ὑπέρπικρος *very bitter*, P.V. 946.

Ὑπέρπλουτος *exceedingly rich*, P.V. 464.

Ὑπερπολύς (?) *exceedingly numerous.* ὑπερπολλούς P. 780. See under ὑπέρκομπος.

Ὑπερπόντιος *beyond the sea,* S. 42. A. 403.

Ὑπέρπωλος (?) P. 780. See ὑπέρκομπος.

Ὑπερστατεῖν *to defend.* with gen. S. 338.

Ὑπέρτατος *most high,* S. 657. —*chief, most noble,* P. 151.

Ὑπερτείνειν *to stretch over anything as a defence.* σκιὰν ὑπερτείνασα Σειρίου κυνός A. 941. *spreading over it a shade from the influence of Sirius.*

Ὑπερτελεῖν *to get over, to escape from,* A. 351.

Ὑπερτελής *rising on high.* ὑπερτελής τε πόντον ὥστε νωτίσαι ἰσχὺς πορευτοῦ λαμπάδος A. 277. *the pine torch rose on high.* Here either there is some verb lost, or ἐγένετο must be understood with ὑπερτελής. So Blomf. who also conj. ὑπερτελεῖ. But such an ellipsis is very harsh. Moreover, the construction πορευτοῦ λαμπάδος πρὸς ἡδονήν, h. e. λαμπάδος πορευομένης πρὸς ἡδονήν, is awkward in the extreme, and the apposition of πεύκη to ἰσχύς, as it is commonly understood, is no less so. Schütz's conj. sc. πεύκης, is better. For πρὸς ἡδονὴν Symmonds (not. on transl. of Ag.) conj. προσήνυτεν, h. e. *travelled on,* but we are almost inclined to suppose that the corruption lies in πεύκη, for which we venture to suggest πέμπει. This verb is properly used in describing such a circumstance cf. vv. 274. 296. πομποῦ πυρός 290. No actual mention is made of *the pine* as the means of kindling a blaze, indeed from vv. 286. 292. it would almost appear to have been made throughout with other materials.

Ὑπέρτολμος *very daring,* C. 586.

Ὑπέρτονος *very powerful* (of the voice), E. 539.

Ὑπερτοξεύσιμος *that may be overgotten,* S. 468.

Ὑπέρφευ *excessively, above measure,* P. 806. A. 367.

Ὑπερφοβεῖσθαι *to fear exceedingly,* S. c. T. 220.

Ὑπερφρονεῖν *to show pride,* A. 1009. —*to despise,* P. 811.

Ὑπέρφρων *haughty,* S. c. T. 369. 392.

Ὑπέρχεσθαι *to go beneath,* E. 324.

Ὑπεύθυνος [ῠ] *responsible,* P. V. 324. C. 704. —with dat. ὑπεύθυνος πόλει P. 209. *responsible to the city.*

Ὑπήκοος *subject to.* with gen. P. 230. 238. C. 302.

Ὑπηρέτης *a servant,* P. V. 956. 985.

Ὑπίσχεσθαι *to promise,* E. 771.

Ὑπνοδότης *causing sleep,* Dor. P. V. 575.

Ὕπνος *sleep,* S. c. T. 3. A. 14. 17. 172. 281. 414. 886. C. 528. 612. E. 68. 123. 129. 136. 143. —ἐξ ὕπνου C. 33. *in sleep.* —Met. τὸν αἰεὶ ἀτέλευτον ὕπνον A. 1426. *death.*

Ὑπνώσσειν *to sleep,* E. 119. 121. Met. S. c. T. 269.

Ὑπό 1. with gen. *underneath,* S. c. T. 367. 570. C. 79. 820. E. 72. —*by,* denoting the *cause, instrument,* or *author* of an action, with verbs of passive signification, P. V. 170. 306. 835. 1044. 1081. S. c. T. 7. 176. 268. 306. 567. 1011. 1015. P. 364. 407. 476. 741. 802. 821. A. 460. 462. 527. 573. 1245. C. 64. 192. 525. 730. 844. 930. E. 95. 99. 174. 339. 774. S. 494. 1013. —denoting something which *attends* or *accompanies* an action, etc. e. g. κηρύκων ὕπο μολεῖν S. 235. *to come attended by heralds.* καταθάψομεν ὑπὸ κλαυθμῶν A. 1533. σφαγίων ὑπὸ σεμνῶν κατὰ γῆς σύμεναι E. 960. μαρτύρων ὕπο S. 912. —2. with dat. *underneath,* P. V. 365. 714. S. c. T. 525. 930. P. 186. A. 824. 856. 1001. 1414. 1432. C. 341. 358. E. 351. 955. 959. —denoting the *cause* or *instrument,* S. c. T. 329. 370. 803. 914. C. 28. E. 355. 495. —denoting an accompaniment, βᾶτε ὑπ' εὐθύφρονι πομπᾷ E. 907. Cf. P. 58. under ὑποπομπή. —3. with accus. *under,* with verbs of motion or implying motion, P. V. 152. 463. P. 616. 825. A. 959. E. 153. 167. 181. S. 590. 703. —without motion, S. c. T. 543. P. 270. C. 986. E. 373. —separated from its

verb by tmesis, P.V.574. 880. A.438. 1188. Cf. *ὑπαί.*

Ὑποβρέμειν *to groan beneath,* P.V. 431.

Ὑπογραφή *the mark* or *outline made by a thing,* C.207.

Ὑποδέχομαι *to take up,* S.1001.

Ὑπόδικος *undergoing a trial. ὑπόδικος γενέσθαι χερῶν* E.250. *to take his trial for murder.*

Ὑπόδοσις *a yielding, a cessation. πεύσεται ἄλλος ἀλλοθεν λῆξιν ὑπόδοσίν τε μόχθων ἄκεά τ' οὐ βέβαια* E. 481. *every one will be asking for some cessation and remission of their sufferings, and for remedies which shall prove unavailing.* Here Heath conj. *ὑπόδυσιν* h.e. *an escape from.* So Herm. Dind.

Ὑποδύεσθαι *to penetrate,* E.806.

Ὑποζευγνύναι *to yoke to.* Met. *to involve in,* pass. P.V.108.

Ὑποθάλπειν *to inflame,* P.V. 880.

Ὑποκάμπειν *to stop short of,* A.760.

Ὑποκλαίειν *to weep,* A.69.

Ὑπολείβειν *to pour libations,* A.69.

Ὑπολείπειν *to leave.* pass. with gen. *ὑπολειφθέντες* A.73. *left by.*

Ὑπομιμνήσκειν *to recall to the mind,* P.950. See *ἴυγξ.* pass. *ὑπεμνήσθην* P.321. *I have made mention.*

Ὑποπομπή *conduct,* P.58. *δειναῖς βασιλέως ὑποπομπαῖς.* But here Abresch rightly reads *ὑπὸ πομπαῖς disjunctim.* See *ὑπό* and *πομπή.*

Ὑπόπτερος *winged, light,* hence *trivial, foolish,* C.594. Schol. *ὁ μὴ κοῦφος ἀλλ' ἀληθῶς μαθεῖν θέλων.*

Ὑποπτήσσειν *to dread,* P.V.29. 962.

Ὕποπτος *suspected,* A.1620.

Ὑπορχεῖσθαι *to dance to music,* C. 1021.

Ὑπόσκιος *shaded,* S.644.

Ὑποσπανίζεσθαι *to be deprived of. ὑπεσπανισμένους βορᾶς* P.481. *wanting food.* Cf. C.570.

Ὑποστενάζειν *to groan beneath. οὐράνιον πόλον νώτοις ὑποστενάζει* P.V.428. Here Rob. Vict. Cant. Stanl. Glasg. read *ὑποβαστάζει* against the majority of MSS. The construction is rightly explained by Scholef. "*subtus gemit,* i.e. gerens gemit." *He groans under it,* supporting it *with his back.* It is equivalent to *νώτοισι (βαστάζων) ὑποστενάζει,* which Butler needlessly proposes to insert in the text. Dind. conj. *νώτοις ὀχῶν στενάζει.* Cf. *ὑπείροχος.*

Ὑποστροβεῖν *to agitate beneath,* A. 1188.

Ὑποσυρίζειν *to sound* or *hiss,* P.V. 126.

Ὑπόσχεσις *a promise,* S.363.

Ὑπουργεῖν *to assist,* C.953. *ὑπουργῆσαι χάριν* P.V.638. *to gratify.*

Ὑπουχείριος *subject to,* S.387.

Ὕποχος *a subject,* P.24.

Ὕπτίασμα *an uplifting* (sc. *of the hands*), P.V.1007. A.1258.

Ὕπτιος *upturned,* S.c.T.441.

Ὑπτιοῦν *to turn upside down.* pass. P.410.

Ὑσταίχμης prop. name, P.934.

Ὕστατος *last,* A.1273. 1297. 1420. E.421. S.228.—Ἔρις περαίνει μῦθον ὑστάτη θεῶν S.c.T.1042. *Discord is the latest of all the gods in putting an end to a discourse,* i.e. as Butler observes, *rixando nihil absolvitur.* But see ἔρις. *οἴακος εὐθυντῆρος ὑστάτου νεώς* S.698. *guiding the ship at the hindermost part.*

Ὑστερόποινος *punishing in aftertime,* A.59. C.377.

Ὕστερος *after, latter in time,* A. 686. 1651. On S.c.T.679. see *κέρδος.*—*inferior to. οὐδὲν ὑστέρα νεώς* E.242. *nowise less fleet than a ship.*—Ὕστερον adv. *afterwards,* S.c.T.979. C. 323.

Ὑφαντός *wrought by the loom,* A. 1562.

Ὕφασμα *a woven garment,* C.27.229. 1010.—Met. *a spider's web,* A.1471.

Ὑφέρπειν *to creep upon,* A.261. C.456. with tmesis, A.436.

Ὑφή *a woven carpet,* A.923.

Ὑφηγεῖσθαι *to lead to, to suggest* or *instruct,* E.183.

Ὑφίστασθαι *to undertake to perform, to promise. εἰ μή τι πιστὸν τῷδ' ὑποστήσει στόλῳ* S.456. *ὑπέστης αἴ-*

ματος δέκτωρ νέου, sc. *εἶναι* E. 195.—*ὑποστῆναι to withstand* or *resist*, P. 87.

Ὑψηγόρος *lofty speaking*, P. V. 318. 360.

Ὑψηλόκρημνος *high and precipitous*, P. V. 5.

Ὑψηλός *lofty*, P. 459. A. 871.

Ὑψιγέννητος *grown at a great height*, A. 43.

Ὑψίκρημνος *situated on a lofty precipice*, P. V. 418.

Ὑψίπυργος *having high towers*, E. 658.—*aspiring, lofty*, S. 90.

Ὕψιστος *highest*, P. V. 722. *most high*, E. 28.—Met. *κακῶν ὕψιστα* P. 323. 793. *the worst of evils. ὕψιστος φόβος* S. 474. *the greatest terror.*

Ὑψόθεν *from on high*, S. 166. *τὸν ὑψόθεν σκοπόν* S. 376. *he who looks from on high.*

Ὕψος *a height*, A. 1349.

Φ

Φαγεῖν *to eat*, aor. 2. S. 223.

Φαεσφόρος *light-bearing*, A. 475.

Φαιδρόνους *with cheerful spirits*, A. 1202.

Φαιδρός *bright*, A. 289. E. 886.—*cheerful*, A. 506. C. 558.

Φαιδρύνειν [ῡ] *to make bright* or *clean*, A. 1080.—*to cheer*, A. 1091.

Φαιδρύντρια *a female washer*, C. 748.

Φαιδρωπός *cheerful, smiling in face. φαιδρωπὸς ποτὶ χεῖρα* A. 707. *smiling at the hand held out to him.*

Φαίνειν *to show, display, point out*, C. 323. 987. Cf. C. 802. but this verse is supposed by Herm. Schütz, and Seidler to be spurious, and has nothing corresponding to it in the strophe. In C. 1017. Erfurdt reads ἄλλος *φανεῖ δῆτ'*, for the unintelligible ἄλλος ἂν εἰδῇ of Guelph. Ald. Rob. So Well.—Met. applied to *sound. σάλπιγξ γήρυμα φαινέτω στρατῷ* E. 541.—with part. *τότε δ' ἐκ θυσιῶν ἀγανὰ φαίνουσ' ἐλπὶς ἀμύνει φροντίδα* A. 101. Here the constr. is said to be *ἐλπὶς φαίνουσα ἀγανὰ* (*οὖσα*) h. e. *showing itself with gentle aspect*, the subst. verb being omitted. On this construction see Wunderlich Obss. Critt. p. 100. Herm. on Soph. Ant. 467. and Well. note. Dind. prefers *σαίνουσ'* with Butler.—mid. v. and pass. *φαίνεσθαι to appear*, P. V. 999. P. 596. A. 1085. fut. *φανεῖ* A. 1615. *φανεῖται* S. 54. *φανεῖσθαι* C. 411. in loc. corr. *πέφηνε* P. V. 111. *ἐφάνθη* P. 256. *ἐφάνημεν* E. 310. *φάνηθι* P. 655. *φανῇ* P. V. 1030. *φανῆναι* C. 141. *φανείς* P. V. 616. S. c. T. 81. P. 346. A. 21. 115. 471. 486. 873. S. 614. *πρὸ τοῦ φανέντος* A. 471. *before clear proof.*—with infin. P. V. 217. 317. 1038.—with part. *to be shown to be, to be evidently*, P. 772. A. 579.—perf. part. *τοῦ πεφασμένου* P. V. 845. *that which appears.* The passage in A. 364. *πέφανται δ' ἐγγόνους | ἀτολμήτων Ἄρη | πνεόντων μεῖζον ἢ δικαίως* is very obscure. *Πέφανται*, if correct, must either be the third pers. sing. perf. of *φαίνεσθαι*, or the third pl. of *φάω to kill.* Scholefield prefers the latter, and translates it actively, *occiderunt.* This seems very harsh, especially since in the passage from the Odyssey, where the word occurs, it is used with a *passive* signification. It may be better, therefore, with Schütz, to adopt Stanley's conj. *ἐγγόνοις*, and to translate, *and it* (viz. the existence of the gods) *is made manifest to the descendants*, etc. In the next line the words *ἀτολμήτων Ἄρη* are very difficult. Blomf. translates, *martem rerum nefastarum*, which is certainly extremely awkward. Nor is Klausen more felicitous in thinking that *ἀτολμητος* means *intolerabilis*, which *ἄτλητος* might mean, but certainly not the other. If conjecture may be indulged, we would suggest *ἀτόλμήτως* and join it with *Ἄρη πνεόντων* h. e. *impiously breathing war.*

Φαιοκχίτων wearing a black robe, C. 1045.

Φάλαρον the ornament of a head dress, P. 652. See Buttm. Lexil. in *φάλος*.

Φάναι encl. *to say*. *φημί* P. V. 101. 689. A. 805. 1196. 1219. C. 1023. Dor. *φαμί* E. 523. *φῄς* P. 217. 431. 438. A. 259. C. 767. E. 852. S. 328. *φησί* S. c. T. 24. 410. 628. *φασί* P. 227. 720. A. 1010. S. 288. 297. *ἔφης* A. 1596. *φαίην* A. 1560. *φήσειε* P. V. 501. *φῶ* P. V. 560. S. c. T. 833. C. 89. 116. S. 910.—*οὔ φαναι to deny*, A. 360. 1598. E. 212.—mid. v. *φάσθαι* P. 687. *φάμενος* C. 314.

Φανερῶς openly, P. V. 1092. E. 913.

Φανός cheering, P. V. 536.

Φαντάζεσθαι to appear like to. with dat. A. 1481.

Φάντασμα an appearance, S. c. T. 692.

Φάος light, the light, P. V. 24. 1023. 1094. P. 147. 218. 291. A. 23. 291. 293. 302. 494. 561. 644. 1631. C. 60. 317. 452. E. 716.—*νόστιμον φάος* P. 255. *the day of my return*.—Met. *a delight*, P. 292. A. 496.

Φάραγξ a cleft of a rock, a ravine, P. V. 15. 142. 621. 1019.

Φαρανδάκης [ᾰ] proper name, P. 31. 319.

Φάρμακον a medicinal potion, A. 822. 1233.—*a remedy*, P. V. 249. 473. 478. 609.

Φαρμάσσειν to anoint, to imbue. pass. A. 94.

Φαρνοῦχος proper name, P. 923.

Φάρος a cloak, S. c. T. 311. C. 11. 1006. E. 604.

Φάσγανον a sword, A. 1235.

Φασγανοῦργος forging swords, C. 637.

Φάσκειν to say, C. 91. 275. S. 383.

Φάσμα an apparition, A. 143. 265. 404.

Φάτις a report or *saying, a speech*, S. c. T. 823. P. 223. 513. A. 9. 267. 444. 597. 617. 842. 1103. C. 725. 826. E. 358. S. 290.—*a language*. Ἕλληνα *φάτιν* A. 1227.

Φαύλως badly, P. 512.

Φέγγος light, P. 369. A. 1559. C. 1033. E. 976. 983. *δεκάτῳ φέγγει τῷδε ἔτους* A. 490. for *δεκάτου φέγγει τοῦδε ἔτους*. pl. *φέγγη λαμπάδων* E. 976.—Met. *an object of delight*. *τί φέγγος ἥδιον δρακεῖν* A. 588. Cf. *φάος*.

Φείδεσθαι to spare. with gen. S. c. T. 394.

Φελλός cork, C. 499.

Φέρασπις bearing a shield, P. 236. A. 678.

Φερέγγυος competent to fulfil an engagement, competent, S. c. T. 431. 779. with infin. S. c. T. 378. 542. E. 87.

Φέρειν to bear or *carry*, S. c. T. 334. 386. 525. 541. 542. 1030. *ἤνεγκε* C. 986. *ἐνεγκεῖν* S. 747.—*to bear*, h. e. *to endure*, P. V. 104. 754. S. c. T. 665. 751. P. 285. 871. A. 1036. 1199. E. 761.—*to bear*, h. e. *to have, to feel, to exercise*, S. c. T. 604. A. 860. C. 574. 804. S. 594. 972. *ἐμοὶ σέβας φέρων* C. 241. *εὐνοίας φέρει* S. 484. *πλέον φέρειν* A. 998. *to render aid*. *ψῆφον φέρειν to pass a vote* or *decree*, E. 644. 650. Cf. A. 1388.—*to carry away*, S. c. T. 669. A. 1543. C. 1019. E. 51.—*to bring*, S. c. T. 657. P. 602. A. 5. 410. 508. 1106. 1425. C. 15. 87. 480. E. 56. 795.—*to bring as news*, S. c. T. 40. P. 244. A. 625. Cf. S. c. T. 352. A. 9. C. 648.—imp. *φέρε come!* P. V. 294. 544.—m. v. *φέρεσθαι to get, to obtain*, P. V. 641. E. 256.—pass. *to be carried* or *borne*, P. V. 885. P. 268. S. 677. *βίᾳ φερομένων* C. 78. *indulging in violent excesses*.

Φερεσσεύης proper name, P. 304.

Φέρης proper name, E. 693.

Φέριστος best, S. c. T. 39.

Φέρμα the fruit of the womb. *ἐρικύμονα φέρματι* A. 118. *big with young*.—Met. S. 672.

Φερνή a dowry or *marriage gift*, S. 957.

Φέρτερος better, P. V. 770.

Φεῦ alas! P. V. 124. 690. S. c. T. 125. 1045. P. 277. 560. 568. 711. 725. A. 1114. 1280. 1423. 1462. C. 193. 398. E. 751. 778. 801. 803. 805. 832. 834. 836.—with gen. *φεῦ τοῦ ξυναλλάσσοντος ὄρνιθος κ.τ.λ.* S. c. T. 579.

Φεύγειν to flee, to take flight. *ὅμως δὲ φεῦγε* S. c. T. 190. P. 201. A. 1354.

E. 74. 117. 167. S. 5. 15. 537. — *φεύγειν τι. to flee from a thing. φεύγουσα συγγενῆ γάμον* P.V. 857. Cf. C. 1034. —*to escape. οὐκ ἔστι θνατὸν ἀλύξαντα φυγεῖν* P. 101. Cf. C. 475. S. 758. *to be acquitted,* E. 622.—*to escape from a thing. λευστῆρα δήμου οὔτι μὴ φύγῃ μόρον* S.c.T. 181. Cf. P.V. 908. S.c.T. 263. 775. C. 912. S. 226. *φευξοίατο* P. 361. *πεφεύγασι* P. 470. A. 653.—*to escape the memory. λέγοις ἄν, οὗ με φεύξεται* S. 451. *πέφευγε τοὔπος* A. 259.—*φεύγων an exile,* A. 1653. C. 134. E. 440.—*φυγόντα μητρόθεν σκότον* S.c.T. 646. *having issued from the darkness of the womb.*—*to stand a trial, to make a defence. δεῖ τοί σε φεύγειν κατὰ νόμους τοὺς οἴκοθεν* S. 385.

Φεύζειν to exclaim. φεῦ A. 1281.

Φεψαλοῦν to reduce to cinders. pass. P.V. 362.

Φηλήτης deceitful. φηλήτης ἀνήρ C. 995. *a robber.*

Φηλοῦν to deceive, A. 478.

Φήμη anything said, speech or *utterance. φήμα φιλοφόρμιγξ* S. 678. *words accompanied by the harp. φήμη δημόθρους* A. 912. *popular report. φημαῖς πονηραῖς* C. 1041. *words of evil omen. πρότερον φήμης* S.c.T. 849. *before anything is said.*—*a report* or *saying,* C. 730. S. 741.

Φημίζειν to say or *tell,* C. 551. mid. v. A. 615. 1134. 1146. *id.*

Φθάνειν to come first. τοῦ φθάσαντος ἁρπαγή P. 738. *the prize of the first comer.*

Φθέγγεσθαι to speak, P.V. 34. C. 108.

Φθέγμα speech, P.V. 590.

Φθείρειν to ruin or *destroy,* P. 240. A. 638. 923. C. 1008. pass. *to be destroyed. στρατοῦ φθαρέντος* P. 275. *ἐφθαρμένων* P. 264.—mid. v. *φθείρεσθαι to wander away from, to leave. ὅταν νεῶν φθαρέντες νῆσον ἐκσωζοίατο* P. 444. *having left the ships.*

Φθερσιγενής destroying a race, S.c.T. 1046.

Φθίνασμα a waning or *setting. Ἡλίου φθινασμάτων* P. 228. See *δυσμή.*

Φθίνειν intrans. *to set. ἄστερας ὅταν φθίνωσι* A. 7.—trans. *to destroy. παλαιγενεῖς Μοίρας φθίσας* E. 165.—pass. *πρὸς φίλου ἔφθισο* S.c.T. 954. *ἔφθιτο* E. 436. *φθίμενος dead, slain,* S.c.T. 318. 714. P. 618. A. 994. C. 359. 397. 400.

Φθιτός dead. φθιτοί the dead, P. 216. 515. E. 97.

Φθογγή voice, A. 35. 315. 1613. S. 194.

Φθόγγος id. A. 228. S. 242. *Ἑλλάδος φθόγγον* S.c.T. 73. *the Greek language.*

Φθονερός envious, spiteful, A. 457.

Φθονεῖν to begrudge, to refuse. with gen. and dat. *μηδέ μοι φθονήσῃς εὐγμάτων* P.V. 585. with inf. *οὔτι φθονῶ σοι δαιμόνων τιμᾶν γένος* S.c.T. 218. with part. *μηδέ μοι φθόνει λέγων* S.c.T. 462.

Φθόνος jealousy, spite, ill-will. Θησέως κατὰ φθόνον E. 656. *out of envy towards Theseus.* Cf. A. 807. *οὐδὲ σιγώσῃ φθόνος* A. 254. *if you keep silence, I make no objection. φθόνος μὲν οὐδείς, σὰς δ' ὀκνῶ θρᾶξαι φρένας* P.V. 631. *I have no objection, I do not wish to refuse you. φθόνον ἔχειν to begrudge. φθόνον δὲ σωμάτων ἕξει θεός* P.V. 861. i. e. as Siebelis and Herm. on Vig. 143. explain it, *prohibebit Danai filios Deus, quo minus virginibus cognatis potiantur.* In his Obss. Critt. however, and on Vig. 252. he proposes a different interpretation, and translates *φθόνον ἔχειν facere invidiam,* in the same sense as *μομφὰν ἔχει* in Pind. Isthm. iv. 53. *faciet Deus invidiam filiabus Danai propter cæsa sponsorum corpora,* eaque invidia Pelasga *terra laborabit.* He then comp. Hor. ii. 14. *Danai genus infame.* The other interpretation seems the simplest and best.—*φθόνος* is used in a peculiar sense to express the *jealous feeling* of the gods towards the human race, on account of excess of prosperity, or otherwise; to avert which feeling was, with the Greeks, an object of especial care. Hence we find such forms as *τὸν φθόνον δὲ πρόσκυσον* Soph. Phil. 776. Of

similar import were the forms *προσκυνῶ τὴν Νέμεσιν. προσκυνῶ τῆν Ἀδράστειαν* P.V.938. Inc. Rhes. 468. *σὺν δ' Ἀδραστείᾳ λέγω.* See Blomf. Gloss. P.V.972. Thus we find Clytæmnestra, after indulging in extravagant encomiums on her husband, saying, *φθόνος δ' ἀπέστω* A.878. to avert the jealousy of the gods. So Agamemnon, referring to the magnificent reception Clytæmnestra is giving him, declines it, saying, A.921. *θεῶν μή τις πρόσωθεν ὀμμάτων βάλοι φθόνος.* In the same sense he calls the path strewed with costly carpets *ἐπίφθονος πόρος* v. 895. Cf. P.354. *οὐ ξυνεὶς δόλον Ἕλληνος ἀνδρός, οὐδὲ τὸν θεῶν φθόνον.*

Φθορά destruction, A.394. pl.788.

Φθόρος id. ἵτ' ἐς φθόρον πεσόντα A.1240. a form of execration, according to which is constructed the phrase *οὐκ ἐς φθόρον σιγῶσ' ἀνασχήσει τάδε*; S.c.T.234. See *σιγᾶν*.

Φιλαιακτός causing lamentation, S. 784.

Φιλαίματος loving bloodshed, S.c.T. 45.

Φιλαίτιος prone to make accusations, S.480.

Φίλανδρος loving its inhabitants, S.c.T.883.

Φιλάνθρωπος humane, P.V.11.28.

Φιλάνωρ [ᾰ] *loving a husband, affectionate*, P.133. A.399.830.

Φιλεῖν to love, A.628. C.881.893. —with inf. *to be wont to do a thing. φιλεῖ τίκτειν ὕβρις ὕβριν* A.741. Cf. S.c.T.393.601. P.592. S.750. — *to kiss. περὶ χεῖρε βαλοῦσα φιλήσει* A. 1540.

Φιλήνιος obedient to the reins, P.V. 463.

Φιλήτωρ a darling, a paramour, A.1421.

Φιλία friendship, S.c.T.866. But this passage is clearly spurious, as seen by the strophe, and is, therefore, rejected by later editors. It evidently is derived from the explanation of *διήλλαχθε σὺν σιδήρῳ*, given by the Scholiast, sc. *ἡ διαλλαγὴ ὑμῶν οὐκ ἐπὶ φιλίᾳ γέγονεν, ἀλλ' ἐπὶ ἀναιρέσει τοῦ σιδήρου.*

Φίλιος friendly, P.V.128. A.346. 1470. C.708.798. S.528.

Φιλογάθης loving gaiety, S.c.T. 901.

Φιλόδυρτος loving lamentation, S. 66.

Φιλόθυτος observant of sacrifices, S.c.T.162.

Φίλοικτος exciting pity, A.232.

Φιλόμαστος fond of the breast, A. 140.701.

Φιλόμαχος fond of battle, S.c.T. 121. A.122.

Φιλόξενος hospitable. εἴπερ φιλοξένη ἐστὶν Αἰγίσθου βία C.645. This is Porson's reading of this doubtful passage (see Præf. ad Hec. p. ix.), which Elms. disapproves. Well. from several MSS. prefers to read *εἴπερ φιλόξεν'* (sc. *δώματα*) *ἐστὶν Αἰγίσθου δίαι, siquidem hospitales sunt ædes propter Ægisthum.* Elmsl. on Eur. Med. 807. proposes *εἴπερ φιλόξενός τις Αἰγίσθου βία.*

Φιλόπολις fond of the city, S.c.T. 159.

Φίλορνις resorted to by birds, E.23.

Φίλος dear, friendly, beloved, S.c.T. 135.139.144.157.169.185.667.917.999. P.549.639.763.792.818. A.237.501.504. 605.879.903.966.1634. C.87.129.217. 539.607.697.738.783. E 261.508.953. S. 793.932.955.1021.—it is applied peculiarly to that which belongs to oneself as part of oneself, e.g. *τῇ φίλῃ ψυχῇ* C. 274. *φίλον κέαρ* 404. Cf. A.956.—*pleasing*, with dat. P.V.663. A.156.—superl. *φίλτατος* S.c.T.16.659. P.504.837. A. 320.493.1391.1639. C.191.232.233.489. 880.1047. E.100.207.442.578. S.597. —*φίλος* subst. *a friend*, P.V.225.246. 296.304.545.614. S.c.T.244.252.352. 402.732.836.857.945.946.1015. P.158. 202.215.225.227.266.437.445.590.611. 660.688.729.755.917.994. A.429.607. 807.1074.1128.1192.1209.1245.1256.1347. 1404. C.98.108.340.349.449.490.545. 672.684.694.706.813.820.970.987.1022. E.118.138.285.336.861.953. S.70.332. 494.691.699.962.

Φιμός a halter, S.c.T. 445.

Φινεύς proper name, E. 50. Here, from the omission of the name of *the Harpies*, Dind. justly suspects that something is lost. So Wakef.

Φιτεύειν to plant, hence, *to beget*, P.V. 233. S. 308.

Φίτῡμα an offspring, A. 1254.

Φιτυποίμην a gardener, E. 871.

Φλάζειν to crack, to burst. aor. 2. ἔφλαδον C. 28.

Φλαῦρος evil, P. 213.

Φλεγέθειν to blaze, shine brightly, S. 82.

Φλέγειν to burn, P.V. 583. — *to warm*, P. 356. 496. — *to brandish as fire.* διὰ χερὸς βέλος φλέγων S.c.T. 495. *holding a flaming dart.* —*to blaze*, S.c.T. 370. 415. A. 299. mid. v. *id.* βωμοὶ φλέγονται A. 91. —Met. *to burn* or *flash forth.* θυμὸς ἀνδρείᾳ φλέγων S.c.T. 52. πρὶν λόγους ἱκέσθαι καὶ φλέγειν χρείας ὕπο S.c.T. 268.

Φλεγραῖος Phlegræan, E. 285.

Φλέδων a trifler or *vagrant*, A. 1168.

Φλεῖν to abound, A. 367. 1390.

Φλογμός a burning or *inflammation*, E. 900.

Φλογωπός fiery, P.V. 253. φλογωπὰ σήματα id. 496. *tokens by fire*, alluding to the ἐμπυρομαντεία or *divination by fire.* Cf. Phœn. 1072. where Valckenaer's learned note should be consulted.

Φλογώψ id. P.V. 793.

Φλοῖσβος the surge of the sea, P.V. 794.

Φλόξ flame, P.V. 22. 359. 924. 994. 1019. P. 497. A. 297. 467. 482. 583. C. 266.

Φλύειν to bluster, talk vauntingly, P.V. 502. S.c.T. 643.

Φοβεῖν to terrify, S.c.T. 244. P. 211. — mid. v. φοβεῖσθαι *to be afraid*, P.V. 568. 935. S.c.T. 458. 1052. C. 57. 1048. S. 715. with acc. S. 870. with inf. C. 46. — pass. φοβήθης P.V. 128. φοβηθείς id. 1005. S.c.T. 458.

Φοβερός formidable, dreadful, P.V. 127. S.c.T. 79. P. 27. 48. A. 149. E. 944. —*arising from terror.* φοβερὰ ὀμίχλη P.V. 144. *a dimness of terror.*

Φόβη hair, C. 186.

Φόβος Fear, personified, S.c.T. 45. —*fear, alarm*, P.V. 181. 698. 883. 1092. S.c.T. 114. 196. 222. 241. 252. 269. 368. 480. 482. 788. P. 115. 164. 202. 383. 595. A. 14. 898. 1106. 1216. 1279. 1289. 1409. C. 32. 35. 100. 165. 286. 916. 1020. E. 88. 661. S. 221. 374. 474. 493. 508. 767. pl. S.c.T. 124.

Φοίβη Phœbe, E. 7. 8.

Φοῖβος Phœbus, S.c.T. 763. P. 202. E. 8. 273. 714.

Φοῖβος bright, glaring, P.V. 22.

Φοινικόβαπτος dyed with purple, E. 982.

Φόνιος gory, bloody, A. 628. 1136. 1251. 1363. C. 24. 605. 823. —αἷμα φόνιον S.c.T. 719. *blood shed in murder.*

Φοίνισσα fem. *Phœnician*, P. 402.

Φοιταλέος maddening, P.V. 601.

Φοιτάς a mad woman, A. 1246.

Φοῖτος madness, S.c.T. 643.

Φονεύειν to slay, S.c.T. 323.

Φονεύς a murderer, A. 1632. E. 120. 403. *a murderess*, A. 1204. The passage A. 1290. ἡλίῳ τ' ἐπεύχομαι—δούλης θανούσης is corrupt. Pauw's conjecture may amuse the reader, τίνειν ὅ μου, h.e. *solvant quod mihi debetur.* Blomf. conj. τοῖ' ἐμοῦ τιμαύρους ἐχθροῖς φονεῦσι τοῖς ἐμοῖς τίνειν ὁμοῦ, but this is inadmissible, because τίνειν is said of those who *pay a penalty*, not of those who *inflict it.* It appears that some substantive is wanting with τίνειν, which would hardly be thus used by itself, and this can scarcely be sought elsewhere than in ὁμοῦ, which, as it stands at present, is very awkward. Possibly for ὁμοῦ we should read μόρον. We would also adopt Jacob's conj. ἡλίου for ἡλίῳ, and consider ἐχθροῖς as the subject of the imprecation or prayer. Cf. S.c.T. 434. A. 487. 1582. C. 110. For φονεῦσι we would also suggest θανοῦσι, which may easily have been corrupted from the similarity of θανούσης in the next line, the repetition of which, however, is no objection. See ὄνομα. The passage may then be translated, *and at my last*

sunlight (h.e. in my last moments) *I imprecate on my enemies, that they may by their own death pay to my avengers the penalty of my fate, dying as a slave*, etc.

Φονή murder, A.435.

Φόνιος murderous, deadly, P.82. C.310. S.820.—*χεῖρας φονίας* E.307. *stained with murder. φονίας στάγονας* C.394. *shed in murder.*

Φονολιβής dropping gore, A.1402. E.158.

Φονόῤῥυτος sprinkled with gore, S.c.T.921.

Φόνος murder, bloodshed, P.V.355. S.c.T.48.116.226.556.803.867. (in loc. dub.) P.412. A.1065.1088.1236.1282. 1487.1586.1597. C.65.72.115.132.570. 794. E.203.315.439.450.548.550.573. 593. pl. E.461.—*gore, blood*, S.c.T.44. C.1007. E.175.

Φορεῖσθαι to be carried or *borne away*, S.c.T.344.801.

Φορητός to be borne, P.V.981.

Φορκίδες the Phorcides, P.V.796.

Φραδή advice, C.929. E.236.

Φράζειν to say, P.V.611.767.783. 790.827.846.997. S.c.T.792. P.169. 259.325.342.703. A.223.575.1031.1080. 1566. C.119.515.619. E.583. S.315. 348.—*to order* or *desire.* with inf. E.593.—mid. v. *φράζεσθαι to consider.* imper. *φράσαι* C.111. pass. *πέφρασμαι* S.432.—*to beware, mind. φράζου* E.125. In C.585. *κἀνεμοέντων αἰγίδων φράσαι κότον, φράσαι* is considered by Wellauer, agreeably to the Scholiast, to mean *ἐννόησον*, but it is more rightly supposed to be the active voice, *τὶς* being understood. This accords better with what follows. On the omission of *ἂν* (Blomf. reads *κἀνεμοέντ' ἂν* in which Scholef. follows him), see Matth. Gr.Gr.515. Obs. and Herm. on Vig. quoted by Well.

Φράσσειν to hedge round, to fence or *guard*, P.448. *φράσσεσθαι* m. v. *id. φράξαι* S.c.T.63. *ἐφραξάμεσθα* id.780. *πημονὴν ἀρκύστατον φράξειεν* A.1349. *place round him as a hedge a net of destruction.* Cf. *πημονή.*

Φράστωρ a guide, S.487.

Φράτωρ one of the same φρατρία or *fraternity*, E.626.

Φρενοδαλής injuring the intellect, E.317.

Φρενομανής raving, A.1111.

Φρενοπληγής maddening, P.V.880.

Φρενόπληκτος deranged in mind, P.V.1056.

Φρενοῦν to advise, to instruct, P.V. 336. A.1156. C.114.

Φρενώλης mad, S.c.T.739.

Φρήν the breast or *diaphragm*, the seat of the feelings, P.V.883. plur. *id.* P.V.361. E.153.—*the mind, the sense*, P.V.844. S.c.T.466.575.855.902.950. 1025. P.115.364.366. A.103.212.266. 532.779.869.956.1004.1054.1275.1402. 1470.1496. C.54.105.155.301.303.384. 505.558.755.743.761.834.841.998. E. 17.104.265.319.328.582.941. S.508. 510.594.604.756.830.893.967.995.1034. 1043. plur. P.V.34.131.181.442.470. 631.676.791.858.909.1063. S.c.T.25. 594.643.643.653. P.161.464.598.689. 736.753.868. A.168.268.466.478.488. 968.1022.1034.1114.1281.1529.1605. C. 78.209.231.443.445.588.617.693.818. 1020.1052. E.88.291.467.493.508. S. 100.374.732.918.

Φρίσσειν to be rough. χερσὶ δεξιωνύμοις ἔφριξεν αἰθήρ S.603.—Met. *to shudder*, P.V.538. *ἔφριξα* S.c.T.472. *πέφρικα* P.V.697. S.341. with infin. *πέφρικα τὰν ὠλεσίοικον θεὸν τελέσαι τὰς περιθύμους ἀράς* S.c.T.702. *I fear lest she may accomplish.*

Φροιμιάζεσθαι lit. *to perform a prelude, to commence*, A.1329.—*to address in the first place*, E.20.

Φροίμιον the prelude to a song or *dance. φροίμιον χορεύσομαι* A.31.—*the commencement of a speech*, A.803. —*the beginning* or *prelude to anything*, A.1189. E.137. S.810.—*a speech. φροιμίοις πολυῤῥόθοις* S.c.T.7.

Φρονεῖν to feel or *think. οὐ κατ' ἄνθρωπον φρονεῖ* S.c.T.407. *does not think as a mortal. νέα φρονεῖ* P.768. *thinks as a youth.* See *νέος. ὑπέρφευ φρονεῖν* id.806. *to think too proudly. τὸ μὴ φρονοῦν* C.742. *an infant incapable of reflection. φρόνει ὡς ταρβοῦσα*

μὴ 'μελεῖν θεῶν S.754. *be mindful that you do not in terror neglect the gods.*—*to purpose* or *intend*, S.c.T. 532. A.214.—*to be alive*, opposed to θανεῖν. θανόντι δ' οὐ φρονοῦντι C. 510.—*to be wise* or *prudent*. φρονεῖν δὲ κἀμοὶ Ζεὺς ἔδωκεν οὐ κακῶς E.812. Cf. E.115.943. (Here φρονοῦσα from conj. and εὑρίσκειs from Rob. are adopted by Herm. for the vulg. φρονοῦσι) S.173.201. τὸν φρονεῖν βροτοὺς ὁδώσαντα A.169. *who led mortals into wisdom.*—εὖ φρονεῖν P.V.385. *to be wise.* καλῶς φρονεῖν id.1014. P.711. μὴ κακῶς φρονεῖν A.901. *id.*—εὖ φρονεῖν *to be well disposed to one*, A.262.1411. —εὖ φρονεῖν *to rejoice.* ἀλλ' ἢ φρονεῖς εὖ τοῖσι νῦν ἠγγελμένοις; C.763.

Φρόνημα *the mind* or *disposition*, P.V.207.376. S.c.T.420.519. P.794. 814. A.720.804. C.189.320.587.990. E.456. S.94.889.907. — *haughtiness.* φρονήματος πλέως P.V.955.

Φρονούντως *wisely*, S.201.

Φροντίζειν *to consider*, P.V.1036. P.241. S.413.

Φροντίς *thought*, P.138. A.655.886. 1512. C.595. S.402.412.—*anxiety*, P. 157. A.102.160. E.431.

Φροῦδος *set out on a journey*, S.343.

Φρουρά *a watch*, P.V.143. A.2.292.

Φρουρεῖν *to watch* or *guard*, P.V. 31.978. pass. E.207.

Φρούρημα *a guard* or *watch*, S.c.T. 431. E.676.

Φρούριον *a place where watch is kept*, E.879.—*a guard*, E.909.—*they who inhabit* or *keep watch over a place*, P.V.803.

Φρύαγμα *the neighing of a horse*, S.c.T.227.457.

Φρυγία *Phrygia*, S.543.

Φρυκτός *a beacon-fire*, A.30.273. 283.

Φρυκτωρία *the kindling of a beacon-fire*, A.33.476.

Φρυκτωρός *a beacon-watcher*, A. 576.

Φρύξ *a Phrygian*, P.756.

Φυγαίχμης *fleeing from battle*, P. 984.

Φυγάς *a fugitive* or *exile*, A.1255. C.333.928. S.78. (loc. dub.) 199.211. 345.415.860. On S.1027. see ἐπίπνοια.

Φυγγάνειν *to escape*, P.V.511.

Φύγδα *escaping*, E.246.

Φυγή *a flight, a rout*, S.c.T.173. 964. P.462.473. A.1274. E.400.402. 574. S.70.193.354.390.718.—φυγῇ *in flight*, P.384.414. S.812.—*exile*, S.c.T. 620. ἐκ πόλεως φυγήν A.1386. *banishment from the city.* φυγὴν δόμων C.252. *banishment from home.* φυγὴ δημήλατος S.609. *public sentence of banishment.*—abst. for concr. τήνδ' ἀνέλπιστον φυγήν S.325. for τάσδε φυγάδας.

Φύειν *to cause to grow.* ὥρας φυούσης S.c.T.517.—πεφυκέναι *to be born.* with gen. σπλάγχνον οὗ πεφύκαμεν S.c.T.1022. *from which we are born.* —*to have arisen, to exist.* ὁ λωφήσων οὐ πέφυκέ πω P.V.27. φῦναι (aor. 2. from φῦμι) *to be born.* ἀσινεῖ δαίμονι φῦναι A.1315.—*to be by nature, to be.* τὸ εὖ πράσσειν ἀκόρεστον ἔφυ A. 1304. θεοῦ μήτηρ ἔφυς P.153. Cf. P.V.335.971. the aorist generally has a present signification, but occurs in a past sense in A.165. ὃς δ' ἔπειτ' ἔφυ sc. *he who then arose.* Cf. P.758. θεὸς γὰρ οὐκ ἦχθηρεν, ὡς εὔφρων ἔφυ. —mid. v. φύεσθαι *to be born.* fut. σπορᾶς ἐκ τῆσδε φύσεται θρασύς P.V. 873.

Φυλακή *watching, confinement.* στόματος φυλακὰν κατασχεῖν A.227. *to put a gag upon the mouth.* οὐδ' ἔτι γλῶσσα ἐν φυλακαῖς P.584. *they no longer keep a watch over their lips.*

Φυλακτέον *we must guard against.* τοιοῦδε φωτὸς πεῖραν εὖ φυλακτέον S.c.T.481.

Φύλαξ *one watching* or *guarding*, P.4. A.284.888.1427. E.64. S.299. 377.

Φυλάσσειν *to watch* or *guard*, S.c.T.126. P.359. C.572.777.1060. E. 90.—*to watch for.* φυλάσσω λαμπάδος τὸ σύμβολον A.8.—*to watch*, i. e. *to wait.* αὐτοῦ φυλάσσων ἀναμένω τέλος δίκης E.234.—*to keep close to.* βρέτας τόδε ἦσαι φυλάσσων E.418.—πρᾶγος φυλάσσει S.c.T.2. *has charge*

of affairs.—with inf. *τἀπὶ χέρσου προμήθειαν λαβεῖν αἰνῶ φυλάξαι* S. 176. *I advise you to take care and attend to.* But see λαμβάνειν. —mid. v. *φυλάσσεσθαι to guard against,* P.V. 717. 806. C. 911. S. 370. 422. 744. —*to observe. φύλαξαι τάσδ' ἐπιστολάς* S. 990.—with inf. *φυλάξομαι μεμνῆσθαι* S. 202. *I will take care to remember.* —with *μή, to take care lest,* P.V. 390. S. 493.

Φυλλάς *the foliage of a tree,* A. 79. 940.

Φύλλον *a leaf,* P. 608.

Φῦλον *a tribe* or *race,* P.V. 810. S. 539. In E. 57. the meaning is, as Schütz observes, *nusquam vidi mulierum genus quocum hunc cœtum comparare possem.*

Φυξάνωρ [ᾰ] *avoiding men. φυξάνορα γάμον* S. 8. *a marriage to avoid which they flee from the men.*

Φυρᾶν *to mingle* or *pollute,* S.c.T. 48.

Φύρδην *confusedly,* P. 798.

Φύρειν *to confuse* or *mix up,* P.V. 448.—pass. *ἐφύρθη* A 714. *is stained* or *polluted.*

Φυσίαμα *a hard breathing,* E. 53.

Φυσιᾶν *to pant* or *throb,* E. 239.

Φυσίζοος *life-giving, vital,* S. 579.

Φύσις *nature,* P.V. 487. In circumloc. *χθονὸς φύσιν* A. 519.—*a habit* or *state of body,* P. 433. C. 279. S. 491.

Φύστις *a crop,* i.e. *a multitude. φύστις μυριὰς ἀνδρῶν* P. 890. The word occurs only once, and is suspected to be spurious. Schol. A. explains it by *ἡ πεφυρμένη καὶ ἐπὶ γῆς πεσοῦσα,* from which Blomf. infers that he read *φύρσις.* He adds, however, the explanation *ἡ ἔκφυσις, γονή.*

Φυτάλμιος *a parent. φυταλμίων γερόντων* A. 318. *aged parents.*

Φυτόν *a plant,* E. 901.—*a creature,* S. 278.

Φυτοῦργος *having a creative power, a creator,* S. 586.

Φωκεύς *a Phocian,* P. 477. A. 855. C. 668.

Φωκίς fem. *Phocian,* C. 557.

Φωνεῖν *to speak* or *say,* P.V. 1065. S.c.T. 416. A. 198. 1307. 1600. C. 281. 312. 368. 744. E. 269.—*μέγα φωνοῦντα* E. 896. *boasting.*

Φωνή *the voice,* P.V. 21. A. 1031. C. 193.—*language,* A. 1021. C. 556.

Φῶς *light,* P. 163. 622. A. 270. 283. 378. 478. 508. 1297. C. 850. 955. 966. E. 959. Cf. *φάος.*

Φώς *a man,* S.c.T. 417. 452. 481. 525. 602. 653. 1069. P. 80. 88. 238. 243. 889. A. 250. 387. 423. 731. 770. 893. 1235. 1650. C. 607. E. 222. 575. *φωτὸς ἰατροῦ* S. 253. *a physician. τὸ φωτῶν γένος* P.V. 548. *mankind.*

X

Χαίρειν *to rejoice,* S.c.T. 796. A. 525. 1367. subj. S.c.T. 807. with dat. A. 633. 1211. 1364. with part. C. 442. (see *κρύπτειν*) *τὸ χαίρειν joy,* A. 484. E. 291. 401. *χαῖρε hail,* P. 152. A. 22. 494. 524. S. 597. *χαῖρε farewell,* P. 826. E. 745. 950. 957. 960. *χαίροιτ' ἄν* A. 1367. Cf. id. 525.—*χαίρειν καταξιῶ* A. 558. *I bid farewell.*

Χαιρομυσής. See χερομυσής.

Χαίτη *hair,* C. 178.

Χαίτωμα *a hairy covering,* S.c.T. 367.

Χαλᾶν *to loosen,* P.V. 58. *πύλας μοχλοῖς χαλᾶτε* C. 866. *undo the gates by removing the bars.* Cf. μοχλός.—with *ἐξ. ἐξ ἀγρίων δεσμῶν χαλάσῃ* id. 176. without *ἐξ. χαλᾷ κακῶν* id. 256. —intrans. *to abate, to cease from. τί χαλᾷ μανιῶν;* P.V. 1059. See εὐτυχής. —*to be easy, to indulge* or *forgive. εἰ τοῖσιν οὖν κτείνουσιν ἀλλήλους χαλᾷς* E. 210.—pass. *πρὶν ἂν χαλασθῇ δεσμά* P.V. 993.

Χαλεπός *severe, cruel,* S.c.T. 210. A. 1483. S. 157. 171.

Χαλῑνός *a bridle,* S.c.T. 116. 189. 375. P. 192.—Met. P.V. 675. A. 1036.

—*a chain, confinement.* χαλινοῖς ἐν πετρίνοισι P.V.561.—*a gag,* A.219.

Χάλκεος *brazen,* C.675.

Χάλκευμα *a brazen fetter,* P.V.19. —*a sword,* C.569.

Χαλκήλατος *forged from brass,* S.c.T.368.521. C.288.

Χαλκήρης *brazen,* P.400.

Χαλκίς *Chalcis,* A.183.

Χαλκόδετος *clamped with brass,* S.c.T.145.

Χαλκός *brass,* P.V.500. A.379.—χαλκοῦ βαφάς A.598. See βαφή.

Χαλκόστομος *brazen-mouthed,* P. 407.

Χάλυβες *the Chalybes,* P.V.717.

Χάλυβος *iron,* brought from the Chalybes, S.c.T.710.

Χάλυψ *id.* P.V.133.

Χαμάδις *on the ground,* S.c.T.340.

Χαμαί *id.* A.880. C.251.

Χαμαιπετής *fallen on the ground,* C.958. χαμαιπετὲς βόαμα A.894. *a cry accompanied with prostration.*

Χαμεύνη *a bed,* A.1521.

Χαρά *delight,* S.c.T.424. A.261. 527.573.1613. C.231.

Χαρακτήρ *a stamp* or *impression.* Κύπριος χαρακτὴρ ἐν γυναικείοις τύποις εἰκὼς πέπληκται τεκτόνων πρὸς ἀρσένων S.279. *a character resembling that of Cyprians has been stamped upon your female persons by male workmen,* h.e. you seem as if you might have been born of Cyprian fathers.

Χαράσσειν *to cut, to bruise.* χαράσσεται πέδον P.669. Schütz observes on this passage, "Solemne erat manes evocantibus terram manibus pulsare adeoque Darius, *gemit,* inquit, *pulsatur ac* tantum non *scinditur solum.*" Stanl. compares Tibull. i. 2. *Hæc cantu finditque solum manesques sepulchris Elicit et trepido devocat ossa solo.*

Χαρίζεσθαι *to gratify,* P.686. In A.295. ὥτρυνε θεσμὸν μὴ χαρίζεσθαι πυρός, the vulg. is evidently corrupt. Casaub. conj. μοι χαρίζεσθαι. So Stanley, who afterwards conj. μῆχαρ ἵζεσθαι. This is adopted by Klausen, who translates, *exhortata est constitutam catervam ut ignis paratio locum haberet,* ἵζεσθαι sc. *collocari.* This is very improbable. Heath conj. μὴ χατίζεσθαι h.e. *not to be wanting.* So Schütz 1. and Pors. but in his second ed. Schütz adopts μοι χαρίζεσθαι. Wellauer has introduced an extraordinary word sc. μηχαρίζεσθαι, which in his Lex. he translates *perficere.* This Scholefield has adopted. Blomf. adopts Heath's conj. In so doubtful a case, it is perhaps best to read μοι χαρίζεσθαι. Butler observes that this is peculiarly applicable, if we consider, as is evident from the passage, that there was no beacon between Ægiplanctus and that of Arachnæus adjoining the city, so that Ægiplanctus may thus be said to have conveyed the message straight to Clytæmnestra.

Χάρις *a favor conferred, an obligation.* φέρ' ὅπως ἄχαρις χάρις P.V. 545. *how unrequited is an obligation.* χάριν ὑπουργῆσαι P.V.638. χάριν θέσθαι id.784. δὸς χάριν id.823. *confer a favor.* τὰν ἐμὰν χάριν λέγω E.899. *pergo enim beneficia mea enarrare.* Schütz. δαιμόνων δέ που χάρις A.175. *it is doubtless a blessing from the gods.*—*a mark of honour* or *respect.* "Ἀδου εὐκταίαν χάριν A. 1360. κουρίμην χάριν πατρός C.178. δειλαία χάρις id.510. ἄχαρις χάρις A.1524. C.42. *an useless honour.*—*respect* or *reverence.* ἀθίκτων χάρις A.562. καιρὸν χάριτος id.761. *the due meed of respect.*—*requital* or *recompense.* ὀφείλων ἂν τίνοιμ' αὐτῷ χάριν P.V.987. χάριν τροφᾶς A.711. θεοῖσι πολύμνηστον χάριν τίνειν id 795. χάρις οὐκ ἄτιμος πόνων A.345.—*grace* or *beauty.* εὐμόρφων κολοσσῶν χάρις A.406.—*pleasure, gratification.* χάρις ἀφ' ἡμῶν ὀλομένων S.c.T.685. *the pleasure arising from our destruction.* ἀρχαιοπλούτων δεσποτῶν πολλὴ χάρις A.1013. *it is a delightful thing to have masters who have long enjoyed riches.* χάριν ματαίαν A.410. Cf. id. 536.1028.1276. S.938. χάριν

ξυναινέσαι A.471. *to assent to that which pleases us.*—*love, favour.* ἐμοὶ πνέων χάριν A.429. χάρις Διός A.567. —pl. χάριτες *an honour* or *token of respect,* C.317. On C.822. χάριτος ὀργὰς λυπράς, see under λυπρός. On S.968. see εὐπρυμνής.

Χάριν acc. *for the sake of, on account of.* ἐμὴν χάριν (sc. εἰς) P.1003. *for my sake.* τῆσδε συμφορᾶς χάριν A.24.1655. γλώσσης χάριν C.264. *for the sake of talking.* φωτὸς ἰατροῦ χάριν S.258. *in honour of.* κτησίου Διὸς χάριν S.440. *by the favour of.*

Χαριτογλωσσεῖν *to curry favour by speaking,* P.V.294.

Χάρμα *joy, a cause of joy,* P.991. A.257. E.939.

Χεῖμα *winter,* P.V.452. A.9.—*a storm,* A.192.613.874.

Χειμάζεσθαι *to be agitated* or *chafed, as by a storm,* P.V.562.840.

Χειμών *winter,* A.620.—*a storm,* P.488. A.549.620.635.642. S.158.172. —Met. *a storm of calamity, a severe misfortune,* P.V.644.1017. C.200.1061.

Χειμωνοτύπος *beating with a storm,* S.35.

Χεῖν *to pour,* C.107.127. S.1007. τύμβῳ χέουσα C.85. *pouring on the tomb.* ἐν τύμβῳ C.90.—m.v. χέασθαι P.216.—pass. κεχυμένων C.154. χυμένας 395. χυμένον E.253.—*to utter.* Ἑλλάδος φθόγγον χέουσαν S.c.T.73. *speaking the Greek language.* εὐκταῖα χεούσας S.626.—*to let fall.* κρόκον βαφὰς ἐς πέδον χέουσα A.230.

Χείρ *the hand,* P.V.55.622.662. 851.919.1007. S.c.T.44.50.415.455.495. 536.599.605.682.765.787.793.837.915. P.190.197.198.235.451.529.555.1017. A.34.35.111.203.412.707.752.791.1031. 1082.1193.1330.1378.1397.1475.1501. 1540.1564.1576. C.37.42.102.139.159. 229.255.303.307.330.357.372.378.389. 420.431.936.976.1051. E.102.228.250. 270.424.562.749.776. S.64.190.308.502. 602.616.737.771.936.1052. λαιᾶς χειρός P.V.716. *on the left hand.* χερὸς ἐκ δορυπάλτου A.116. *on the right hand.* In P.235. πότερα γὰρ τοξουλκὸς αἰχμὴ διὰ χερός γ' αὐτοῖς πρέπει; γε is wanting in Med. Barocc. Regg. A.B.C.K. Colb.1. M.1.2. Guelph. Mosq. Ald. Rob. Hence Brunck, whom Schütz and Blomf. follow, reads χερῶν. Elmsley on Eur. Med. 1334. prefers χεροῖν. The Schol. explains it διὰ τῶν χειρῶν. Wellauer supposes the corruption to be in αὐτοῖς (which Rob. omits), and proposes σφισίν, of which αὐτοῖς might have been an interpretation.

Χειροτόνος *accompanied with outstretched hands,* S.c.T.156.

Χειροῦσθαι *to subdue* or *conquer,* C.683. pass. P.V.353. part. κεχειρωμένας S.c.T.307.

Χείρωμα *a work of the hand.* τυμβοχόα χειρώματα S.c.T.1013.—*a conquest* or *thing conquered,* A.1299.

Χειρωναξία *a handiwork, an office,* P.V.45. C.750.

Χελιδών *a swallow,* A.1020.

Χερμάς *a large stone thrown by the hand,* S.c.T.282.

Χερνήτης *a poor man.* Dor. P.V.895.

Χέρνιψ *lustral water, used in sacrifices,* A.1007. E.626.—*used in offerings to the dead,* C.127.

Χερομυσής *polluting the hand.* πόροι τε πάντες ἐκ μιᾶς ὁδοῦ βαίνοντες τὸν χερομυσῆ φόνον καθαίροντες ἰοῦσαν ἄταν C.71. So Pors. for the corrupt vulg. χαιρομυσῆ. On the two last words, which leave the sense incomplete, see under ἰέναι.

Χερσαῖος *belonging to the land.* κῦμα χερσαῖον S.c.T.64. *a land wave.*

Χέρσος *the mainland* or *land,* S.c.T. 842. P.852.939. A.544. S.32.174. opposed to θάλασσα P.693. E.231.

Χεῦμα *a stream,* E.283. S.998. 1008.

Χηλή *a claw,* P.204.

Χθόνιος *earthly.* χθονία κόνις S.c.T. 718. *the dust of the earth.*—*subterraneous,* P.V.996.—*infernal, below the earth.* χθόνιοι δαίμονες S.c.T. 504. P.620. χθονίων ἀγεμόνες P. 632. θεῶν χθονίων A.89. Cf. E. 354.469. χθόνιοι θήκας κατέχοντες S. 25. *the deceased heroes buried in the country.* See θήκη. Mercury is

also called χθόνιος, "utpote cui mortui curæ erant." See Stanley's note. In this sense he is invoked to assist Orestes in avenging the deceased Agamemnon, C. 122. 716. *τὰ χθονίων τετιμέναι* † C. 393. *ye* (Furies) *who are honoured in* (h.e. who preside over) *the affairs of those below*. Probably, however, this verse is corrupt.

Χθονοτρεφής *nourished in the earth*, A. 1381.

Χθών *earth*, personified, P.V. 205. E. 6.—*earth, the earth*, P.V. 1. 139. 349. 498. 583. 848. 1048. 1083. S.c.T. 713. 800. P. 227. 234. 302. 356. 675. A. 195. 562. 619. 846. 1359. C. 64. 351. 478. 820. 942. E. 13. 72. 76. 115. 264. 373. 794. 977.—*any particu'ar land* or *country*, P.V. 282. 715. 815. 854. S.c.T. 104. 459. 569. 616. 650. 986. 993. 998. 1006. P. 61. 75. 210. 474. 477. 504. 792. 893. A. 489. 492. 494. 514. 652. C. 711. E. 384. 681. 735. 753. 772. 794. 789. 813. 850. 861. 862. 866. 979. 984. S. 5. 216. 240. 250. 253. 260. 266. 282. 289. 320. 367. 420. 549. 578. 703. 749. 759. 890.

Χιλίαρχος *the commander of a thousand*, P. 296.

Χιλιάς *a thousand*, P. 333.

Χιλιοναύτης *having a thousand ships*, A. 45.

Χίμαιρα *a goat*, A. 224.

Χιονόβοσκος *cherished by snows*, S. 554.

Χίος *Chios*, P. 858.

Χιτών *an inner robe*, S. 880.

Χιών *snow*, A. 550. S. 774.

Χλαῖνα *a cloak*, A. 846. On this passage see further under λέγειν.

Χλιδᾶν *to give oneself airs, to exult*, P.V. 973. 974. It seems to occur in S. 813. *βλοσυρόφρονα χλιδᾷ δύσφορα ναΐ κἀν γᾷ*, where the reading is corrupt.

Χλιδανός *delicate*, P. 536.

Χλιδή *luxury, softness*, P.V. 464. P. 600.—*delicacy, beauty*. *παρθένων χλιδαῖσιν εὐμόρφοις* S. 981.—*haughtiness*, P.V. 434. In A. 1422. *ἐμοὶ δ' ἐπήγαγεν εὐνῆς παροψώνημα τῆς ἐμῆς χλιδῆς*, the constr. is not, as Butler supposes, *ἐμοὶ δ' ἐπήγαγεν παροψώνημα χλιδῆς τῆς ἐμῆς εὐνῆς*, but *εὐνῆς παροψώνημα* is to be taken strictly together, as forming one idea, sc. *she has brought to me* (by her death) *a nuptial addition to my luxury*. Cf. ἄνθος. Heath refers *ἐπήγαγε* to Agamemnon, and considers it to mean that Agamemnon, not satisfied with the charms of Clytæmnestra, had brought Cassandra as an additional luxury for his bed. As, however, *κεῖται* refers to Cassandra, this interpretation is clearly wrong.

Χλίειν *to wanton*, C. 134.—*to be luxurious*, S. 233.

Χλοῦνις al. *youthful vigour* al. *castration*. (?) *οὔ καρανιστῆρες* (corr. *καρανιστῆρες*) *ὀφθαλμορύχοι δίκαι, σφαγαί τε, σπέρματός τ' ἀποφθοραὶ παίδων, κακοῦ τε χλοῦνις, ἠδ' ἀκρωνία, λευσμόν τε καὶ μύζουσιν οἰκτισμὸν πολὺν ὑπὸ ῥάχιν παγέντες* E. 177. seqq. Two difficulties meet us here. One, the accusative λευσμόν, where λευσμός seems to be required, and is read by Casaub. Herm. Schütz. The other is *κακοῦ τε χλοῦνις* which is unintelligible. Herm. and Stanl. conj. *κακή τε χλοῦνις*. Some MSS. have *κακοῦται χλοῦνις*, whence Erfurdt conj. *σπέρματός τ' ἀποφθορᾷ παίδων κακοῦται χλοῦνις* h.e. *ubi viridis puerorum ætas seminis corruptione læditur*. But this, as Well. observes, besides the awkward introduction of the verb *κακοῦται*, is rendered doubtful by the interpretation given to χλοῦνις, which is without authority. The word *ἀκρωνία* also, if it be correctly explained by the Schol. *ἀθροισμόν, πλῆθος*, renders the passage doubtful. Dind. thinks a verse is lost after *ἀκρωνία*.

Χλωρός *pale*, S. 561.

Χνόη *the extremity of the axletree*, S.c.T. 138.—Met. *χνόας ποδῶν* S.c.T. 353.

Χοή *a libation*, P. 215. 601. 611. 616. 671. C. 15. 85. 107. 147. 154. 162. 479. 508. 518. 531. In v. 23. Dind. prefers *χοᾶν* with Casaub. See προπομπός.

Χοιράς *a sunken rock*, P. 413. Cf. E. 9. where Wieseler explains it of

the *rocky shore* of Delos. Cf. Eur. Tr. 89.

Χοιροκτόνος *slaying pigs, effected by the slaying of a pig*, E. 273.

Χολή *the bile* or *gall*, P.V. 493.—*wrath*, A. 1345. C. 182.

Χόλος *wrath*, P.V. 29. 199. 370. 376. In P.V. 313. Dœderlein most properly by transposition corrects ὄχλον.

Χορεύεσθαι mid. v. *to dance*, A. 30.

Χορός *a company of dancers*, hence met. *a company*, A. 1159.—*a dance*, A. 23. χόρον ἄψωμεν E. 297. *let us join in the dance.*

Χραίνειν *to sprinkle*, S.c.T. 61.—*to pollute.* ἔχρανας E. 163. pass. S.c.T. 324. χρανθεῖσα S. 263.

Χρᾶν *to give an oracle, to prophesy.* χρήσειν A. 1053. χρήσας E. 765. with inf. *to direct by an oracle*, E. 194. with ὥστε E. 193.—*to inform by an oracle*, C. 1026.

Χρεία *want.* with gen. φαρμάκων χρείᾳ P.V. 479. *from want of medicines.* χρείαν ἔχειν *to have need of*, P.V. 164. C. 474.—*a request*, P.V. 702.—*distress, necessity*, P. 139. πρὶν ἀγγέλους φλέγειν χρείας ὕπο S.c.T. 267. *ere rumours are kindled by our distress.* φλέγειν in this passage refers to λόγους only, not to ἀγγέλους. Stanl. less properly understands ἡμᾶς after φλέγειν.—ἐξιστορῆσαι μοῖραν ἐν χρείᾳ τύχης S.c.T. 488. *wishing to enquire his fate in the distress of fortune*, i. e. in circumstances of peril. The Schol. well explains it, χρεία γὰρ καιρός ἐστι μαθεῖν τὴν αὐτοῦ τύχην. ὁ γὰρ πόλεμος τοὺς εὐτυχεῖς καὶ τοὺς δυστυχεῖς κρίνει.

Χρεῖος *needy, poor*, S. 199.—*necessary, needful*, S. 191.

Χρέος *a thing* or *business*, S.c.T. 20. P. 763. S. 369.—τί χρέος; A. 85. *what news?* δημοκράντου ἀρᾶς τίνει χρέος id. 445. See τίνειν.—*a request*, S. 467.

Χρεών. See χρῆναι.

Χρῄζειν *to be in need of.* with gen. P.V. 374. 986. C. 523.—*to desire* or *will.* with inf. P.V. 233. 245. 283. 612. 740. σὺ θὴν ἃ χρῄζεις, ταῦτ' ἐπιγλωσσᾷ Διός P.V. 930. χρῄζων C. 336. *if it be his will.* Cf. C. 802. which verse Herm. rejects as an interpolation.

Χρῆμα *a thing.* τί χρῆμα; P.V. 298. *what is it?* τί δ' ἔστι χρῆμα; A. 1279. Cf. C. 872. τί χρῆμα λεύσσω C. 10. in pl. χρήματα *riches, wealth*, S.c.T. 693. 925. P. 162. A. 928. 980. 1622. C. 133. 299. E. 378. 727. S. 438. In S. 438. καὶ χρήμασιν μὲν ἐκ δόμων πορθουμένων —γένοιτ' ἂν ἄλλα, there is probably some corruption. χρήμασι might be governed by ἄλλα sc. *others in addition to* or *in place of*, but this would imply a very harsh change to the gen. absolute in πορθουμένων. Perhaps χρημάτων (so Aurat.) is better: v. 439. seems more naturally to come after 440. See γόμος.

Χρηματοδαίτας Dor. *a divider of property*, S.c.T. 711.

Χρῆναι *to be right* or *necessary.* χρή pres. *it behoves, is right, is necessary*, P.V. 3. 103. 295. 633. 643. 662. 717. 723. 732. 932. S.c.T. 1. 10. 695. 699. 996. P. 215. 519. 787. 806. A. 161. 333. 557. 566. 795. 891. 902. 1199. 1341. 1537. C. 295. E. 679. 957. S. 173. 514. 705. 744. 916. 949. χρῆν imperf. A. 853. 1393. 1643. C. 894. 918.—*it is decreed, it is fated*, P.V. 100. 183. 483. 705. 1069. S.c.T. 599. A. 1404. C. 201. In P.V. 609. where τί μὴ χρή; is read, Elmsl. proposes a very ingenious conjecture sc. τί μῆχαρ; and places the stop after παθεῖν.—part. χρεών. τὸ μὴ χρεών C. 918. *that which is not seemly.* χρεὼν for χρεών ἐστι, i. qu. χρή. *it must be* or *it is right*, P.V. 774. 972. 998. P. 149. A. 896. S. 497. 958.

Χρῆσθαι (mid. v. of χρᾶν qu. v.) *to use*, P.V. 322. E. 625. δουλίῳ χρῆται ζυγῷ A. 927. *suffers the yoke.*—perf. σωφρονεῖν κεχρημένον P. 815. So the Schol. correctly, for the vulg. κεχρημένοι. It is, however, impossible that it can here govern σωφρονεῖν in the sense of *wanting:* (on this meaning cf. Elmsl. on Heracl. 801.) this would require τοῦ σωφρονεῖν. As little can the other reading κεχρημένοι go-

vern *σωφρονεῖν* in the sense of *using*. The meaning of the word has apparently been mistaken. It is the perf. pass. of *χρᾶν*, sc. *warned of God, instructed as by an oracle*. That the word may be used in this sense is clear from the compound *πυθοχρήστης* in C. 928. which the Schol. explains *ὁ ὑπὸ θεοῦ χρησθείς*.

Χρησμός *an oracle* or *prediction*, P.V. 665. 875. P. 725. A. 1151. 1225. 1549. C. 268. 295. E. 592. 683.

Χρησμῳδία *id.* P.V. 777.

Χρηστήριος *belonging to an oracle.* χρηστηρίους ὄρνιθας S.c.T. 26. *oracular birds.* δόμοισι χρηστηρίοις A. 938. *the temple where the oracle is given.* ἑφετμὰς χρηστηρίους E. 252. *commands given in an oracle.* χρηστηρίαν ἐσθῆτα A. 1243. *the dress used by a prophetess.* χρηστήρια sc. δώματα S.c.T. 730. E. 185. *the temple where there is an oracle.* — χρηστήριον sc. ἱερόν *a victim slain before consulting the gods*, S.c.T. 212. Cf. S. 445.

Χρηστός *good, lucky*, P. 224.

Χρίειν *to sting*, P.V. 566. 600. 882. pass. χρισθεῖσα P.V. 678.

Χρίμπτειν *to bring near*, P.V. 715. —mid. v. χρίμπτεσθαι *to approach*, S.c.T. 84. E. 176.

Χρίσμα *oil, any unguent*, A. 94. where corr. χρίματος from M. Rob.

Χριστός *used as ointment*, P.V. 478.

Χροιά *colour*, P.V. 23. 491.

Χρονίζειν *to last, continue*, A. 821. —*to delay*, A. 1329. C. 62. pass. *to be delayed*, S.c.T. 54. χρονισθείς A. 709. *grown up.* In C. 941. seqq. occurs a very corrupt passage, *τάπερ ὁ Λοξίας ὁ Παρνάσσιος* (corr. Παρνάσσιος) *μέγαν ἔχων μυχὸν χθονὸς ἐπ' ὄχθει ἄξεν ἀδόλως δολίαν βλαπτομέναν ἐν χρόνοις θεῖσαν ἐποίχεται.* Various emendations have been proposed. Herm. and Well. suppose a lacuna after χθονός. For ἐπ' ὄχθει ἄξεν which is manifestly corrupt, Herm. suggests ἐπ' ἐχθροξένοις. Klaus. conj. ἐπόχθιος h.e. *on mountains*, referring to Παρνάσσιος. For ἐν χρόνοις θεῖσαν Herm. corrects χρονισθεῖσαν h.e. *delayed*, which, if correct, must be an epexegesis of βλαπτομέναν. For τάπερ also he reads τάνπερ, an obvious correction, agreeing with Δίκαν. Without attempting to settle anything with respect to ἐπ' ὄχθει ἄξεν, we may translate the rest of the sentence, *whom* (sc. Justice) *Apollo who dwells on Parnassus in the great shrine of the earth, goes for* (h. e. fetches, brings up against criminals) *stealthy, yet stealthy in a righteous cause, halting, delayed.* The idea seems the same as that of Horace, Raro antecedentem scelestum deseruit *pede Pœna claudo*.

Χρόνιος *long delayed*, S.c.T. 688. —*causing delay*, A. 145.

Χρόνος *time*, P.V. 626. 933. 1022. P. 64. 678. 699. A. 596. 686. C. 959. 1007. E. 276. 815. 858. 906. 926. S. 716. to express *duration of time* the accusative is commonly used without a preposition, e.g. τὸν μυριετῆ χρόνον ἀθλεύσω P.V. 95. τὸν μακρὸν χρόνον ἔφυρον εἰκῆ πάντα P.V. 447. χρόνον τὸν μέλλοντα id. 841. τόνδε τὸν βραχὺν χρόνον id. 941. τὸν δι' αἰῶνος χρόνον A. 540. πολὺν ἄγαν χρόνον C. 957. τὸν πρὸ τοῦ χρόνον E. 440. δαρὸν χρόνον S. 511. —ἔξηβον χρόνῳ S.c.T. 11. *past the prime of youth.* διὰ μακροῦ χρόνου P. 717. *at a long distance of time.* πολλῷ χρόνῳ A. 507. *after a long absence.* ἐς τὸν πολὺν χρόνον A. 607. *in the long run.* ἐν πολλῷ χρόνῳ A. 537. *in a long period of time.* ποίου χρόνου πεπόρθηται πόλις; A. 269. *since what time?* τοῦ ξυνέυδοντος χρόνου A. 868. *the time occupied in sleep.* ὁ ὕστατος τοῦ χρόνου πρεσβεύεται A. 1273. *in point of time.* ὡς ἄμεμπτος ὢν χρόνου P. 678. *that I may not be blamed in respect of the time.* σὺν χρόνῳ A. 1351 E. 526. *in course of time.* ἐν χρόνῳ *id.* A. 831. 1544. C. 1036. E. 475. 954. S. 131. εἰς τὸ πᾶν χρόνου E. 640. *for ever.* Cf. E. 462. 542. 733. εἰσόπιν χρόνου S. 612. *in after time.* — *delay.* παλιμμήκη χρόνον A. 189. οὐκ ἔστ'

ἄλυξις, οὖ, ξένοι, χρόνῳ πλέον A. 1272. Cf. πλέον. χρόνος ἐπεὶ—παρήβησε A. 956. *it is a long time since.* —χρόνῳ *at length, in course of time,* A. 125. 450. 781. C. 293. 641. 923. E. 868. S. 713. 916. 971.

Χρυσαμοιβός *a money-changer, one who exchanges anything for gold.* Metaphorically applied to Mars, who *changes the bodies of the slain into ashes,* A. 426.

Χρυσεόδμητος *formed of gold,* C. 603.

Χρύσεος *golden,* S.c.T. 416.

Χρυσεόστολμος *adorned with gold,* P. 155.

Χρυσεύς *a native of Chrysa,* P. 306. Brunck and Schütz incorrectly suppose this word to be a proper name.

Χρυσηΐς *Chryseis,* A. 1414.

Χρυσήλατος *wrought in gold,* S.c.T. 626. E. 173.

Χρυσόγονος *born of gold.* χρυσογόνου γενεᾶς P. 79. *a race born of the golden shower,* sc. of that golden shower into which Jupiter transformed himself when he came to Danae. From this connexion sprung Perseus, from him and Andromeda Perses, whence the Persians were derived. So Herod. vii. 150. In this passage several MSS. and Edd. have χρυσονόμου, which the Schol. A. explains πλουσίας, but prefers the reading χρυσόγονος. Schol. B. likewise has χρυσονόμου with the explanation πλουσιωτάτης· τοιοῦτοι γὰρ οἱ Πέρσαι. Blomf. adopts this reading. The vulg. however, appears in every way preferable.

Χρυσόπαστος *overlaid with gold,* A. 752.

Χρυσοπήληξ *wearing a golden helmet,* S.c.T. 102.

Χρυσόῤῥυτος *flowing with gold,* P.V. 807.

Χρυσός *gold,* P.V. 500. C. 366.

Χρυσότευκτος *wrought in gold,* S.c.T. 642.

Χρυσοφεγγής *shining like gold,* A. 289.

Χρώς *the skin,* P. 309.

Χύσις *a libation,* C. 95.

Χυτός *shed.* αἵματος χυτοῦ E. 652. *blood-shed.*

Χῶμα *a mound,* C. 712. S. 849.

Χώρα *a region* or *country,* P.V. 405. S.c.T. 253. 759. 1039. P. 7. 68. 263. 485. 842. 889. A. 46. 495. 1629. C. 180. 391. 967. E. 16. 278. 282. 415. 456. 671. 690. 732. 756. 783. 798. 831. 926. 962. S. 19. 29. 235. 237. 259. 966. 1006.—ἐν χώρᾳ εἶναι *to be in its right place.* Ἄρης οὐκ ἔνι χώρᾳ A. 78. *martial vigour is not* (yet) *in its proper place,* sc. in the breast of a man.

Χωρεῖν *to go, proceed,* P.V. 1062. S.c.T. 60. P. 371. E. 171. 187.—χώρει κάτω P.V. 74. *go lower, stoop down.*—νὺξ ἐχώρει P. 376. *the night wore on.* fut. mid. ἐκ πυλῶν χωρήσεται S.c.T. 458.

Χωρίς *besides, apart from the rest,* P. 332. χωρὶς γένους P.V. 290. *besides the reason of kindred.*—*without.* with gen. A. 900.—χωρὶς ἡ τιμὴ θεῶν A. 623. This is explained by Victor, "liberum remotumque esse debere ab omni hujuscemodi re, quicquid ad Deos colendos honoreque afficiendos pertinet." Butler much the same; *alia* (quam infausta sc.) *poscit honos Diis debitus.* Abresch's explanation is absurd. Stanley explains it, "quod alius sit honor eorum Deorum qui bona mittant: alius eorum qui mala, ut Erinnyes." So Heath and Blomf. Scholefield compares Arist. Thesm. 11. χωρὶς γὰρ αὐτοῖν ἑκατέρου 'στὶν ἡ φύσις. The explanation of the Scholiast, ταῦτα λέγοντες ἀτιμάζομεν τοὺς θεούς, rather favours the former interpretation, but the latter appears on the whole to be preferable. Cf. τιμή.

Χωρίτης [ῑ] *an inhabitant of a place,* E. 988. So Herm. for vulg. χωρεῖτε.

Χῶρος *a place, a region,* C. 536. E. 24. S. 61. 954.

Ψ

Ψαίρειν to rub, to touch lightly, P.V.394.

Ψακάς a drop, A.1363.

Ψάλιον a bridle. Met. *a chain,* P.V.54. In C.956. *μέγα τ' ἀφῃρέθην ψάλιον οἴκων* (so Glasg. Herm. for *μέγαν τ'*), some prefer *ἀφῃρέθη,* on which Klaus. observes, "sibi ipsi demtum dicit Chorus vinculum, quod domui inditum fuit."

Ψάλλειν to pluck, P.1019.

Ψάμμος sandy. ψαμμίας ἀκάτας A.957. See under *παρηβᾶν.*

Ψάμμις prop. name, P.921.

Ψάμμος the sand, P.V.573.

Ψαύειν to touch, S.903. with gen. P.198. C.180.

Ψαφαρός dry, S.c.T.305.

Ψέγειν to blame, A.179.1376. *Αἰγίσθου γὰρ οὐ ψέγω μόρον* C.983. *I have no fault to find with the murder of Ægisthus,* i.e. I do not think it necessary to excuse it as I have done that of my mother.

Ψεκάς a drop. ψεκὰς λήγει A.1516. *it no longer rains in drops, but in a heavy shower.*

Ψελλός obscure, P.V.818.

Ψεύδειν to deceive. ἔψευσας φρενῶν Πέρσας P.465. *disappointed them in their expectations.*—mid. v. *ψεύδεσθαι id. Λόξιαν ἐψευσάμην* E.585.—pass. *ψευσθεῖσα* C.748. *deceived.*

Ψευδηγορεῖν to speak lies, P.V. 1034.

Ψευδής false, P.V.688. A.610. *τὰ ψευδῆ καλά* A.606. *false* or *pretended good news.* The meaning of the passage seems to be, *it would be impossible for me to tell any false good news, which my friends could in the long run enjoy.* Schütz properly explains it, "Negat præco se falsa bona narraturum: propterea quod etiamsi ficta narratione senum animos lactaverit, celeriter tamen, ut se res habeant, audituri sint."

Ψευδόμαντις a false prophetess, A. 1168.

Ψευδώνυμος falsely named, P.V. 719. S.c.T.652.

Ψευδωνύμως falsely naming, P.V. 85.

Ψῆγμα dust, A.436.

Ψηφίζεσθαι to give a vote. ψηφίζομαί τι δρᾶν A.1326. *I vote for doing something.*

Ψήφισμα a decree, S.596.

Ψῆφος a pebble, used in calculating and in giving votes, hence, *ἐν ψήφῳ λέγειν* A.556. *to reckon up.* — *a vote, a decree passed by votes,* A. 790. E.567.600.718. S.7. *βαλοῦσά τ' οἶκον ψῆφος ὤρθωσεν μία* E.721. *as a single vote has overthrown, so a single vote has preserved a house. ψῆφος ὀλεθρία* S.c.T.180. *a vote of condemnation. φέρειν ψῆφον* E.645. 650. *to give a vote. ψῆφον αἴρειν* 679. *id.* lit. *to take it up,* sc. to put it into the urn. *ψῆφον ἔθεντο* S.631.634. *id. ψῆφον Ὀρέστῃ προσθήσομαι* E.705. *I will vote in favor of Orestes. τελεία ψῆφος* S.720. *ψῆφος κέκρανται* S.921. *κραίνεται* id. 943. *ἀνδροθνῆτας Ἰλίου φθορὰς ψήφους ἔθεντο* A.790.i. q. *ἐψηφίσαντο they voted for.*

Ψιθυρός whispering, S.1025.

Ψόγος blame, reproach, A.911. E. 416. S.951.

Ψύθος a lie, a deceit, A.464. *ψύθη* A.1059. So in A.971. *ψύθη* is adopted (from Steph.) by Glasg. Schütz, and others for *ψύδη,* a word, as Stephens observes, of no authority. On *ψύθη* he observes, "Dores ex *ψεῦδος* detrahentes *ε,* deinde ipsum *δ* vertentes in *θ,* faciunt *ψύθος.*" *τι* before *ἐλπίδος* is corrupt. Pauw, Heath, Schütz read *τίν'.* Stanl. Pors. *τάδ'.*

Ψυχαγωγός evoking spirits, P.673.

Ψύχειν to chill, P.V.695. Schütz compares the expression in Plautus, *Mihi quoque ædepol jamdudum ille Syrus cor perfrigefacit.*

Ψυχή the soul or *mind,* P.V.695. S.c.T.1025. P.28. C.738. *ψυχὴν ἄριστοι* P.434. *great in soul. ψυχῇ διδόντες*

ἡδονήν id. 827. *enjoying yourselves.* ἀπὸ ψυχῆς κακῆς A. 1627. *out of cowardice.* τῇ φίλῃ ψυχῇ C. 274. *in my own soul.—the soul of one dead,* P. 622. A. 1525.—*life,* A. 1432. 1447. ψυχῆς κόμιστρα A. 939. *reward for preserving life.* by catachresis in E. 115. ἔλεξα τῆς ἐμῆς περὶ ψυχῆς i. e. *I have spoken in behalf of my life,* i. e. of that which is as dear to me as life is to a living person.

Ψῦχος *coolness,* A. 945.

Ω

Ὦ an interjection, placed by itself, P. 947. C. 930. with nom. or voc. *passim.* with imperative, A. 22. S. 597. In A. 1473. ὦ μοί μοι κοίταν τάνδ' ἀνελεύθερον, the verb κεῖσαι is to be repeated from v. 1471.

Ὠγύγιος *ancient,* S. c. T. 303. P. 37. 935. 989. "Ab Ogyge, aiunt, pervetusto vel Atticæ, vel Thebarum, vel (ut Schol. Hes. Theog. p. 296.) Deorum rege, antiqua omnia et veneranda ὠγύγια dicebantur." Blomf. Gloss. in S. c. T. 310. (ed. Blomf.) Thus Thebes in Egypt, which had nothing to do with Ogyges, was called *Oggygian.* So Pind. Nem. vi. 71. Φλιοῦντος ὑπ' ὠγυγίοις ὄρεσι. See Stanley, note on S. c. T. 303.

Ὧδε *hither,* S. 725. — *so, in this manner,* e. g. P. V. 159. and *passim.*

Ὠδίς *the pains of childbirth.* Met. *any severe pain,* C. 209. S. 751.—*the fruit of the womb, a child,* A. 1392. Cf. Pind. Ol. vi. 31. κρύψε δὲ παρθενίαν ὠδῖνα κόλποις Eur. Iph. T. 1102. Λατοῦς ὠδῖνα φίλαν.

Ὠζειν *to exclaim* ὦ, E. 121.

Ὠή an interjection, *ho!* E. 94.

Ὠθεῖν *to thrust,* P. V. 668.

Ὠκεανός *Oceanus,* P. V. 140. 296. Ὠκεανοῖο πόρον P. V. 529. *the ocean.*

Ὠκύποινος *bringing swift punishment,* S. c. T. 725.

Ὠκύπορος *swiftly flowing,* A. 1537.

Ὠκύπτερος *swift-winged,* S. 715.

Ὠλένη *an arm,* P. V. 60.

Ὠλεσίοικος *destroying a house,* S. c. T. 702.

Ὠμηστής *eating raw flesh,* A. 801.

Ὠμοδακής *cruelly biting,* S. c. T. 674.

Ὠμοδρόπος *plucking unripe fruit.* Met. ὠμοδρόπων νομίμων προπάροιθε S. c. T. 315. where ὠμοδρόπα νόμιμα are those *rites which gather the fresh flower of virginity,* i. e. the rites of marriage. The whole sentence means therefore simply *before marriage.*

Ὤμοι *ah me!* P. V. 982. S. c. T. 637. P. 249. A. 1316. 1318. 1473. 1499.

Ὠμός *cruel,* S. c. T. 518. A. 1015. S. 184.

Ὦμος *the shoulder,* P. V. 350.

Ὠμόσῖτος *feeding on raw flesh,* S. c. T. 523.

Ὠμοφρόνως *cruelly,* P. 875.

Ὠμόφρων *cruel,* S. c. T. 712. C. 415.

Ὠνεῖσθαι *to buy,* S. 332. See κτᾶσθαι.

Ὥρα *time.* ὥρα ἐμπόρους μεθιέναι ἄγκυραν C. 650. *it is time for travellers to rest.* ἔθυον ὥραν οὐδενὸς κοινὴν θεῶν sc. καθ' ὥραν E. 109. *I sacrificed at a time common to none other of the gods.—the prime* or *flower of youth,* S. c. T. 517. S. 975. In S. c. T. 13. it is opposed to *extreme youth* on the one hand and the *age past the vigour of youth* on the other.

Ὡς a conjunction used,—1. in comparisons, *as, like as.* ὥς τις ἤλιος A. 279. So *passim.* It is often placed after the word to which it refers, e. g. τοξότης τις ὡς A. 1167. Cf. S. c. T. 480. P. 731. A. 268. 1167. C. 104. 499. S. 464. 864. 873.—preceded by τοιόνδε, *such as,* P. 176. by a comparative, equivalent to ἢ ὡς. μή μου προκήδου μᾶσσον ὡς ἐμοί γλυκύ P. V. 632. See Herm. on Vig. p. 720. also Elmsl. on Hec. 544. Cf. C. 837. οὐδὲν ἀγγέλων σθένος, ὡς αὐτὸν αὐτῶν ἄνδρα πεύθεσθαι πέρι, h. e. *it is nothing as compared with,* etc. See ἄγγελος.—2.

with verbs, *how, in what manner,* e.g. ἐσορᾷς μ' ὡς ἔκδικα πάσχω P.V. 1095, etc.—3. in allegations, assertions, etc. ὡς ὁ μάντις φησίν S.c.T. 24. *as the seer says,* etc. ὡς ἂν οὐ φίλη S.699. sc. κλύοι. with two constructions united, P.557. See Matth. Gr. Gr. 539. Obs. 2.—4. increasing the force of an adjective or adverb. ὡς ἐτύμως E.506. *in very truth.*— with superl. ὡς ῥᾷστα P.V.104. *as easily as possible.* Cf. ὡς πλείστοισι P.V.346. ὡς ἄριστα S.c.T.175. P.775. A.660. C.771. ὡς τάχιστα S.c.T.243. E.712. S.188.927. Cf. ὡς τάχος S.c.T. 657. A.27. C.876.— 5. denoting the view taken of a thing, case, or person, e.g. οὐ γὰρ ὡς φυγῇ παιᾶν' ἐφύμνουν P.384. βαιά γ' ὡς ἀπὸ πολλῶν 982. πειρᾶσθέ μου γυναικὸς ὡς ἀφράσμονος A.1374. Cf. P.V.357.956. 988. S.c.T.1006. A.600.658.1028.1293. 1340.1396. C.222.703.704. E.191.797. S.75.244.319.743. φρόνει ὡς ταρβοῦσα μη 'μελεῖν θεῶν S.754. *do not, because in terror, neglect the gods.*— with gen. absol. ὡς ὧδ' ἐχόντων A. 1366. *these things being so.* Cf. P.V. 762. S.c.T.229. P.166. E.645.—6. equivalent to ὅτι *that.* P.V.296. and *passim.*—7. denoting a purpose, *in order that, that.* with optat. e.g. P.V.202. etc. with subj. e.g. P.V. 53. etc. subj. with ἂν P.V.10. etc.—8. with infin. in the sense of ὥστε *so that,* S.c.T.526. etc. — with infin. put absol. ὡς εἰπεῖν ἔπος P.700. *so to speak.* ὡς τἀληθῆ φράσαι A.1566. *to speak plainly.* Cf. ὡς ἁπλῷ λόγῳ sc. εἰπεῖν P.V.46.—9. with indic. denoting a possible case which was not realized, *in which case,* P.V.155. see ὅπως, and Matth. Gr. Gr. 519.— with indic. *so that,* P.712. ὡς λέγοις πάλιν A. 310. *so that I wish you would speak again.* Dind. prefers Bothe's conj. οὓς λέγεις, πάλιν.— ellipt. πρὸς τάδ' ὡς Σούσων μὲν ἄστυ πᾶν κεναυδρίαν στένει P.716. sc. ἴσθι.—10. denoting *a cause, since, seeing that,* P.V.77. etc.—11. denoting *time past, when, as soon as, after that,* S.c.T.965. P.353.405.446. 588. A.1185.—12. in exclamations, *how!* P.247. etc.— ὡς δή ironical, *as though forsooth,* A.1616.

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